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General Conference of the

United Brethren in Christ

CENTENNIAL SESSION

1901

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OFFICIAL REPORT

OF THE

Proceedings and Debates

OF THE

Twenty-Third
General Conference

OF THE

United Brethren in Christ

Topeka, Kansas, May 11 to 20, 1905

Held in ~~Frederick, Maryland~~, May 9-21, 1901

CHARLES J. HALL, Official Reporter

DAYTON, OHIO
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1901

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PROCEEDINGS

OF THE

Twenty-Third General Conference

OF THE

United Brethren in Christ.

FIRST DAY'S SESSION.

THURSDAY, May 9, 1901.

The Twenty-Third Quadrennial Session—the Centennial Session—of the General Conference of the Church of the United Brethren in Christ, convened in the City Opera House in Frederick, Maryland, at 2:00 P. M.

Bishops N. Castle, D. D., E. B. Kephart, D. D., LL. D., J. W. Hott, D. D., LL. D., and J. S. Mills, D. D., Ph. D., occupied seats on the platform as the presiding officers of the Conference.

BISHOP N. CASTLE, D. D., the senior Bishop of the Church, called the Conference to order and said: On behalf of the Board of Bishops I am happy to greet you all at this the twenty-third quadrennial session of the General Conference of the Church of the United Brethren in Christ. We all greet you in the name of our common Lord and common Saviour, Jesus Christ. A number that were here four years ago are here to-day, and I am sure you very largely appreciate the opportunity of coming again. But a large number that are present to-day were never in such a body as this before. You are new men in this Conference, and I trust that you appreciate the gravity of the duties that devolve upon you. Some that were here four years ago, and that have been in attendance through a number of sessions of this Conference, are not with us to-day. They have answered the roll-call above. May it be that we shall each seek the divine blessing and the divine guidance in all the duties and responsibilities that we may be called upon to share in and discharge, and I will ask that you all stand and in concert, being led by Bishop Mills, repeat the Lord's Prayer.

THE PRESIDING BISHOP. I will now ask that you all join in singing "All hail the power of Jesus' name," page 31, in the book you hold in your hands.

Prof. J. H. Ruebush, of Dayton, Virginia, lay delegate from Virginia Conference, led the singing, and the book used was "Centennial Bells," containing selections especially for the General Conference, and furnished by the United Brethren Publishing House.

THE PRESIDING BISHOP. We will now be led before the throne of grace by Bishop Hott, and I would suggest that, if it is not inconvenient and impossible in the seats where you sit, that you kneel at this first prayer. If you find it inconvenient and you choose another attitude, all right. Let us now, as many as can, kneel before the Lord, our Maker.

PRAYER.

BISHOP HOTT offered the following prayer:

Lord, teach us to pray. We come into thy presence, our Heavenly Father, in these first moments of this holy convocation, to worship thee. We praise thee that thou, who art the hidden one of all eternity, hast revealed thyself in the face of thy Son, Jesus Christ, in thy blessed and holy Word, through the prophets and apostles, in the progress of human history, in the lives of those who have loved and trusted thee. We praise thee, our Heavenly Father, for thy good providence over all the things which thou hast made in the heavens and in the earth; that thou hast established thy throne forever and ever, and clothed thyself with majesty and with power. All the mountains are guarded by thine own hand, and the valleys lie under the vision of thine own eye. The birds that fly in the heavens about us, and the beasts that walk the ways of the earth, are all guarded by thy good providence, and the flowers which thou hast made to grow gather their sweetness at thy bidding. Thou hast given to thy creature man, whom thou hast made in thine own image, the consciousness as well as the assurance of thine infinite and abiding love. Thou hast created him capable of knowing and loving thee. Thou hast unfolded the providences and purposes of thine own thought to him in the history of the ages. Thou hast given to him thy Son, our Saviour, to be his example and to be his high priest and to be his sacrifice. Thou hast conferred upon him the citizenship of the heavenly dominion, and granted to him to sit together with thy Son in heavenly places. Thou hast poured out the reigning dominion of thy Holy Spirit to guide in all the worship and in all the service and in all the affairs of those who love and worship thee.

O Lord God, we are impressed with thy greatness, but we are humbled and bowed down low in the presence of thine infinite goodness.

What are we, dear Lord, that we should take upon us to speak with thee? We are born of the dust, and our faces lie in the dust. We have often sinned against thee as we have followed the course of our own natures, led away into the paths of evil, and in us there dwelleth no good thing. Therefore, dear Lord and Master, we pray that thou wilt first of all look upon each member of thy church as here assembled, in this holy hour, with thy vision of love and thy vision of blessing and thy benediction of peace. We have come from afar to this holy gathering. We pray that thou thyself will come so near to us in this opening hour that we shall realize indeed that we have come in the name of the Master, in the spirit of our fathers, and not in vain.

Grant thy blessing upon thy church universal this day as it lies before thee in the great love of our Lord Jesus Christ, and in all the borders and in all the branches of thy Zion. In all the agencies that have been established under the dominion of thy church, do thou thyself reside and preside, that the will of God may be accomplished under the wills of men whom thou hast called into thy kingdom out of the kingdom of darkness. Do thou grant thy blessing upon our great nation, in all its departments of life, upon the great Executive of our nation, upon the governor of our own State in which we are assembled, and the governors of the States through which we came, and upon all judicial and legislative authorities, and upon all the educational departments of our great Government, that thy name may be known in the land we call our own. Let thy blessing be to all the nations of the earth, those that lie beyond the sea, upon the heads of governments, and upon the agencies which are being established in those outlying regions of the earth for the spread of the gospel of our Lord Jesus Christ, and do thou bless the Christian institutions, the sacred agencies which thou employest in the farthest ends of the earth for the establishment of thy name as a praise unto all generations. Give thy blessing, our Heavenly Father, that thy name may be known in the land we call our own. Let thy blessing be to all the nations of the earth, those that lie beyond the sea, upon the heads of governments, and upon the agencies which are being established in those outlying regions of the earth for the spread of the gospel of our Lord Jesus Christ, and do thou bless the Christian institutions, the sacred agencies which thou employest in the farthest ends of the earth for the establishment of thy name as a praise unto all generations. And command thy blessing, Almighty God, as we seek it this day in the name of thy Son, upon the Church of our own fellowship in all of its borders, from the Atlantic to the Pacific, from the northern boundaries unto the south. This day into every church, into every home, into every heart, do thou grant the coming of thy sweet and holy spirit, that there may rest upon our beloved Zion the consciousness of the presence and fellowship of God in our great gathering in which we are now assembled, and may there be the spirit of trustfulness,

the spirit of prayerfulness, the spirit of consecration among all our people everywhere.

Father in heaven, grant this moment the drawing near of thine own Spirit to every heart in this great assembly, and especially to those who come entrusted with responsibilities of membership in this body, do thou grant a double portion of thy good Spirit, that thou mayest preside in the mind and in the conduct and in the act of all the delegations that have come from afar to this gathering. And, Holy Spirit, we ask it of thee in the name of Jesus Christ, that thou wilt preside over this General Conference from this opening session until the final benediction shall have been pronounced, and grant that all selfish motives, if there may have been such brought with us, may lie low, crucified upon the cross of our Lord Jesus Christ. May all proud ambition, if we have cherished it, be brought to lie down in the very bosom of the Lord and Master himself, who emptied himself for us, to give to us in this great convocation the spirit of the Master, the spirit that prompted the great founders of our Church one hundred years ago.

And do thou, dear loving Father, so endue us with thyself that we may live for thee and act for thee and speak for thee and be for thee in all this gathering for these days to come. Father in heaven, forgive our many shortcomings and blot out our transgressions, heal up our secret backslidings, and own us as thy children. Faithful in thy service, may we abide at the feet of our loving Lord until our ministry shall have been accomplished, and then with the joy and gladness of the child that runs, welcome, into the father's arms, may we each go home and be with thee in the sweet forever. Amen.

THE PRESIDING BISHOP. You will please join in singing that very familiar sweet hymn, "Rock of ages, cleft for me," and while you sing please stand, and following this singing, I would ask Rev. J. R. Parker, of the Oregon Conference, to lead us in a short prayer, to be followed by Rev. J. W. Howe, of the Virginia Conference, and all remain standing both during the singing and these prayers.

After singing, Rev. J. R. Parker, of Philomath, Oregon, and Rev. J. W. Howe, of Dayton, Va., offered prayers.

THE PRESIDING BISHOP. I will read to you the word of the Lord from the Forty-sixth Psalm; also St. John, seventeenth chapter, first to tenth and twentieth to twenty-third verses inclusive.

ROLL CALL.

THE PRESIDING BISHOP. The secretary of the previous session of this Conference, Rev. J. H. Snyder, will call the roll, and the members present will please answer to this call very distinctly.

LIST OF DELEGATES.

Rev. J. H. Snyder, of Lecompton, Kansas, secretary of the last General Conference, called the roll of delegates:

Bishops—N. Castle, E. B. Kephart, J. W. Hott, J. S. Mills.

Allegheny—Ministerial, G. W. Sherrick, L. W. Stahl, S. S. Hough, J. I. L. Resler. Lay, John Thomas, J. W. Ruth.

Arkansas Valley—Ministerial, F. P. Smith, C. E. Farney. Lay, C. S. Price.

Auglaize—Ministerial, J. W. Lower, A. W. Ballinger, W. Z. Roberts, Elias Counseller. Lay, W. H. Parent, Allen A. Bowser.

California—Ministerial, F. Fisher, T. J. Bauder. Lay, J. Malsbary.

Central Illinois—Ministerial, M. B. Spayd, J. A. F. King, Ella Niswonger. Lay, N. R. Devore.

Central Ohio—Ministerial, A. E. Wright, A. Orr, A. J. Wagner. Lay, E. S. Neuding.

Colorado—Ministerial, W. H. McCormick, J. W. Zimmerman. Lay, S. A. Forbess.

Columbia River—Ministerial, G. W. Sickafoose, J. S. Rhoads. Lay, J. H. McCoy.

Des Moines—Ministerial, George Miller, W. F. Cronk, E. W. Curtis. Lay, B. Burk.

Eastern—Ministerial, H. S. Gabel, J. Runk, D. S. Longenecker, J. A. Keiper. Lay, I. B. Haak, A. D. Zimmerman.

Elkhorn and Dakota—Ministerial, L. T. John, A. A. Garner. Lay, George H. Clifton.

East Nebraska—Ministerial, W. E. Schell, G. E. Driver, William M. Buswell. Lay, S. C. Caldwell.

East Ohio—Ministerial, D. W. Sprinkle, W. O. Siffert, M. L. Oliver, J. D. Wyandt. Lay, A. A. Moore, J. T. Dougherty.

Erie—Ministerial, R. J. White, J. Hill, P. E. Smith. Lay, D. H. Seneff.

East Pennsylvania—Ministerial, D. D. Lowery, M. J. Mumma, J. R. Meredith, S. C. Enck. Lay, Jacob Sneath, W. H. Ulrich.

East Tennessee—Ministerial, D. J. Nelson, J. D. Droke. Lay, A. Rader.

Germany—Ministerial, H. Barkemeyer.

Illinois—Ministerial, A. Rigney, W. B. Shinn, B. W. Bowman. Lay, W. F. Haffner.

Iowa—Ministerial, R. E. Williams, L. Bookwalter, W. I. Beatty. Lay, Lovenia Stewart Giesler.

Japan—Ministerial, George K. Irie.

Kansas—Ministerial, J. B. Deever, J. Lewis, S. C. Coblentz. Lay, Matt. Edmonds.

Lower Wabash—Ministerial, J. L. Brandenburg, J. B. Connett, L. H. Cooley, D. R. Seneff. Lay, W. C. Seneff, A. J. Cowden.

Maryland—Ministerial, L. O. Burtner, A. M. Evers, A. B. Statton. Lay, G. C. Snyder.

Miami—Ministerial, G. M. Mathews, C. J. Burkert, H. H. Fout, J. W. Kilbourn. Lay, J. C. Myers, John Dodds.

Michigan—Ministerial, W. D. Stratton, R. H. Turner. Lay, I. J. Bear.

Minnesota—Ministerial, E. J. Reed, U. A. Cook. Lay, I. F. Sarff.

Missouri Ministerial, H. J. Gunnels, U. S. G. Prowell, D. M. Harvey. Lay, J. N. Bricker.

Neosho—Ministerial, J. R. Chambers, N. L. Vezie, F. M. Gillett. Lay, R. H. Bennett.

North Ohio—Ministerial, J. W. Lilly, A. F. McCloe, C. M. Eberly. Lay, Shirley L. Gilbert.

Northwest Kansas—Ministerial, E. R. Baber, J. McMillen, C. U. McKee. Lay, W. H. Kirkendall.

Ohio German—Ministerial, J. C. Bremer, G. Fritz. Lay, Eugene Schaefer.

Oklahoma—Ministerial, R. Adams, D. L. Doub. Lay, F. E. Farr.

Oregon—Ministerial, J. R. Parker, F. H. Neff. Lay, Henry Sheak.

Ontario—Ministerial, I. W. Groh, Joseph S. Showers. Lay, Isaac Hilborn.

Pennsylvania—Ministerial, A. R. Ayres, J. L. Grimm, C. T. Stearn, W. H. Washinger. Lay, D. K. Appenzellar, G. A. Wolf.

Rock River—Ministerial, J. W. Boggess, C. B. Smith. Lay, Alexander Anderson.

Sandusky Ministerial, H. Doty, F. P. Rosselot, W. S. Sage, T. J. Harbaugh. Lay, A. H. Laughbaum, N. W. Bright.

Scioto—Ministerial, George Geiger, J. W. Willis, A. A. Chapman, G. W. Deaver. Lay, T. J. Brown, John Hulitt.

Southern Indiana—Ministerial, J. H. Walls, J. T. Hobson, S. L. Todd, L. L. Schoonover. Lay, F. B. Arford, J. R. Moore.

St. Joseph—Ministerial, R. P. Burton, W. M. Bell, W. F. Parker, J. A. Groves. Lay, C. Howard, C. L. Raymond.

Upper Wabash—Ministerial, O. P. Cooper, A. M. Snyder, R. M. Zuck, J. S. Cooper. Lay, J. M. Bonebrake, N. J. Smith.

Virginia—Ministerial, J. D. Donovan, G. P. Hott, J. W. Howe, A. P. Funkhouser. Lay, J. H. Ruebush, J. N. Garber.

Wisconsin—Ministerial, A. D. Whitney, J. H. Richards. Lay, G. H. Pepper.

West Africa—Ministerial, R. Cookson Taylor, J. R. King. Lay, A. C. T. Sumner.

West Nebraska—Ministerial, J. J. Smith, A. Boyd. Lay, J. W. Eaton.

White River—Ministerial, J. T. Roberts, Alonzo Myer, A. C. Wilmore, J. E. Shannon. Lay, F. A. Z. Kumler, S. Wertz.

West Tennessee—Ministerial, C. J. Phetteplace, F. Morgan. Lay, J. W. Morgan.

West Virginia—Ministerial, H. R. Hess, G. A. Davis, E. L. Reese, C. H. Cox. Lay, W. H. Jack, M. F. Snider.

The name of G. A. Lambert was presented to take the place of S. Wertz, lay delegate from White River Conference.

THE PRESIDING BISHOP. I suppose the names of all alternates will go before the Committee on Credentials.

ELECTION OF SECRETARIES.

THE PRESIDING BISHOP. Now, I will ask Brother B. W. Bowman to collect the ballots on the left, Brother E. S. Neuding in the center, and Brother D. K. Appenzellar on the right, when the ballots are to be collected. What is your pleasure? Do you wish to elect two secretaries, a reading and recording, or do you wish to elect only one secretary, and he, if he needs any assistance, to select his assistants? What is your wish?

REV. D. W. SPRINKLE. I move you that we elect one secretary, and he may call such help at such times as he needs.

REV. J. W. HOWE. I move to amend that we elect two.

THE PRESIDING BISHOP. Brother Howe's motion is seconded. It comes before you that you elect two secretaries. All favoring, give your consent by uplifted hands; any opposed to it, like sign. It prevails.

REV. G. M. MATHEWS. I had not time to speak in reference to it. I am told by those interested in it that if you elect a reading secretary and also select the stenographer as the recording secretary, that it will save at least one hundred and fifty dollars to the Church. The other secretary is hardly necessary.

THE PRESIDING BISHOP. Possibly you can instruct the secretaries of the General Conference later as to what you might require of them. I am simply wondering if the secretary here might not need an assistant aside from this recording of the minutes. Something might occur that he should be absent, or that he would need some assistance about transfers. I do not know what may be your wish in that regard.

REV. G. M. MATHEWS. I am speaking in reference to what we called the recording secretary four years ago. I do not resist the other. I think it very good.

THE PRESIDING BISHOP. Will you order it? Will you now prepare your ballots; and what is your desire concerning the one get-

ting the highest number? Shall the first be the reading and the other the recording secretary, or will you require every one to designate this on the ballot?

BISHOP J. W. HOTT. Nothing is said about recording secretary—just two secretaries.

THE PRESIDING BISHOP. Excuse me; I believe the statement is not recording, but simply two secretaries. A majority vote will be required to elect. Dr. Funk will make a statement at this moment. It may be to your advantage to have him make his statement.

REV. W. R. FUNK, Publishing Agent. I have here quite a large number of tablets, and will ask the page boys to come at once and distribute to the conference. The Publishing House furnishes them free. Also, if I may be allowed, I will introduce to Conference Frank McCanner, Roscoe Harp, and Ralph Finney, who will serve you as page boys during this session.

THE PRESIDING BISHOP. Dr. Funk has a further word, which you will be glad to hear.

REV. W. R. FUNK. I have a copy of the Discipline for each member of the General Conference. We also have here the proceedings of the General Conference of 1897, one copy for each delegation, so if the chairmen of the delegations will raise their hands, we will serve you.

THE PRESIDING BISHOP. Prepare your ballots for secretaries.

REV. L. BOOKWALTER. A number of us are inquiring whether we might not make the stenographer our second secretary, whether it would be proper to vote for such a gentleman, and he will virtually be the secretary of the body.

THE PRESIDING BISHOP. I think it will be the privilege of the body to do that.

VOICES. We do not know his name.

THE PRESIDING BISHOP. I want to introduce to you Mr. Charles J. Hall, of Dayton, Ohio, a member of First United Brethren Church, who is a stenographer, an expert in his line of work, and in this place I am sure I utter what he greatly desires, that you speak as distinctly as you may be able when you are addressing the Chair or speaking to the body, so that he may hear what you say. I would suggest, also, in this connection that when a brother rises, if the Chair is not able to recognize him by name at once, to speak your own name distinctly.

The ballots for secretaries were collected, delivered to the Chair, and, on call by the Chair, were tallied by Rev. J. H. Snyder and Mr. Charles J. Hall.

THE PRESIDING BISHOP. Your ballot resulted as follows: Rev. J. H. Snyder has 141, and Mr. Charles J. Hall 126. These being a majority of all the votes cast (176), they are therefore elected. Now, I presume, you will want your miscellaneous business to come up here. What shall constitute the bar of this conference? How many seats back from the front?

REV. D. W. SPRINKLE. I move you that the bar of the conference embrace back to the aisle running crossways. I see the seats are well occupied now by the delegations. Therefore, I so move you.

The motion was seconded and agreed to.

THE PRESIDING BISHOP. How will you obtain your committees?

REV. J. A. F. KING. I move they be appointed by the Bishops.

The motion was agreed to without a dissenting voice.

THE PRESIDING BISHOP. What shall be the pleasure of the Conference touching some rules of order? You know we have been accustomed heretofore to simplify the work of the Conference by adopting some rules of order governing the conduct of the Conference.

REV. L. W. STAHL. I move you that the rules of order of our last General Conference be the rules governing this Conference.

The motion was seconded and agreed to.

RULES OF ORDER.

I. The Conference shall meet at 8:30 A. M. and 2 P. M., and adjourn on motion.

II. The president shall take the chair precisely at the hour to which the Conference stood adjourned, and shall cause that a half hour's devotional services be conducted each morning, and devotional services consisting in the reading of the Word of God, singing, and prayer be conducted each afternoon.

III. When it is apparent to the president that a quorum is present (a majority shall constitute a quorum), he shall have the journal of the previous day's proceedings read and approved, and the business of the Conference shall be conducted in the following order:

1. The roll of the conferences shall be called alphabetically, at which time petitions, memorials, appeals, and any business pertaining to the annual conferences shall be presented.

2. Reports,—first of standing committees, then of special committees.

IV. The president shall decide all points of order, subject to an appeal to the Conference; but in case of an appeal the question shall be taken without debate, except that the appellant may state the grounds of his appeal, and the chair may give the grounds of his decision.

V. The Bishops shall appoint all committees, unless otherwise specially ordered by the Conference.

VI. On assigning the floor to any member the president shall announce the name of the member and the conference he represents.

VII. Resolutions shall be presented in writing by the mover, and all motions shall be submitted in writing when the president, secretary, or any two members require it.

VIII. When a report is presented and read by the secretary or stated by the president, or a resolution introduced and seconded, or a motion made and seconded and stated by the chair, it shall be deemed in possession of the Conference.

IX. The motions to lay on the table, to take from the table, and the previous question shall be taken without debate.

X. No new motion shall be entertained until the one under consideration has been disposed of, except it be one of the following, in which case it shall have precedence:

1. To fix the time to which the Conference shall adjourn.
2. To adjourn.
3. To take a recess.
4. To lay on the table.
5. For the previous question.
6. To postpone to a given time.
7. To refer.
8. To substitute.
9. To amend.
10. To postpone indefinitely.

XI. A motion to amend an amendment shall always be in order. And a substitute for both amendments may be received, which substitute may be amended, and if the substitute be adopted, it shall operate as an amendment to the original proposition.

XII. Any member desiring to speak or present any matter to the Conference, shall rise and respectfully address the president, and announce his name and conference, but shall not proceed until he is properly recognized by the chair and his name announced by him.

XIII. No member shall be interrupted when speaking, except by the president to call him to order when he departs from the question or uses offensive personalities or disrespectful language; but any member may call the attention of the president to the matter when he deems the speaker out of order, and a member may explain when he thinks himself misrepresented, the speaker retaining the floor.

XIV. When a member desires to speak to a question of privilege, he shall briefly state the question; but it shall not be in order for

him to proceed until the president shall have decided it a question of privilege.

XV. No person shall speak more than twice on the same question, nor more than ten (10) minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken; provided, however, that a committee making a report shall in all cases be entitled to five (5) minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee, however, shall not be deprived of its right to close the debate even after the previous question has been ordered.

XVI. When a question is before the Conference, the mover may withdraw it at any time before it has been amended, or before a vote has been taken, if no objection is offered. If objection be made to the withdrawal, a vote on the motion to grant leave of withdrawal shall be taken, without amendment or debate.

XVII. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a non-debatable motion must be decided without debate. A motion to reconsider must be made on the same day on which the action was taken, or the day succeeding.

XVIII. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or otherwise unable to attend.

XIX. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the president, except by permission of the Conference.

XX. Every member who is within the bar at the time the question is put shall give his vote, unless the Conference for special reasons excuse him.

XXI. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been in the possession of the Conference at least one day.

XXII. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by thirty members, the vote shall be taken by yeas and nays.

XXIII. It shall be in order to move that the question be taken without further debate on any measure pending, which shall be considered the same as the previous question, and if sustained by a vote of two-thirds, the vote shall be so taken.

XXIV. The motion to adjourn shall be submitted without debate, and shall always be in order, except—

1. When a motion is actually put, or a vote is being taken.
2. When the question is pending on seconding the demand for the previous question.

3. When the previous question has been called and sustained and is still pending.

4. When a motion to adjourn has been negatived and no business or debate has intervened.

XXV. Members presenting memorials, petitions, and other papers for reference, shall prepare each paper by writing in a plain hand on the back of it the following items in the following order, namely:

1. The name of the member presenting the paper.
2. Conference from which it comes.
3. Number of petitioners.
4. Subject to which it relates.
5. The committee to which he desires it referred.

Papers thus presented, if no objection is made, shall be referred as indicated without vote of the Conference.

XXVI. All resolutions contemplating verbal alterations or amendments of the Discipline shall state the language of the paragraph or line proposed to be altered or amended, and also the language proposed to be substituted.

XXVII. All committees proposing changes of Discipline shall not only recite the paragraph and line proposed to be amended, but also the paragraph as amended complete.

XXVIII. All written motions and reports after the first reading, and all communications to the Conference, shall be passed to the secretary to be read by him as the Conference may require.

XXIX. Any demonstration of approval during the progress of debate shall be deemed a breach of order.

XXX. All elections of officers shall be by ballot, and a majority of all the votes cast shall be necessary to a choice.

XXXI. The election of the general officers of the Church shall be in the following order:

1. Bishops.
2. Publishing Agent.
3. Editors of the *Telescope*.
4. Editor of the *Watchword*.
5. Editors of the Sunday-school literature.
6. Editor of the German literature.
7. Missionary Secretary.
8. Missionary Treasurer.
9. Church-Erection Secretary.
10. Manager of Union Biblical Seminary.
11. Trustees of the Printing Establishment.
12. Members of the Missionary Board.
13. Officers of the Sunday-School Board.
14. Trustees of Union Biblical Seminary.
15. Board of Education.
16. Board of Church Trustees.

XXXII. Any further order of business shall be determined by the

Conference, and in all matters not covered by these rules the usual parliamentary usages shall be followed.

XXXIII. These rules shall not be changed or suspended, except by a vote of two-thirds of the members present and voting; provided, that in the order of elections a majority vote may determine a change.

THE PRESIDING BISHOP. Have you anything else of a miscellaneous nature or character?

REV. C. T. STEARN. I believe that we have only two brethren living who occupied the office of Bishop that are not in the active service at this time. One of them is with us, Bishop Dickson, who is a member of the Pennsylvania Conference, and in our conference we appreciate his presence and influence among us at all times; and, while he is a member of the Pennsylvania Conference, he has been in general work so long that he rather belongs to the whole Church, we may say, and I would suggest, and, if necessary I would make a motion, that he be extended the courtesy of the platform and sit with the Bishops.

The motion was seconded and agreed to.

As soon as Bishop Dickson came into the hall, he was accorded a seat on the platform.

REV. G. W. SHERRICK. I move that all the general Church officers and members of boards be invited to sit within the bar.

The motion was seconded and agreed to.

REV. S. S. HOUGH. I move that all correspondents of daily papers, Associated Press, and religious papers be granted the privileges of this Conference.

The motion was seconded and agreed to.

REV. G. M. MATHEWS. It is necessary at this time to fix the order, time, and places of holding the exercises connected with the celebration of the Centennial Anniversary. I therefore make the following motion: That the opening Centennial exercises be held this evening, May 9, at 7:30 o'clock, in the Opera House; also, that a second service be held Friday evening, May 10; a third service Saturday afternoon at two o'clock; a fourth service Saturday evening at 7:30 o'clock; a fifth service Sunday evening at 7:30 o'clock, and that the Conference as a body make an excursion to Baltimore May 14, where the final jubilee service shall be held.

Seconded.

REV. J. L. GRIMM. I think I have an amendment, or probably a

substitute, to Dr. Mathews's motion. I will read it. I move that the Centennial Souvenir prepared by the Souvenir Committee, under the auspices of the Centennial Committee, as issued from the press of the United Brethren Publishing House, Dayton, Ohio, be recognized as the official souvenir and program of this General Conference.

THE PRESIDING BISHOP. Is that in harmony with the other?

REV. J. L. GRIMM. I think it is.

REV. G. M. MATHEWS. That would not help us out. We are under the necessity of meeting as to the order and the time and place subject to the action of the General Conference. Therefore, I make this motion to complete our work and make it definite.

The motion prevailed.

REV. J. L. GRIMM. Now, if the Chair please, I would like to submit this resolution just read. First, because Dr. Mathews is chairman of the Souvenir Committee. The committee has done its work admirably. The book is complete, and, I was going to say, it is more than complete,—it is perfect. I have had a great deal of trouble to keep mine in my hands since I purchased it. It is admired by everybody that has caught sight of it, and the more they look over it, the more they admire it. It contains very important dates of Church history, historical cuts, and photographs; it contains the portraits of all the past and present Bishops of the Church. It also contains a brief historic outline of the delegates of this Conference and their portraits, and is, in every way, shape, and form a unique and completed book which ought, I think, to be in the hands and possession of every member of the General Conference, ministerial and lay delegates, as well as the visitors. And I should state also that the United Brethren Publishing House is making no profit off of this book. Whatever profit is realized will go toward the benefit of the local United Brethren Church in this city. They have the sale of it here.

THE PRESIDING BISHOP. I think this statement here will bring the souvenir to the notice of the members of the General Conference, and certainly every member of the Conference will want a copy, as well as those who are not members. If you have nothing further in the line of miscellaneous business at this time, will you be pleased to hear the Quadrennial Address?

VOICES. Hear, hear.

THE PRESIDING BISHOP. Bishop Mills will read the address.

Bishop J. S. Mills read the address, as follows:

To the Twenty-Third General Conference of the United Brethren in Christ.

FATHERS, BROTHERS, SISTERS, PARTAKERS OF THE HEAVENLY CALLING IN CHRIST JESUS: Following a well established custom, the Bishops respectfully present their Quadrennial Address.

We greet you with the benediction of peace as you come from the East and from the West, from the North and from the South, to sit together in this heavenly place; no longer aliens from the commonwealth of Israel and strangers from the covenants of promise, for now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, who hath reconciled us all unto God in one body, by the cross, through whom also we all have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

There is a broad and true sense in which the church of God is one; it is the body of Christ. The kingdom of God on earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number—one, not many. What is of benefit to one church and one nation, in course of time becomes the property of all. The great ocean cannot be partitioned into private ponds, nor the firmament be fenced off into household lots, nor the sun, moon, and stars be divided into bits of personal property. No man can appropriate to himself any exclusive right in the great matters of Christian faith, life, service, hope, and destiny. Bigots may misunderstand this, and lend themselves to what is local, private, and exclusive; but there is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, Cephas is ours, and Apollos is ours. "The glorious company of the apostles, the goodly fellowship

of the prophets, the noble army of the martyrs, the holy church throughout all the world,—all the great historic names associated with scholarship, philanthropy, and religion, no matter in what land they were born or in what country they were baptized, are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction as water is to find its level, or the free air of heaven to flow into every open space. 'All things are yours, and ye are Christ's, and Christ is God's.'" Therefore, "Whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things, and the God of peace shall be with you."

But while there is this wide fellowship and glorying of God's children in all the inheritance of the saints, there is a peculiar tie that binds us to our own household of faith, the United Brethren in Christ, as those who are the fellow-heirs of the labors, the memories, the ideals, the doctrines, the practices, and the spirit of noble and beloved sires. Pleasant indeed it is, to grasp the hand and look into the faces and hear the voices of our brethren from the home-land and from beyond the seas, for ye are all beloved in the Lord. It has been said, whether by poetry or by science it matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of drums, the laugh of the child, and the moan of the beggar—meet and blend in perfect harmony. Surely it is something more than a poetic conceit, even the sure word of inspiration that, when once we are lifted up to a fellowship in Christ Jesus we meet in a high and heavenly place where "all things are gathered together in one, both which are in heaven and which are on earth, even in him"—an elevation so high above mere earthly things that there is a complete oblivion to all those manifold distinctions of country, race, culture, titles, and name which belong entirely to a lower and heavier atmosphere.

The pleasure of our Conference is subject to abatement.

Some whose presence graced the last General Conference, and some who would have added luster to the present occasion, are not, for God has taken them. If, as we believe, departed spirits are conscious of what occurs on earth, those beloved friends and brethren are not indifferent to our gathering here to-day. Bishop Jonathan Weaver, D. D., who, for nearly a half-century, stood above us all in life and wisdom and labors; Ex-Bishop Daniel Shuck, of saintly memory and heroic labors on the Pacific Coast; Rev. E. Lorenz, a true son of the Fatherland, beloved alike there and here; Rev. John Peters, whose memory is held sacred in the mountains and valleys of Tennessee; Rev. C. A. Burtner, Ph. D., whose bright sun faded out before it reached its meridian; Rev. George Sickafoose, whose warm, generous heart was as characteristic as his large, manly body and brain; Rev. Joseph Bays, of sweet and devout spirit; Rev. J. S. Tedrow, strong in the Lord; Rev. Isaac N. Cain, who, with Dr. Mary C. Archer, Dr. Marietta Hatfield, Mrs. Mary M. Cain, Miss Ella Schenck, Rev. Lowry A. and Mrs. Clara B. McGrew, along with many African brethren, went up to God from the martyr's field in West Africa—precious seed sown in that dark land, from which a glorious harvest will grow. To these we must add the name of Joseph H. Caulker, the firstfruits of Africa to sit in this body, who, while preparing in Otterbein University to return to carry the gospel light to his countrymen, was burned to death, or, rather, may we say, was carried up to God in a chariot of fire. These all rest from their labors, and their works do follow them. If it be good and pleasant for brethren to dwell together in unity upon the earth, how much better, more fragrant than precious ointment, and sweeter than the dew of Hermon will it be when all who are united to one another through Christ shall be welcomed to his presence by the Lord of glory. Ancient philosophy dreamed of a symposium which all the wise and good should enjoy in a fabled Elysium; but inspiration has specified this as one of the elements of Christian blessedness, that we are come to "the spirits of the just made perfect," "to the general assembly of the church of the firstborn written in heaven."

Brethren, we congratulate you each on the great privilege

you enjoy by the suffrages of your people. You listen to the wisdom of each other in this hall, you sit together in committee work, you hold pleasant fellowship on the street and in the home circles, you have thus the opportunity to know the best of each other, and to form holy friendships which will be sources of encouragement and strength for days to come. May you not catch a vision of the deeper things of God and the spiritual life, as you look into each other's faces, lives, and sacrifices? May it not be your privilege to make this Conference a new Pentecost that shall be to our Church what that other Pentecost in the olden times was to the early church? May we not remind you each that your responsibilities are great? Plans are to be made, laws are to be enacted, organizations are to be completed, influences are to be set in motion to meet the wants of a new age. This can be done only by remembering and acting in harmony with the facts "that there are diversities of gifts by the same Spirit, and there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, 'but all these worketh the self-same Spirit, dividing to every man severally as he will.'" Therefore, may we ask you each to unite with us in prayer that the Holy Spirit may purge our imaginations, purify our hearts, and cleanse our thoughts of all selfishness, and unwise ambitions, and unholy rivalries, and wicked jealousies, and that we may be controlled by that love that "suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; that never faileth." May he fill us all with the spirit of love, of power, and of a sound mind. Let each cultivate the presence of God, and think and speak and act as he would if the Master were visibly present. The great crisis through which the whole Christian church is passing

calls for such high and holy guidance and endeavor to meet the responsibilities of the hour.

REVIEW OF THE PAST.

As we stand at the close of one and the beginning of another era, we may well review the past and learn its lessons of wisdom, of warning, of hope. The past century is one of unparalleled progress.

1. During the nineteenth century the human mind achieved its greatest victories over matter; more useful discoveries and inventions were made than in all the preceding ages. Evidences of this are seen everywhere—in the home, the sewing-machine; on the farm, the plows, mowers, reapers, and great harvesters which reap, thrash, and sack the grain as they move along; in the busy hives of industry, the wonderful engines and machines; in illumination, matches, gas, and electricity; in modes of travel, the railroads and steamships; in the uses of light, the Roentgen ray, the spectroscope, and photography; in preventing and alleviating human suffering, anesthetics and antiseptics. In theoretical science and speculative philosophy the advance has been equally marked.

2. In material riches the nineteenth century is unsurpassed. This could not well be otherwise with the conquest and appropriation of the natural resources of all the islands and continents of the earth, and the use of steam, electricity, and machinery, combined with the skill and culture of the age, by means of which to turn everything into gold.

3. The mental development or education of the race during the nineteenth century has never been equaled in any other age. Never before were there so many school-teachers, pupils, or superior instruction, and courses of study offered; never before so much money expended to make an education a possibility for every child and youth. When to the schools are added the printing-press, the forum, and the pulpit, never before has knowledge so freely and so universally run to and fro and increased among men. Universal education is the end aimed at, and much progress has been made towards it.

How has Christianity fared in the century of such wonderful growth? It has been brought into contact with all the

other religions of the globe, and substitutes for religion, and systems of thought which ignore all religions. How has it fared in this world-wide conflict? It must be confessed that its chief foes have been they of its own household.

1. For the past half-century a materialistic hypothesis of evolution, united to an agnostic view of the universe, waged war upon Christianity. The conflict was with weapons of keenest logic, and fought to a finish. But as the smoke of battle clears away, it is seen that evolution has had its materialistic and agnostic views consumed as by fire, and what remains vital has been annexed to Christianity as conquered territory.

2. Next, a destructive form of "higher criticism" waged a fierce war upon the Word of God. This grew out of a certain critical tendency of the times. The same spirit questions if Homer wrote the books called by his name; if Shakespeare wrote the works attributed to him. Its method was one of doubt as opposed to one of faith. The signs are abundant that this attack, so far as it was skeptical and harmful, has spent its force, and the net results are gains to the old Bible. The attack of the pen called out the defense of the spade; and to-day in Crete, Egypt, Syria, Assyria, and Babylonia the uncovering of ancient cities, temples, and libraries triumphantly confirms the Word of God.

3. As to the third attack upon Christianity, we are in the midst of it to-day. It has many symptoms or modes of manifesting its presence. In one place it is seen in the person who sells his birthright for a mess of pottage; in another, in the one who lets the family altar perish in his home for lack of time; in another, in him who ceases to attend the house of God for the same reason, or because his employer demands his services on the Sabbath day; in another, in him who abandons his religion because it costs him something to maintain it,—in general, it is seen in the greed for gain, and rush after material riches and the privileges and pleasures which they afford, now witnessed all over the world as an age characteristic. The real cause is a certain habit of mind, the overestimating of the value of material goods, the things of time and sense, the things which are

seen and temporal, as contrasted with the worth of the unseen, eternal, spiritual things; its root is living according to the external senses and not living the life of faith. This habit of mind is the effect of the materialistic theory of life of the recent past, and the enormous growth in riches during the past century. It has been justly termed a "geocentric" view of life, as distinguished from the heavenly vision. It is not so much a decided and conscious opposition to Christianity as it is a neglect of all spiritual things. This earth-centered view of life is a narrow one. It is concentrated, with an intense gaze upon present things, present pleasures, present life, present success. The spiritual faculty of faith is suffering a temporary paralysis; the eye that sees the invisible is shut, or partially blind. This is the present time-spirit. We await a new Pentecost of the Holy Spirit to bring the remedy, through a church which, like its Master, seeks "not to be ministered unto, but to minister," and to give its life for the ransom of the world.

How has Christianity stood these tests? What is her condition at the end of the century? (1) Numerically, there have been larger gains than in all the preceding years. At the beginning of the nineteenth century there were 200,000,000; at its close, 500,000,000 Christians. (2) Financially, it has shared in more than its proportion of the world's growth in wealth, as that growth has been almost limited to Christendom. (3) Its vitality during the century was that of a strong man rejoicing to run a race. This is evinced by five great movements, additional to former modes of church activity: First, the Bible societies, through whose agency the Word of God has been circulated in all the chief languages of the earth; and this work still goes on at a rate no other book was ever distributed among men. The second is the great missionary movement, which goes on unabated, and which is preaching the gospel to almost all nations. The third is the Y. M. C. A. and the Y. W. C. A. movements, by which the gospel is brought to so many through the zeal and faith of young men and young women. The fourth is the Christian Endeavor and kindred societies to unite the Christian youth for worship, training, and aggressive service for God and the

right. The fifth is a revival in spiritual religion during the last quarter of the century, and still going on, under different names, in many parts of the world, manifesting itself in increased Bible study, prayer, faith in God, and holy living.

But in addition to these evidences of the vitality of Christianity there has been an overflow into the world of such influences as have made all life richer, better, more worth living. It may be said: In a political sense Christendom is to-day the world. If we take a map of the globe and mark off the possessions and spheres of influence of the Christian powers, there will be little or nothing left to the independent control of non-Christian governments. The islands of the sea are all appropriated; the Western Continent is wholly under Christian rule; the partition of Africa among the Christian nations of Europe is well-nigh complete; Asia is slowly coming under the control of Christian nations.

The Christian leaven is working among the nations, as seen in the overthrow of slavery, greater political liberty and equality before the law, and in the growth of that spirit of altruism, which is but another name for love, that is leading many a rich man to consecrate his riches to care for and relieve the defective and dependent classes in a manner truly Christian. More money has thus been given to make better the lot of the unfortunate of earth in the past ten years than was given in the first thousand years of the Christian era. Christianity has wrought this effect, in many cases, unconsciously to the givers.

A CENTURY OF OUR HISTORY.

A revival of spiritual religion, of vital godliness, among the Germans of Pennsylvania, Maryland, and Virginia, beginning in the middle of the eighteenth century, and for the next half century being the occasion of many great religious meetings and many conversions, in the year 1800 resulted in a meeting of the leaders near the city where we are now assembled, at which time a union was effected of the different elements growing out of different local revivals, and an organization was completed by the election of general officers and the assumption of a distinct name—*the United Brethren*

in Christ. At that meeting were saintly men of heroic type—William Otterbein, Martyn Boehm, George A. Guething, J. C. Pfrimmer, Christian Newcomer, Adam Lehman, Abraham Draksel, Christian Crum, Henry Crum, John Hershey, J. Geisinger, Henry Boehm, D. Aurandt, and Jacob Baulus. This conference of these truly apostolic men, and the initial conferences, and "great meetings" which preceded, as well as the events which followed, constantly reminded us of the men and events in the early church, recorded in the Acts of the Apostles, where it is said: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." At the time of this conference, in 1800, there were only thirty-three ministers affiliated with the movement, and no enrollment had yet been made of the laity.

The Republic itself was young, having but five and a quarter millions of people, but few west of the Ohio River. The great central and western regions were almost unknown. The virgin forests and verdant prairies, buffalo-covered plains, and unexplored mountains extended almost from the Ohio River to the Pacific Ocean. The Church organized one hundred years ago then had no houses of worship, no Missionary or Church-Erection societies, no Sunday schools, no Young People's Christian Unions, no Woman's society of any kind, no schools, no printing-press. It only knew one thing—Christ Jesus and him crucified. It had but one aim—preach the glad tidings and thus secure the salvation of souls. It had but one incentive—the constraining love of Christ.

Our Church is to-day spread abroad over the land. It has taken its part in the overthrow of slavery and in the war against intemperance and all other evils of our country; it has trained citizens for places of usefulness, honor, and trust; it early recognized woman's equality with man in all the services of our Lord; it heard the cry of its children for knowledge, and established noble schools of learning; it heard them cry for spiritual truth and training, and organized a vast system of Sunday schools and Young People's Christian

Unions; it heard the pitiful wail of hungry souls, coming up from destitute and heathen lands, and, through two efficient missionary societies, and a Church-Erection Society, it has been building houses of worship and distributing the Bread of Life not only in America, but also in Europe, Asia, Africa, and in the islands of the sea. Our contribution to the peace, prosperity, and progress of our country may not be measured; neither can be estimated the vitality which has flowed out into other communions around us; nor can the joy be told of the millions of the ransomed who are before the throne of the Lamb, through our toil and sacrifice. But as the loyal children of Otterbein and Bœhm, holding in grateful remembrance the holy lives and heroic deeds of our fathers, we are here to take an inventory of our present condition, and to plan hopefully and courageously for the future, rejoicing in what God hath wrought.

PRESENT STATE OF OUR CHURCH.

Peace and good-will prevail. Ministers and laymen, men and women, the youth and the aged, sit together in all our assemblies. They share the responsibilities as well as the privileges of the local churches, the quarterly conferences, the annual conferences, and of this the legislative and highest body of our Church. In this way they learn to appreciate what is wise and good and Christ-like in each other. Here is beautifully illustrated the truth that in Christ Jesus there is neither male nor female, neither bond nor free, but all are one in him, who is the head of all principalities and powers. There is no heated controversy over either doctrine or polity within our borders to-day. The conferences are at peace within their own bounds, and in harmony with the Church. The controversies of the recent past are merely matters of history, an era of good-will is at hand, and we enter the new century with united ranks, hating only evil, and loving God and the brotherhood.

Numerical condition. During the quadrennium, our increase in members over all losses is 5,059. The total membership at the close of 1900 was 243,841; in round numbers to-day, 250,000. In all churches there are periods of numerical growth

and seasons of rest. During these seasons of rest and absence of extensive growth there is usually intensive progress, as in our case. While this small growth in numbers is not an occasion for pessimistic forebodings, it should awaken an earnest inquiry into its causes, that it may be remedied as speedily as possible.

May not the rigid method of correcting or revising our Church records be responsible for our apparent lack of rapid growth in numbers during the past four years? Also, we must take into account the loss from our records of about 3,000 members caused by the West African revolt. Or, may not the state of our country, the Spanish-American War calling the thoughts of many people away from service for the spiritual welfare of our own land, partly account for slow Church progress? Or, may not the social unrest and the strife between the employer and the employed have something to do with the progress of the Church?

Again, may not the zeal of agents and pastors to secure a better financial condition in all parts of Church work have slackened their zeal for the salvation of souls? This ought not to be so; but it is highly probable that the energy we have expended recently in the efforts for internal growth has, for the time, weakened our efforts for expansion in numbers.

And, further, may not the greater cause we are seeking be found in the necessity for a revision of our evangelistic agencies and methods to more fully meet the conditions of to-day?

Financial condition. Large gains have been made in the various offerings of our Church. The past quadrennium has been an era of paying debts and building houses. Many of our schools have been freed from debts, others are on the way to freedom. The debts on a large number of church-houses and parsonages have been paid, and a large number of the best buildings have been erected, with an increased valuation of church-houses of $494,574, and of parsonages of $138,926. The missionary offerings have increased over $25,000 the past year above those reported for 1896. The pastors' salaries for the past year are $110,267 above those for 1896. The debt on the missionary society has been reduced from $27,910.50, March 31, 1897, to $19,846.34, March 30, 1901,

a reduction of $8,064.16 in the four years. Of course, we suffered great loss in mission property in the African revolt in the spring of 1898—perhaps $100,000. A bill has been presented to Great Britain for indemnity, but it has not yet been paid.

During this time the debt on the Publishing House of over $60,000 has been all paid, and improvements amounting to $50,000 have been added. This internal growth is most hopeful, never more so in our history.

Doctrinal unity. The simple Confession of Faith, so much like the Apostles' Creed, satisfied our fathers. The present Confession, but an exposition of what was implicit in the former, is a brief, forcible, beautiful expression of what our Church believes to-day. It is not a dead letter, but vital truth, the truth of the Word of God briefly expressed. One age may place emphasis on a different part of the truth from what another does. As the Church faces new antagonists and new conditions of society, it must place emphasis upon those truths which will best meet the new environment. This is the demand upon us to-day. Our Confession is as perfect as human minds and language can make it, and if some parts are made emphatic it is not because any other part is rejected. There is no heresy known to us in our whole Church, and never has been in our history, unless it was an unloving heart or an impure life.

Polity revision. As our Church was born amid the throes of the American Revolution, it has the same love of liberty and equality that found expression in the immortal "*Declaration of Independence.*" It is as nearly modeled after the pattern of our Republic as a church can be like a state. There is no nobler ideal in the world to-day, and the more fully it is known the better it is loved and revered. In its practical workings it will pass under your scrutiny for approval or revision. Some minor changes can be wisely made, but no changes should be made merely for the sake of change, or merely to please some vain person, ambitious to show his constituents that he did something while here.

Spiritual life. Christ is the living Vine. Every true believer is grafted into him, and receives vitality from him, and

bears fruit because of this union. "By their fruits ye shall know them; an evil tree cannot bear good fruit, neither can a good tree bear evil fruit." Christ Jesus is the type of the new man. If we would know what spiritual life is in its perfection we can see it in him, who is the second Adam, the Head of the new creation, the spiritual man. To be spiritual is to be Christlike, to show forth the life of Christ in daily service. The spiritual man makes the interests and relations of his spirit supreme; those of his body are subordinate and secondary. Spiritual life is a new species of life, a heredity from the second Adam. Beginning in the "washing of regeneration and the renewing of the Holy Spirit," as a mere babe, it finally attains to the stature of a perfect man in Christ. The old personality and originality are not destroyed, but they are permeated by a new spirit, the spirit of sacrificial love. The man becomes the temple of the Holy Spirit, who works through the thinking, the feeling, the volition, the whole man "to will and to do his good pleasure." The fruits of the Spirit grow from bud to perfection, such as love, joy, peace, long suffering, faithfulness, meekness, temperance.

Let it never be forgotten that there is as infinite a variety in spiritual life as there is in vegetable or in animal life, and that it passes from infancy up to manhood; that is, that there are all stages of progress in spiritual life. John, leaning on the Saviour's breast, Peter preaching the great Pentecostal sermon, Paul writing his profoundly intellectual letter to the Ephesians, James "visiting the fatherless and the widows in their affliction," and Dorcas making coats and garments for the poor, were all living spiritual lives, and rendering spiritual service unto God. Only those states, or acts, or things which are sinful or merely animal are unspiritual. In the progress of Christianity the different elements of man's triune nature have been conquered, one at a time, or one side of his nature was more affected than another, giving rise to different standards of what is religious or spiritual. In one age that only was accounted spiritual which was emotional and demonstrative; in another, to be spiritual meant to retire to a monastery, to meditate, to pray, and to write out a vast system

of speculative theology too ponderous to be even read in our rapid age; while in still another, it meant to devote the life to deeds of loving service for the welfare of mankind. One made spirituality a matter of the heart, another made it a matter of the head, and the other made it a matter of the hand. If this age is one of will, the helping hand, it may not be called wholly unspiritual, for surely it is imitating our Lord in feeding the hungry, clothing the naked, and visiting the sick and imprisoned, and for which it will bear his approval, "Come, inherit the kingdom." Let us not be too hasty in judging of what is spiritual. May not the material growth of the Church be one sign of a true spirituality, even though our ideal is broader and includes more? Is it not true that all useful work, all honest toil, of whatsoever kind, whether it be to sow or to reap, to buy or to sell, to build a house or to rule a nation, to alleviate pain, or to teach the children, as well as to preach the gospel, to sing, and to pray, may be done in the name of the Lord Jesus? And when so done for his sake, is it not a spiritual service? Is not presenting unto God our bodies holy and acceptable a spiritual service? Are not preaching good tidings to the poor, releasing the captives, giving sight to the blind, and liberty to the bruised, all evidence of being anointed by the Spirit of the Lord now as of old? Is not every Christian "a worker together with God," a partner of God's, to make this world better and happier? We find this was the doctrine of our fathers; they regarded themselves as partners of God in every good work, and we, their children, hold the same evangelical truth.

In this we have a test of what Christians may lawfully do—they may do whatever can be done in partnership with God; whatever it is clear that God has no partnership in, a Christian should have no part in. Apply this test to church finances, and every one will honestly pay God his part of the profits of this divine-human firm, and some of the present financial methods will cease. Apply this test to business, and we will engage in nothing but what God wants done for man's good. Apply it to politics, and we will vote no ticket on which God cannot be a partner. Thus we will make every part of life holy and spiritual because lived in fellowship with God.

MODES OF CHURCH LIFE AND ACTIVITY.

Since full reports will come before you from each department, we will shorten this part of our address.

1. *Superintendents.* The recent death of Jonathan Weaver, D. D., Senior Bishop, has left a vacancy in our ranks not easily filled. But we join you in thanks to our Heavenly Father that our Church was so long favored by the wise counsels, noble life, and unmeasured services of this man of God; and we entreat the Giver of every good and perfect gift to raise up others who shall be worthy successors. By aiding each other, we have been able to perform the work assigned the Board. But one visit has been made to our foreign fields this quadrennium, that of Bishop Kephart, to assist in the reorganization of the work in Africa, and to encourage our brethren in Germany.

2. *The ministry.* We believe in a ministry called of God, as was Aaron; but as the Aaronic priest did not enter on his public service till he was thirty years of age, thus giving time for maturity and culture to fit him for his sacred function; and as Jesus followed the same rule; and as the age is more exacting in its demands and needs, and the work of the minister quite as difficult and important as in that earlier day, we believe in a most thorough preparation and fitness for the work of this holy calling. The ministers are leaders of the people in the most important work of religious, moral, and social regeneration. They must be prepared for this exalted leadership. The action on this subject of the last General Conference has been helpful, and we recommend its continuance, and such other legislation as will make it effective, as well as more thorough examinations on the conference courses of study. As in the American Army all officers are not graduates of West Point, neither can we hope at present that all ministers may be graduates of the college and theological Seminary; nor do we depreciate the noble work of those who are not graduates; yet all ministers, to meet present conditions, must be educated in some way; and the opportunities for education are so abundant in our land, and the demands upon the ministry so great, we urge each to attain to that degree of culture and knowledge possible for him, that he may rightly

divide the Word of God, giving to each his portion, and that no one need be ashamed, or God's cause suffer loss.

3. *The itineracy.* This system of work has proved its efficiency in our own and in other churches. A comparison of methods shows that this is the only system by which "every minister has a parish, and every parish a minister." The time limit being removed, so that the length of each pastorate depends now chiefly on the success of the pastor, our system has all the good elements of settled pastorates and those of the itineracy combined. Experience and observation prove that there is no other system of church polity so well adapted to spread the glad tidings and build up the kingdom of God. All it needs are wise and faithful ministers and consecrated laymen to demonstrate that it is God's plan to-day as truly as when his Son and the apostles itinerated through Judea, Galilee, and Samaria.

4. *Christian worship.* Worship is a human instinct. All men worship something. Altars of worship have been erected in every land. Christian worship may mean the permanent habit of a devout soul towards the unseen and eternal God; or, the express act of worship of such a soul, as in private prayer and praise. But in the sense here used it means "the common devout exercises of the Christian society." To such worship the letter to the Hebrews exhorts: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and having our bodies washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." The fundamental elements of Christian worship as found in the New Testament, and in use among us, are seven in number: the hymn, the Scripture, the belief, the prayer, the offering, the

teaching, and the sacraments. They are all of divine authority, and are for the edification of believers and the conversion of the unsaved and the honor and praise of the triune God.

The service of devout music has been in use among religious people from the time the morning stars sang together and the sons of God shouted for joy in the first creation; and it will be continued, even after the ransomed of the Lord have sung the new song of rejoicing over the completion of the new creation. The reading of the Word of God, as the revelation of our Father's will, and an infallible guide for faith and conduct, and a bringing to light of life and immortality, can never be laid aside. The prayer of the penitent, "God be merciful to me, a sinner," and the prayers of adoration, thanksgiving, petition, and self-surrender are heard in all our churches, and when offered in faith, in the name of Jesus, they are never offered in vain, for we pray to a Heavenly Father, who is more willing to give good gifts to them that ask him than earthly parents are to give good gifts to their children." The sacraments of baptism and the Lord's Supper are observed everywhere among us as expressions, signs, and seals of spiritual facts and experiences. The offering is quite universally a weekly part of our worship. God's attitude towards us is that of love, expressed in giving: God gave his Son, the Son gave his life. This is the inspiration of human giving: "We love him, because he first loved us," "Freely ye have received, freely give." "As the Eucharist is God's sacrament for man, the outward and visible sign of the divine self-offering, so the cheerful offering of wealth on the scale of absolute ability is man's sacrament for God, the outward and visible sign of a self-offering in human life prompted by an enlightened sense of the evangelic mercy." The teaching is an indispensable part of Christian worship. "How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? So belief cometh of hearing, and hearing by the word of Christ." Teaching embraces all the different modes of making known the gospel, but especially the "preaching of the Word." Never was there a

greater demand for the true gospel preacher—the "preacher who believes what he preaches and preaches what he believes"—with wisdom from God and with enthusiasm, for the preaching of such heralds is not "with enticing words of man's wisdom, but in demonstration of the Spirit and with power." The belief is made least prominent among us. As a man's faith, so is he. Our Confession of Faith is published, and our fathers used to read it to the congregations, until too much was required to be read along with it; this broke down the custom. Nearly all the Protestant churches repeat the Apostles' Creed as a stated part of worship. That creed is a brief statement coming down from the early church of exactly what we believe. It is on the walls of many of our Sunday schools and churches. Has not the time come when this General Conference can authorize the repeating of the Apostles' Creed in our churches at least once a Sabbath, as a part of worship, and thus have one more bond of unity between us and the church universal?

5. *Sunday Schools.* The Sunday school is one of the institutions for teaching the Bible to the masses, and especially to the children and youth. Its aim is to preoccupy the ground with gospel truth before systems of skepticism have the opportunity to do so, and then secure the soul's allegiance to the King of heaven through personal faith; and then secure the soul's growth in grace and in the knowledge of our Lord and Saviour, through self-activity, in fellowship with him. It is a significant and pleasing fact that infidelity has never devised for spreading its doctrines any such organization and array of teachers, books, and papers, as are here in use.

In round numbers there are now three hundred thousand officers, teachers, and pupils in our Sunday schools. This great army, chiefly of young people, is prophetic of our future as a Church. Providence designs this host to become Christians and members of our Church. A dying or decaying church has no hold on the young generation. Providence puts no child in the arms of a dead mother. One-fifth more enrolled in our Sunday schools than our whole Church membership, as a sign of vitality and possibilities of future growth, is unsurpassed, and a ground for great hopefulness.

The Sunday-School Board reports the quadrennium as the most successful in its history. Additional to its former work, it has sent two Sunday-school missionaries into Porto Rico, and they have been doing excellent work; it has also more largely aided in mission work in our own cities. This has had a stimulating effect on the finances of the Board, enabling it to pay off all its previous debts and to have money in its treasury. Through its most efficient Secretary it has been energetically pushing an ideal standard of Sunday-school success—the Home Department, the Cradle Roll, written examinations, teachers' training classes, libraries, Decision Days, and maintaining our interdenominational relations, one of our men, Bishop Kephart, being on the committee for selecting the lessons for the world.

The literature issued by this department never was better nor more widely circulated, and is meeting the hearty approval of our own people, and that of other persons engaged in this work.

6. *The Young People's Christian Union.* The Young People's Christian Union is still on the upward grade. It has made commendable progress during the past four years. Four years ago the membership was reported to be, in the regular Y. P. C. U., 64,872, with 8,119 in the Junior societies, a total of 72,991. Now the statistics show 2,008 societies, of which 400 are Junior, with total membership of 76,103. It was discovered by the leaders that there was an error in the previous statistics, which makes the apparent gain less than it has actually been.

While the Young People's society, like the Sunday school and other organizations of the Church, has not reached its own ideal, there is an heroic effort making to realize as nearly as possible this ideal. The president has expressed the aim and purpose of the organization in the following words:

"The Young People's society is more than a prayer-meeting. It is intended to be the training department of the Church. Toward this end we are directing, and intend more and more to direct our efforts, through the very efficient agency of the *Watchword,* by conventions, institutes, addresses, and other means. While we have by no means as yet reached our ideal,

the goal at which we aim is, 'Every society a band of consecrated, devoted church workers of greater tact, industry, and efficiency than their predecessors have been.' The means to this end are the systematic study of methods and practice in them, as also the study of God's Word with direct view to the use of it in Christian work. The training contemplated includes habits of punctuality and regularity in attendance upon the church and society services, loyalty to the interests of the church, both local and general, Bible study, both for personal devotional profit and for efficiency in work, obedience to God, zeal and skill in saving souls, a deep interest in extending the Redeemer's kingdom by missionary efforts, and the cultivation of the biblical method of paying the tithe into the Lord's treasury. This is a high mark, but it is the true mark, and toward that the efforts of the leaders in Young People's work are being directed.

"The general convention of 1900, held in Lebanon, Pa., passed the following action, which may be taken as an index of the spirit and aim of the young people: 'That we seek to enlist the enthusiasm of our young people in winning souls to Christ; that we present with renewed vigor the question of Christian Stewardship; that we encourage the organization of a Junior society in every congregation.'

"Their missionary interest is also hopeful, and is being intelligently directed. The books of the Young People's Reading Course for 1900-1901 are all selected from the library circulated by the Student Missionary Campaign. Some of the local societies, also, have procured and are circulating among their members missionary libraries of ten to sixteen volumes, under the guidance of the missionary committees. Thus the missionary spirit is being cultivated, and intelligence on this important subject extended.

"The circulation of the *Watchword* has made great strides since the General Conference of four years ago. It was then about 6,500, but now has attained the handsome number of 20,000. It is doing excellent work, and deserves the support and encouragement of the whole Church.

7. *Missionary work.* The greatest work of the Christian church is the evangelizing of the nations. The body of Chris-

tians that will not engage in this work, but selfishly seeks to save itself, will soon receive the ancient malediction, "Curse ye Meroz, said the angel of Jehovah. Curse ye bitterly the inhabitants thereof; because they came not to the help of Jehovah, to the help of Jehovah against the mighty." One of the brightest facts in modern world history is the work of Christian missions, now girdling the world with flaming beacons of light, and which bids fair to preach the gospel to all nations before the end of this generation. When seven of our devoted missionaries were massacred in Africa, in 1898, the ranks were at once filled up by equally heroic souls, who are now marching on to certain victory.

(1) *Our home missions.* During the quadrennium the Board of Missions has given partial or entire support to an average of sixty missionaries per year. These have been distributed throughout the whole of our American and Canadian boundaries. It has been the policy of the Board to work with a view to fewer enterprises, these better manned, and given more adequate support. The report of this department to the General Conference will show encouraging advancement and that some very important enterprises in the large centers have been successfully fostered, and, in some instances, brought to self-support. Attention has been increasingly called to the cities as affording a vast field, owing to the presence within them of so many hundreds of thousands of unchristianized people. Much the larger proportion of the missionary funds of the Church have been expended on these home fields.

(2) *Our work abroad.—a. Japan.* In Japan some distinct advances have been made during the past quadrennium. There has not been a large increase in membership, though there have been conversions each year. Rev. A. T. Howard was sent out to this field in the autumn of 1898, commissioned to take charge of the work as Resident Secretary. Mrs. Howard joined him in the spring of 1899. Under Mr. Howard's supervision, assisted in a most efficient way by Dr. George K. Irie, the work has been solidified and the church-members developed in their faith and loyalty. Besides, it has been the policy of Mr. Howard to increase the staff of well-tried and reliable native workers as rapidly as the funds would allow. It is be-

lieved that we have to-day a most valuable force of native helpers. During the quadrennium the new treaties went into effect in Japan, whereby we have been enabled, in a legitimate and safe way, to acquire our first property in Tokyo. This was recently purchased by Mr. Howard, and our first building in this, the great capital of the empire, is now under construction.

On the recommendation of Mr. Howard, with the full approval of the executive committee and the Board as a whole, arrangements have been consummated whereby in educational work we are coöperating with the American Board in the Doshisha University, located at Kyoto. This coöperation has resulted in the sending out of Rev. J. E. Knipp and wife in the autumn of 1900, and the locating of Mr. Knipp as a member of the faculty of the Doshisha at Kyoto. Here he teaches in the theological department a stated number of hours each week, giving the rest of his time to the study of the Japanese language and to evangelistic work in behalf of the society which he represents. The American Board furnishes a commodious home for Mr. and Mrs. Knipp, without cost to our Board. We already have, as one of the benefits growing out of this coöperation, three of our own Japanese young men in the theological department of the Doshisha, taking the course of instruction for the ministry.

b. Africa. First and foremost among the facts connected with our African work during the past quadrennium is that of the bloody insurrection, in the spring of 1898, whereby seven of the devoted missionaries of the Woman's Board were slain and almost every vestige of the property of both Boards swept away. This reverse was no small test of the faith and devotion of our people. Rev. John R. King was despatched to the field after a very short furlough in this country, and he began his duties as superintendent in the autumn of 1898. By an arrangement between the Woman's Missionary Association and the General Board, Mr. King was made the joint superintendent for both Boards. This lessened expenses, and, as we believe, unified the work, exerting, on that account, a very salutary influence. This plan of coöperation in the superintendency continued until notice from Mr. King that he would be obliged to come home on furlough this spring. Since said

notice was received, the Woman's Missionary Association has appointed their own superintendent, and Mr. Albert has become superintendent for the General Board. By the faithfulness of our representatives on the ground, by the self-sacrifice of our people in the support of the work, and by the blessing of Almighty God, a good degree of progress has been made in the restoration of the work. Property to the value of at least ten thousand dollars now stands connected with this mission, giving evidence of the efficient efforts put forth toward the resuscitation of the work.

c. Porto Rico. In this beautiful isle of the sea, the territory of our American Republic, work was begun by Rev. and Mrs. N. H. Huffman, our first missionaries, in August, 1899. School work was begun, and, as soon as possible, preaching services in a rented building. Rev. and Mrs. Huffman were soon reinforced by Rev. and Mrs. E. L. Ortt, who are supported by the Sunday-School Board, but work under the direction of our superintendent. Our force was further augmented in the autumn of 1900 by Dr. W. E. Clymer and wife, the doctor entering upon service as our first medical missionary in the city of Ponce. Suitable grounds have been purchased in a most eligible site in the city of Ponce for school and church purposes. We have been delayed in the erection of suitable buildings.

d. Germany. The work in that land has had a steady growth, about the same ratio of growth in members and in finances that our Church has experienced in this country. The work there is peculiar; it is not a struggle with heathenism and idolatry, but with formalism and indifference to the claims of a spiritual Christianity. We owe that country a debt for the gift of our own founder, the beloved Otterbein, which we can only pay by aiding our brethren there to give back the light of the pure gospel of spirit and life. For such a labor of love many doors are open in the Fatherland.

(3) *The woman's mission work.* The Woman's Missionary Association, in spite of the disaster overtaking its work in West Africa, has shown a recuperative vigor and a burning zeal rarely equalled in the history of missions, bearing witness to the fact that its officers and patrons are worthy successors

of those daughters of Judea who were last to part from their dying Lord and first to herald his resurrection. The ancient prophecy is thus rapidly being fulfilled, "The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 68:11, R. V.)

In response to our request, the following letter is furnished by the president of the Association:

To the Board of Bishops and Members of the General Conference, Greeting.

My Dear Brethren: Another four years have come and gone since last the Trustees of the Woman's Missionary Association commissioned me, in response to an invitation from a representative member of your Board, to write you a quadrennial letter. In reviewing these years we have to record the goodness and faithfulness of our God in all his dealings with us, for long since we have learned that his mercy is great unto the heavens, and his truth unto the clouds, and that unto us belong human frailty and perverted judgment, often deeming sweet bitter and bitter sweet.

It is the wish of our Trustees that we record here our heartfelt sympathy with you in a loss and sorrow common to us all, but the very center of whose shadow falls so heavily upon your body—the loss by death of your senior member and President, Bishop Jonathan Weaver. We remember that, at your last quadrennial meeting, he was bright, active, and helpful, and that his recent departure from earth must be very sadly felt by your Board. Thus we would bring to you expressions of our sympathy for you as a body.

In recalling other events of the quadrennium no prompter is needed to bring quickly to the front another event that concerned our entire Church, but which came with a crushing weight of sorrow especially to the Woman's Missionary Association—the massacre of our seven beloved missionaries in West Africa.

The death of Bishop Weaver and of other loved ones whom you recall, was according to the course of nature, one upon which your Board and the entire Church had a right to reckon, but the almost overwhelming loss of our missionaries was one

upon which we had not really reckoned; and while we recognize the goodness of our God, and remember that not a sparrow falls to the ground without his care, yet at its remembrance we still feel like veiling our faces at the mystery while we submissively cry, "Holy, holy, holy, Lord God Almighty!"

With gratitude do we remember well, and have engraven on our hearts, the very tender brotherly sympathy which lost no breath of time to rush to our side with proffered consolation.

These deeply-cut memories, with all the other kindly courtesies of the past, bind our Association in loyalty to our Church authorities with cords stronger than steel. These named events are those that stand out amid the lesser discouragements and successes of our work as towers in a wall.

Thus we come at this quadrennial tide, thanking you for all past goodnesses, and craving their continuance with plighted reciprocity for the years that may lie out before us all.

As to our work, we would state that, in view of the massacre in Africa and the disturbed conditions in China, we have not been able to extend our work in either field as rapidly as we had planned to do, hence there has been quite a little accumulation of funds in our treasury. But we are now planning again to push with new vigor our work in both Africa and China, and are just opening the new work, ordered last May, in the Philippines, which will give employment to our surplus funds at an early day.

And now that the new century is opening up so auspiciously to both our Boards, and to all our Church enterprises, we may all unite in the prayer that our triune God, who alone can accurately weigh and properly measure success and failure, who alone can guide with unerring hand, may guide you and us in whatever we undertake for him in the future. In behalf of the Trustees of the Woman's Missionary Association.

Yours faithfully, MRS. L. K. MILLER.

8. *The deaconess work.* This department of activity has barely been named among us. That the Deaconess order came into use at an early period of the Christian church is proved by references to it in the New Testament. Its influence was

widely felt in the first centuries. But when celibacy was introduced into the priesthood, woman was soon looked upon as a mere source of temptation to man, and her work in the church ceased for ages, except as she was shut up in a convent or nunnery. During the past century the Deaconess order has been in a process of revival, until to-day nearly every Protestant church in Europe and America has adopted it as a legitimate and useful institution.

One denomination in which this work has been organized about two decades, reports to-day 561 consecrated deaconesses, and 600 probationers, and about $2,000,000 of property occupied; and during the past year these deaconesses made over 250,000 religious calls, conducted over 20,000 religious meetings, and cared for over 8,000 sick people.

We believe there is an increasing number of devout women who do not feel called to preach, but whose hearts yearn to do something for Christ. The Deaconess movement furnishes a way in which such persons can be employed, either in the local churches or in deaconess homes. We believe it will be wise for this General Conference to mature plans for this work in our Church, and commend it to our people for their hearty coöperation.

9. *Church and parsonage erection.* This department has had its best, most successful term the past quadrennium. The fund for church erection is about $65,000; but it has been loaned and returned and loaned again to the aggregate of $148,000. It has helped to build 345 houses. The sum of $23,000 was loaned the past year, helping to secure to our Church $150,000 of property.

The Parsonage Fund is a new feature, originated through the zeal and skill of the energetic Secretary. It now has about $1,500. One aged brother has recently named in his will $10,000 for this work in one conference. We recommend that parsonage building be incorporated with church erection under one Board.

10. *Education.* The following words on education by Dr. Nicholas Murray Butler present the subject in its true light: "True education, as distinguished from the innumerable false uses of the word, is a unitary process. It knows no mathemat-

ically accurate subdivisions. It admits of no chemical analysis into elements, each of which has a real existence apart from the whole. Its constituent parts are interesting and, in a way, significant; but when cut out of the whole, they have ceased to live. They are no longer vital or truly educational. For this reason, I hold that, while there is, and may be a religious training, an intellectual training, a physical training, there is no such thing as religious education or intellectual education or physical education. One might as well imagine a triangular or circular geometry. We do not at once feel the force of this statement, because of our loose, inaccurate, and inexact use of the word education.

"In my view, education is part of the life process. It is the adaptation of a person, a self-conscious being, to an environment, and the development of capacity in a person to modify or control that environment. The adaptation of a person to his environment is the conservative force in human history. It is the basis of continuity, solidarity. The development in a person of capacity to modify or control his environment gives rise to progress, change, development. Education, therefore, makes for progress on the basis of the present acquisitions of the race. Its soundest ideals forbid, as a matter of course, both neglect of the historic past and the blind worshiping of the past as an idol. The importance of the past lies in its importance for the future. When the past has no such lessons, we forget it as quickly as possible. The survival of a tendency, a belief, or an institution is evidence that it is at least worth studying and that it must be reckoned with. These tendencies, beliefs, and institutions are studied and reckoned with for the purpose of discovering their vital principles and of putting a value upon them. The working out of these vital principles is the future.

"In this view, education is first and chiefly a matter of principles. Then, and secondly, it is a matter of methods. The place, character, and function of religious training are to be settled, and only to be settled, by reference to fundamental educational principles.

"The first of these principles, and one of the most far-reaching, is discovered in forming an answer to the question,

What is the present environment of a human being? What do we mean by the use of the word environment, and what do we include in it when we speak of it as that to which education tends to adapt a person? We mean, I think, by the word environment two things: First, man's physical surroundings; and, second, that vast accretion of knowledge and its results in habit and in conduct which we call civilization. Natural forces play no small part in adapting human beings to both elements of environment, but the process of education is especially potent as regards adaptation to the second element, civilization. Civilization—man's spiritual environment; all his surroundings which are not directly physical—that it is which has to be conquered, in its elements at least, before one can attain a true education. It is of the highest importance that we make sure that we see clearly all the elements of the knowledge which is at the basis of civilization, and that we give each element its proper place in our educational scheme.

"We may analyze our spiritual environment into five classes: man's science, his literature, his art, his institutional life, and his religious beliefs. Education must include knowledge of each of these five elements, as well as insight into them, and sympathy with them all. To omit any one of them is to cripple education, and to make its results at best but partial. If this analysis is correct, and I think it is, then religious training is a necessary factor in education, and must be given the time, the attention, and the serious, continued treatment which it deserves."

Dr. Butler further declares that "the influence, first, of Protestantism, then of democracy, has completely secularized the schools of this country. The schools, therefore, give an incomplete education. But the whole work of education does not fall upon the school. The family, the church, the press, and society itself are all educational institutions, as truly as the school. Religious training must be left to these latter, especially to the family and the church."

We believe the statements of this distinguished educator thus far represent correctly the theory of education, and furnish the real justification for the church's being in the educational work. The church believes that the only adequate

means for the true education of youth—education that must include religious training—is the Christian school, in which the religious training is carried on during the period of school life. This belief is founded upon the well-known historic fact, that much the larger number of church-members become such in youth; and that the person who passes through the period of school life, and enters upon the duties of mature life, without becoming a decided Christian, rarely becomes such. Recent studies in psychology reveal the secret and confirm this fact. In the growth of a youth, before he reaches the age of twenty-four years, a point is reached when the religious susceptibilities are greater, and the conversion more certain than at any other period of life. If this crisis is passed amid unfavorable environments, where religion is not positively encouraged by friends as influential as the teachers, these religious possibilities are blighted by being suppressed and overgrown by other elements, and never bring any spiritual fruit to perfection. This is the only justification for the continued existence of the church school. Take away its religious element, and there is no sufficient reason for its continuance. But with the religious element dominant, there is ample justification for all the toil and sacrifice endured to give the youth under our influence the only complete education possible for, and worthy of an immortal soul.

(1) *Our colleges.* There has been an increasing attendance of students in all our schools during the quadrennium. We have no censure to pronounce on those who founded our schools. The small colleges, by being more numerous and nearer the homes of the people, have thereby educated more persons. Neither need we apologize for the fact that they are small, when it is known that the standard small college is doing just as successful work as the large one, at much less cost to all concerned. However, our need is not more schools, but the payment of all debts, and endowments and equipments that keep step with the onward march of educational science. Our colleges are well supplied with excellent teachers, and there is still a large supply from which they can draw at any time. Three important lessons have been learned from past experience in our educational work: one is the necessity of placing on

the boards of trustees and executive committees persons who have business experience and wisdom, sympathy with the ideals and aims of education, and an harmonious spirit. Another is the necessity of the president of a school being a man of affairs, who takes delight in administrative work. There is a business side to a school that none can so well manage as the president specialized for such work. The third lesson is the importance of continuing the service of the teachers and president, when successful, as long as possible in the same school.

(2) *Union Biblical Seminary.* This school of the prophets has been doing noble work for the Church for thirty years. During this quadrennium the attendance has increased each year, and the class just graduated, fifteen in number, is the largest in the history of the school. The ideal of the school is high; above devotion to study is devotion to God, the latter as motive and inspiration to the former. The personal-work feature, introduced the last few years, which requires each one to spend a few hours each week in personal effort for others, has been very beneficial to individuals and to the Seminary as a whole. With that has been kept prominent the ministry of intercession. The internal life, devotional and missionary, has been vigorous and increasing. The debt has been reduced about $20,000, and the endowment has been increased a few thousand dollars, but reduction in rates of interest has reduced its productiveness.

The Seminary hopes to secure the payment of all its debts during this year. Any action this conference can take to secure an end so desirable we urge it to take; also, to take such action as will encourage the financial welfare and growth of all our schools, as well as to increase the beneficiary aid fund.

Each college should maintain the standard of the educational association of the State in which it is located; this, perhaps, is as great uniformity of courses as we can hope for, as it is all that our nation has.

11. *The Publishing House.* During the quadrennium an unparalleled success has been achieved in this department. This great success has been due, in part, to a vigorous collection of accounts, but chiefly to an increase in the business

profits of the House, amounting to $70,000 the past four years.

There has been a growth in the circulation of our periodicals. The *Religious Telescope* now has a circulation of nearly 21,000, and the *Watchword* has reached the number 20,000. The Sunday-school and missionary literature has likewise made commendable gains in circulation, and all of our periodicals have kept pace with the growing demands of the Church and the age.

The *Quarterly Review* has likewise increased its merits and circulation, and proved that it has a real mission nothing else can supply. We recommend that it be continued under the same management.

The book literature has grown some, but it is the least developed department of our publishing interests. We believe that the future welfare of our Church demands a large increase in the number of books published and sold among our people. We recommend a careful consideration of this matter.

THE CHURCH AND THE FAMILY.

In Christianity and in modern scientific thought the family occupies the most important place in the life of society. It is the fountain from which the stream of humanity flows. Here is where heredity and environment may combine their mighty forces to make a godly race. There is no other place on earth where God is so vitally present to sanctify the children through the believing parents. Here best can be taught the life of sacrificial service, and all the principles of Christian character be established in the plastic nature of youth. Here the Church can do some of its best, most enduring work by speaking the truth in love relating to married life, the early conversion and religious training of children; by encouraging family worship, the reading of the Bible, and other good books and papers, and obedience to the law of love in the home, and by inspiring a desire for education and progress.

The family is fundamental in both church and state. It is the only legitimate gateway of the coming generation into life and society. It is the best school for both parents and children to train for social efficiency. The divine ideal of

marriage is the voluntary and loving union of one man and one woman for life. The evils which threaten this institution are not so much the results of unfavorable circumstances, though these are not small, as of unspiritual and undomestic views of happiness and success. The marriage founded upon nothing more reliable than the romantic imagination of youth, or the mere desire to gratify animal lust, or the ambition to share somebody's name, reputation, or fortune, is so lacking in the Christian ideal, and in enduring ethical elements, as to furnish constant employment for the divorce courts. The low standards of courts granting divorces are only equalled by the lax consciences of those seeking them. Two great causes lead in this direction: One is selfishness in some one of its many forms, the absence of forbearance, kindness, love. The other is the rush for material good. One is the love of self, the other is the love of money. But while sixty out of each one thousand marriages in America prove a failure, in the nine hundred and forty successful homes Christianity is taking its deepest root and bearing its most precious fruitage. Children brought up in the truly Christian home where love is the law of life, and sacrificial service its constant expression, find it easy to believe in God the Father, and in man the brother, for they have lived in sight of these facts, attractively symbolized from infancy.

THE CHURCH AND SOCIAL PROGRESS.

As the new century begins, we are in the midst of the profoundest investigation of human society and the conditions of its progress known in the history of the race. These studies are prosecuted by all classes of students. The church is engaged in this research, as she cannot remain indifferent to anything that affects mankind. It is only through knowledge of the facts involved that she can wisely and hopefully engage in the task of social betterment. Of the social function of the church we are all conscious as never before in modern times. This is partly due to the growth of the social consciousness of the race, and partly due to a fuller interpretation of Christianity; namely, that Jesus Christ came to save society as well as the individual.

This new consciousness of each other is the result of the growing recognition of God as the Father of us all. And the universal fatherhood implies universal brotherhood "of church with church in the communion of saints, of nation with nation in the bonds of an international patriotism, of race with race in the strangely new and real race consciousness which is thrilling the body of humanity, of craft with craft, and class with mass, and man with man the world over."

Next to the earnest study of the social problem of the age, it is the social function of the church to teach and to illustrate the divine ideal of social life. The kingdom of heaven is the divine ideal of society. Intensively, it is the regeneration of the individual, "righteousness and peace and joy in the Holy Spirit"; extensively, it is a divine leaven that regenerates every social institution, thus making, not the Church alone, but also the family, the school, the community, the industrial organizations, and the political institutions, organs of righteousness and means for securing peace and good will among men. The church must be a sample of this kingdom, a colony of heaven planted in this world of chaos, lifting up holy hands to God, constantly praying, "Thy kingdom come, thy will be done, on earth as it is in heaven." It must embody in its relations to all men the command to "love our neighbor as ourselves," and the Golden Rule, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." The church must exemplify the love and patience of the Father toward the wandering, prodigal sons of men, and the compassion and humanity of the good Samaritan towards all men in suffering and distress.

The third social function of the church is to give itself in sacrificial service for society, even as Christ Jesus counted not the glory he had with the Father a prize to be retained, but emptied himself and came to earth as he that serveth. The sacrificial service of Christ, and of his early followers, was the medium of the Spirit's power in the regeneration of society in the Roman Empire. The life of Jesus was one of sacrificial service from beginning to end, as it is written, "Himself took our infirmities and bear our diseases." His life was

thus the medium through which the Spirit of the Lord God operated on men. Paul had this conception of his mission when he sought to fill up that which was "behind of the suffering of Christ, for his body's sake, which is the church." The church that saves itself cannot save others; but the one that loses its life for others shall find it again. The church is the body of Christ; this body must be given in high and holy, unreserved, sacrificial service as the only medium through which the Spirit can save society from its evils and death. This sacrifice is all that awaits the pouring out of the Spirit upon all flesh, and a nation's being born in a day.

The United Brethren in Christ have always believed in not only the saving of the individual man, but also in the spiritualization of his environment. A perfect man in a healthy environment is the ideal aimed at. It not only is a revival church, but it is one aiming at social betterment. Hence our war against slavery in the past, and our present and past fight against the saloon curse, and everything else that fetters individual or social progress. In the social crisis upon the modern world, growing out of the multiplication of machinery, the accumulation of vast wealth in the hands of the few, and the struggle of the toilers for a larger share of the profits of their own labors and a better opportunity in life, the church must be the friend and reconciler of all classes. She must always remember the lowly life of her Master and his sympathy with the masses, and recall that her mission is to repeat his life and labors among men. But she should never assume that the possession of wealth, however great, is a proof that its owner is an oppressor of the poor or an evil-doer. The vast opportunities of the recent past, and the possession of rare talents and training, have made such fortunes possible. The voluntary redistribution of these fortunes, under the growing sense of the trusteeship of wealth, for the benefit of the unfortunate classes, is one of the most hopeful signs of the times, that the rich and the poor will yet meet together and Jehovah be recognized as the Maker of them all.

THE CHURCH AND MORAL REFORMS.

The church has put down and destroyed many great evils. It accomplishes this work by holding up a better standard of

life, revealing the degrading character of sin, causing the enlightened conscience to antagonize the evil thing; but its greatest reformatory power is found in that fullness of life which Christ came to give to men. A healthy soul is as proof against moral evil as a healthy body is against physical disease. As our Church was not one of those that waited until slavery was abolished before entering the field against it, neither does it to-day play the coward towards any other evils, but, in the name of God, we lift up a standard against them.

1. *Intemperance and the saloon traffic.* In so early a date as 1837 our Church legislated against the liquor traffic, and in 1841 it prohibited the manufacture and sale of intoxicating liquors as a beverage by any of our people. This has been our attitude ever since towards this greatest evil of our day and parent of most other evils. We will never cease to wage an uncompromising war against it, till it is utterly destroyed from among men.

2. *Divorce and polygamy.* Divorce, except for scriptural reasons, is forbidden among us, and as related to the welfare of society and the progress of the kingdom of God on earth, it is no better than polygamy. The latter deserves no mercy at the hands of civil law, and the former more rigid treatment by both church and state.

3. *Sabbath desecration.* The Sabbath is for man; he needs it for physical, mental, moral, social, and religious reasons. Man cannot live a completely human life without a day of rest. The commercialism of the age is robbing hundreds of thousands of men of their divine right to rest. They are cut off from the fellowship of their families and the church, because of this oppression. Other multitudes spend the day in frivolity and pleasure-seeking, turning this blessing of God into an occasion for sin. In our cities it is found that it is the tenth man who insists on keeping open his shop or store, and thus compelling the nine others to do so, when they would like to spend the day with their families. Liberty needs a new definition that will allow every one the opportunity to spend God's holy day in peace and quietness in the home and the church.

4. *Amusements.* Innocent amusements and recreations are

a necessity for human nature. A tradition of St. John the Evangelist comes down to us to this effect: The aged saint was one day found by an ascetic person, playing with a pet partridge. When rebuked for wasting his time, John replied, "I am relaxing; the bow always bent loses its elasticity." The strenuous life needs its relaxation. No Christian who keeps a good conscience, and grows in knowledge and grace, will have any trouble to decide what are innocent or what are harmful amusements. For the sake of others he will observe the law of consistency: "If eating meat or drinking wine cause my brother to stumble, I will eat no meat, nor drink any wine, while the world stands." For Christ's sake, and his own, he will do nothing in which God cannot be his partner. These are safe principles of conduct.

5. *War.* War is always a calamity. But, like the thunderstorm that purifies the air and brings along the refreshing rain, it is sometimes a necessity. But this necessity diminishes as the race grows in humanity and away from the animal. Wars for the avenging of petty offenses, or for the conquest of territory ought never to occur among the followers of the Prince of Peace. Notwithstanding the preparations now being made, and the rumors of war, may we not trust in an overruling Providence that the time is at hand for all Christians to settle all individual, state, and national difficulties by peaceful arbitration?

6. *Lynching.* The increasing number of lynchings occurring in our fair land is a cause of deep humiliation and shame. Yet the uncertainty with which the courts administer justice and the law's delays are largely the cause of this element of anarchy. The churches of our country should everywhere lift the voice against this mode of punishment and insist on the courts being more swift and certain in the execution of justice. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" is as true to-day as in the olden times.

THE CHURCH AND STATE.

The state, no less than the church, is a divine institution, through which God seeks to enforce justice among men. It is

not the form of government that is divine, as that must depend on the character of the people governed; yet even in this, as the people are able to receive it, the logic of Christianity is democracy—"government of the people, by the people, and for the people." Edmund Burke says: "Without civil society man could not by any possibility arrive at the perfection of which his nature is capable, nor even make a remote and faint approach to it. He who gave our nature to be perfected by our virtue, willed also the necessary means to its perfection. He willed therefore the state; he willed its connection with the source and original archetype of all perfection." He says further: "It is to be looked on with reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection."

The Biblical teaching on this subject is plain and unmistakable. Back of the state is God; back of the civil statute is the righteousness of God; back of the earthly rules is the King of kings. The underlying idea of the Judaic legislation was the kingship of Jehovah. Judges, rulers, and kings were not regarded as sources of authority, but as channels. The judges are charged to judge righteously, "for the judgment is God's." He is Ruler among the nations forever. The New Testament presents the same doctrine of civil government: "Let every soul be in subjection to the higher powers, for there is no power but of God; and the powers that be are ordained of God. Therefore, he that resisteth the powers withstands the ordinance of God. 'Wherefore ye must needs be in subjection, not only because of wrath, but also for conscience sake. For this cause ye pay tribute also; for they are ministers of God's service.' For this reason the Christian is commanded to pray for rulers, and for all in authority. It is to be feared that we are losing sight of this divine idea and purpose of the state, and that partisan politics is degrading state office to a mere prize to be won, or as a reward for a friend, or as an opportunity to defeat a political foe.

"No other institution on earth so holds in its grasp the weal or woe of the millions now living and of the millions yet to be

as the state. The social order, the national sentiments, the governmental regulations, influence immeasurably every soul that comes within their reach. More and more men are coming to see that the state has a moral end, and that the real work of citizens consists of so shaping institutions and so framing legislation that conditions may be secured favorable to the development of noble characters. The true wealth of states is to be measured, not in terms of material resources, but in the growth of moral personality." The Christian should be a patriot, loving his country and ever ready to aid it, even to die for it, if need be. The Christian should carry Christian principles into politics with him. Politics is the science of good government. This noble science should not be turned over to the demagogue, or mere partisan. The state is to be regenerated and made an instrument of righteousness. This cannot be done without Christian men doing their duty here as conscientiously as they do it in the church. Moral principles must be brought into politics as in the personal and family life. The unprincipled man is no more fit to hold an office in the state than in the church; he is no more fit to be a lawmaker for the state than for the church. A new patriotism is growing, even Christian citizenship, in which men feel as keenly their obligations to God for their political relations and acts as for their private lives.

CHRISTIAN UNITY.

Our Lord prayed for his followers, "That they all may be one; even as thou Father art in me, and I in thee, that they also may be in us: that the world may believe thou didst send me; that they may be one even as we are one." Paul tells us: "There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." These expressions present that ideal unity in the thought of God concerning his church, the original union which has been marred and broken, but never entirely destroyed. While Christians differ on many minor things, they are agreed in far more and greater things. They differ in "dogmas and theology," but they agree in the fundamental

articles of faith which are necessary to salvation. They are divided in church government and discipline, but all acknowledge and obey Christ as Head of the church and Chief Shepherd of souls. They differ widely in modes of worship, rites, and ceremonies, but they worship the same God manifested in Christ, they surround the same throne of grace, and pray as the Lord has taught them, and can sing the same classic hymns. They hold to the same Bible as the Word of God, and the ethical unity of the church never has been seriously shaken, as the noblest souls in all communities live the same divine life of faith.

For ages a reunited Christendom has been the faith and prayer of the most devout and intelligent followers of Christ. This will be accomplished only by sharing the unity of the Spirit. We are taught that all good gifts and graces and fruits are from the one Spirit, who is given to every man to profit withal. In that new Pentecost, which is approaching, and may be nearer than we think, every man shall hear the wonderful things of God in his own tongue, and be brought into unity with all others by the one Spirit. The past century has been noted for its movements towards unity in both the church and the human race. But we can only speak of the former, as seen in the union of the Lutheran and German Reformed churches in Germany, the union of the Old and New School Presbyterians in this country, the union of the four branches of Presbyterians in Canada, the union of the five independent bodies of Methodists in Canada, and the recent church union effected in Scotland. We commend the following suggestions of the late Dr. Philip Schaff as some of the moral means for hastening the reunion of Christendom:

"1. The cultivation of a peaceful and evangelical-catholic spirit in personal intercourse with our fellow-Christians of other denominations.

"2. Coöperation in Christian and philanthropic work draws men together and promotes their mutual confidence and regard.

"3. Missionary societies should at once come to a definite agreement, prohibiting all mutual interference in their efforts to spread the gospel at home and abroad.

"4. The study of church history, symbolics, and comparative theology are important means of correcting sectarian prejudice and increasing mutual appreciation.

"5. One word suffices as regards the duty and privilege of prayer for Christian union in the spirit of our Lord's sacerdotal prayer, that his disciples may be one in him, even as he is one with the Father."

We may briefly state that our Board of Bishops has for two years past been in consultation with the Board of Bishops of the Radical United Brethren Church with reference to adjusting differences between these two bodies. Some progress has been made. We recommend that this General Conference authorize the Board of Bishops to continue their efforts with the body named, and with any other evangelical bodies that may desire union on terms honoring God and honorable to all concerned.

OUTLOOK.

And now, brethren, we commend you to God, and to the Word of his grace, begging you to consider the glorious cause in whose behalf you have met, that your acts here may be worthy of our high calling. As a recent writer has said: "Among all the blessings conferred on coming time none can equal in worth and in extent the grace and influence of Christianity. Admitting her defects as she appears in history, conceding her melancholy failures at various points, nevertheless, no other institution compares with her in the range of her benefactions and in the scope of her mission. The past century bears witness to her benevolence and beauty, to her preciousness and power. Wherever during the last hundred years a wrong has been righted, a shackle has been broken, a wound has been healed, a burden has been lightened, she has not been absent from the scene. What the sun is to nature, that Christianity has been to society. The highway of gold in the sea, the brilliant and transfiguring colors in the evening clouds, the flush of health on the cheek of maidenhood, the ripening riches of fruits and harvests, the coal fire blazing on our hearth, the gas and electric light illumining our chambers, and the very forces by which machinery is

impelled, are all the products of the chief orb in the solar system. And as the sun is the prolific source of inestimable benefits to the earth, so Christianity has been the mother of innumerable mercies to the suffering and struggling world. If childhood laughs more freely and sweetly, if womanhood walks more independently and safely, if manhood toils more cheerfully and hopefuly, if brotherhood prevails more generally and absolutely, and if priesthood has lost much of its bigotry, and statehood much of its tyranny, Christianity is to be praised, for to her heavenly ministry these blessings are largely due."

We stand within the portal of the new century. It is natural that our first impressions should come to us through the hearing of the ear and the vision of the eye. Through these sources we learn of poverty's burden, blight, and heart-breaking, wealth's greed, grandeur, and godlessness; society's inequality, injustice, and unrest; politics corruption, fraud, and tyranny. But much of this as may be real, it is only the visible and temporary which is thus seen. It reminds us of the vision of the prophet's servant at Dothan. When he first looked out and saw the Assyrian army all about him, his heart failed through fear, and he said to his master, "Ah! we shall now be taken." But the old prophet, who had learned not to judge by the mere outer appearance of things, prayed that the young man's eyes might be opened, then sent him to look again. And, behold, he saw the mountains full of horsemen and chariots, the invisible host of God sent for their deliverance. Then he exclaimed, "They that are for us are more than they that are against us." The vision of faith only can give us the true condition of things. The man who leaves out of account God and his invisible host is always a pessimist. But "seeing him who is invisible" means optimism and endurance. When Israel's bondage became intolerable, Moses, the deliverer, appeared. When the Dark Ages had almost quenched the light of the gospel, Luther, the reformer, appeared. When the bondage of the slave became intolerable, Lincoln, the liberator, appeared. When the fullness of time was at hand, the Messiah came; and when Pentecost was fully come, the Holy Spirit was poured out. God is in his world, and has never been absent from it, neither has he exhausted his possibilities concern-

ing it. When the finger on the dial of time points to the hour, he will pour out his Spirit upon all flesh, and nations will be born in a day. The gentle rain falls upon the dry ground, and the earth is soon covered with green grass; the sun lifts up the raindrops, carries them over and showers them on the wheat-fields, and soon they are waving a golden harvest. The sun gathers up the little drops again and scatters them over the fields of wilting corn, and soon there is the stalk and ear and full corn in the ear, and the song of rejoicing in the "harvest home." The drops of water make these wonderful changes, because they are in partnership with the sun. God's people "cause the wilderness and the solitary places to be glad, and the desert to bud and blossom as the rose," because they are in partnership with the great Sun of Righteousness. They are not the source of blessing; they are only the channel through which he conveys it. The multitudes are weary and hungry. The church is commanded to give the people to eat. But there are only a few loaves and fishes. How can these satisfy the great multitude? Still, the command is given, "Give ye them to eat." When faith takes the place of sight and the small provision is handed over to Jesus, and he blesses it, it is found that all are fed, and much is left over.

The church is God's storehouse, where he multiplies the supply for every spiritual need, as faith puts forth the effort to use what is already in possession. According to the teaching of Jesus, the Christian church is a channel of spiritual energy, a mighty social dynamic, a fountain of redemptive life. "I came that they may have life, and may have it abundantly." "The church is a 'power-house,' where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage, and love. Let this power fail, and a church stands in the midst of modern life without an adequate reason for existence—a Sunday club, an entertainment bureau, a mere survival of the days when religion was real." Without the Holy Spirit in the Church it is a body without life, an altar without fire, a temple without God.

Brethren, our Church is composed of as noble Christian people as exist on earth; our Church organization is equally good. What we need is to embody more and more the living

Christ in our individual and in our Church life, as our "wisdom and righteousness, our sanctification and redemption"; and to conserve wisely all that is pure, and true, and right, and good, and lovely of the past, and to open wide and hospitable hearts to all the new light coming to us from God's Word and his works, from his people and his Providence; then the world will be blessed by our presence, and millions will be saved by our labors; and dealing justly, loving mercy, and walking humbly with our God, we shall go through the century before us over a shining pathway that grows brighter and brighter unto the perfect day.

N. CASTLE,
E. B. KEPHART,
J. W. HOTT,
J. S. MILLS.

The address was received with great applause.

STANDING COMMITTEES.

THE PRESIDING BISHOP. In anticipation that you might order the committees appointed as you did, we have prepared these committees, and now I desire to announce them to you with the understanding, in view of the lateness of the hour, that the committees will make no announcement, this evening, of their meeting, but I would suggest that you see the chairmen of the committees, or Rev. C. W. Stinespring, and arrange for a place of meeting. This report does not announce the place of meeting. We could not with the information we had, not knowing the size of the room and not knowing what we ought to have known to have made such announcement. So you will meet the local committee here and make arrangements and announce the time of your meeting later. I would suggest also that where parties are present as alternates in place of the regular delegate, that all these parties go before the committee on credentials at the earliest time and have a hearing, so that the committee may be able to make an early report. This committee is No. 2, as you will hear in the reading.

1. *On Devotion*—A. D. Whitney, I. W. Groh, E. Counseller, E. R. Baber, L. O. Burtner, C. W. Stinespring.
2. *On Credentials*—D. D. Lowery, W. H. Parent, J. Mc-

Millen, A. Rigney, A. D. Zimmerman, W. F. Haffner, F. E. Farr.

3. *On Correspondence*—J. W. Lower, A. Boyd, S. C. Enck, Ella Niswonger.

4. *On State of the Church*—F. Fisher, M. B. Spayd, A. F. McCloe, G. W. Sherrick, J. T. Dougherty.

5. *On Moral Reform,* to which is referred Chapter XII. of Discipline—Geo. Miller, R. Cookson Taylor, J. J. Smith, J. D. Wyandt, W. C. Seneff, R. M. Zuck.

6. *On Missionary Interests,* to which are referred Chapters XVII. and XVIII. of Discipline—J. R. King, L. O. Burtner, A. H. Laughbaum, J. W. Boggess, W. F. Parker, J. S. Rhoads, J. C. Myers, Geo. H. Clifton, H. Sheak.

7. *On Church Erection,* to which is referred Chapter XIX. of Discipline—G. M. Mathews, J. S. Rhoads, A. M. Snyder, J. S. Showers, G. C. Snyder, D. J. Nelson, J. H. Ruebush, A. A. Garner, G. W. Sherrick, A. W. Ballinger, W. I. Beatty, John Dodds.

8. *On Educational Institutions,* to which are referred Chapters XXI. and XXII. of Discipline, except Section 4 of Chapter XXI. relating to Union Biblical Seminary—W. E. Schell, F. A. Z. Kumler, R. J. White, E. S. Neuding, A. B. Statton, J. D. Droke, Mrs. Fred Giesler, H. Doty, W. D. Stratton, A. P. Funkhouser, Jacob Sneath.

9. *On Union Biblical Seminary,* to which is referred Section 4 of Chapter XXI. of Discipline—L. Bookwalter, J. Lewis, John Hulitt, J. I. L. Resler, N. J. Smith, J. T. Hobson, D. H. Seneff, I. J. Bear, F. P. Rosselot J. Runk.

10. *On Boundaries,* to which is referred Chapter XXIV. of Discipline—L. W. Stahl, W. Z. Roberts, A. A. Garner, R. P. Burton, H. S. Gabel, A. Orr, F. M. Gillett, N. R. Devore, C. H. Cox, W. H. Kirkendall, W. O. Siffert, B. Burk, A. Rader, G. E. Driver, W. B. Shinn, A. C. T. Sumner, J. W. Kilbourn, W. I. Beatty, J. Malsbary, M. J. Mumma, W. D. Stratton, P. E. Smith, C. M. Eberly, J. H. McCoy, E. J. Reed, I. Hilborn, J. C. Bremer, J. W. Eaton, J. W. Howe, J. L. Brandenburg, A. M. Evers, G. A. Davis, W. S. Sage, J. S. Cooper, J. L. Grimm, G. W. Deaver, F. H. Neff, G. H. Pepper, H. Barkemeyer, J. H. Walls, J. B. Deever, U. S. G. Prowell, J. W. Mor-

gan, R. Adams, A. C. Wilmore, S. A. Forbess, C. B. Smith, F. M. Morgan, F. P. Smith.

11. *On Printing Establishment,* to which is referred Chapter XX. of Discipline—F. P. Rosselot, J. A. Groves, John Ruth, R. H. Bennett, J. A. F. King, Matt. Edmonds, J. N. Garber, J. N. Bricker, W. H. Ulrich, S. Wertz, H. Barkemeyer, G. Fritz, C. J. Burkert.

12. *On Sabbath Schools,* to which is referred Chapter XV. of Discipline.—S. C. Coblentz, L. H. Cooley, G. A. Wolf, J. W. Willis, A. J. Cowden, L. L. Schoonover, Alexander Anderson, Eugene Schaefer, S. C. Enck, C. E. Farney.

13. *On Superintendency,* to which is referred Section 8 of Chapter VI., and Chapter XXIII.—D. R. Seneff, S. S. Hough, H. H. Fout, J. W. Zimmerman, S. L. Todd, R. J. White, F. Fisher, J. T. Roberts.

14. *On Ministry of the Church,* to which is referred Chapter VI. of Discipline, except Section 8, and Chapter VIII.—J. R. Parker, W. F. Cronk, C. T. Stearn, A. W. Ballinger, J. R. Moore, G. W. Sherrick, John Hill, J. Heistand.

15. *On Itinerancy,* to which is referred Chapter VII. of Discipline—D. W. Sprinkle, D. M. Harvey, J. Runk, W. M. Buswell, C. T. Stearn, E. W. Curtis, H. H. Fout.

16. *On Courses of Ministerial Study,* to which is referred Chapter IX. of Discipline—W. H. Washinger, R. E. Williams, C. U. McKee, A. J. Wagner, J. I. L. Resler.

17. *On Government of the Church,* to which is referred Chapter V. of Discipline—W. M. Bell, T. J. Harbaugh, A. R. Ayres, Matt. Edmonds, J. W. Zimmerman, J. A. F. King, J. R. King.

18. *On Church Membership,* to which is referred Chapter IV. of Discipline—J. Hill, S. C. Caldwell, O. P. Cooper, A. A. Moore, F. M. Morgan, J. L. Grimm.

19. *On Young People's Christian Union,* to which is referred Chapter XVI. of Discipline—A. E. Wright, J. B. Connett, T. J. Bauder, Shirley Gilbert, J. A. Keiper, A. R. Ayres, N. L. Vezie, C. H. Cox, C. S. Price.

20. *On Formulas,* to which are referred Chapters XXV. and XXVI. of Discipline—G. P. Hott, E. L. Reese, M. L. Oliver, R. E. Williams, J. W. Kilbourn, A. B. Statton.

21. *Judiciary,* to which are referred Chapters X. and XI. of Discipline—J. T. Roberts, D. S. Longenecker, L. T. John, L. W. Stahl, N. W. Bright, J. C. Myers.

22. *On Meeting-Houses, Parsonages, Charters, etc.,* to which are referred Chapters XIII. and XIV. of Discipline—H. R. Hess, T. J. Brown, B. W. Bowman, N. L. Vezie, I. F. Sarff, D. K. Appenzellar, H. Doty.

23. *Circulation of the Holy Scriptures*—J. W. Lilly, D. L. Doub, U. A. Cook, J. D. Donovan, J. R. Merideth.

24. *On Expenses of Delegates and Division of Funds*—W. H. McCormick, D. K. Appenzellar, A. A. Bowser, C. L. Raymond, J. W. Howe, I. Hilborn, J. R. Parker, Eugene Schaefer.

25. *On Christian Stewardship*—H. J. Gunnels, G. A. Davis, F. B. Arford, R. H. Turner, W. H. Ulrich, R. P. Burton, W. S. Sage.

26. *On Salaries*—I. B. Haak, J. Dodds, E. W. Curtis, Matt. Edmonds, John Thomas, Jacob Sneath, Alonzo Myer, A. E. Wright.

27. *On Nominations of Members of Church Boards*—Geo. Geiger, J. E. Shannon, W. H. Jack, C. U. McKee, C. Howard, C. J. Burkert, J. R. Merideth.

28. *Memoirs*—J. R. Chambers, J. H. Richards, A. A. Chapman, M. F. Snyder, J. Bonebrake, G. W. Sickafoose.

If the first-named person on any of the committees is not present, the second shall take the chairmanship.

In any case where a delegate named may not be in attendance, the alternate who may take the seat in the conference, shall take his place on the committee.

The Presiding Bishop. Now, copies of this will be passed out to each one, so you will have them in hand, and you will readily recognize your place in these committees and your work. Of course, where there is a delegate here in place of another, he will take the place of the other when it is so recognized and so reported upon by the Committee on Credentials.

Rev. A. Orr. If the chair please, Rev. A. E. Wright is announced as the chairman of a committee (No. 19). He is not present, and may not be for two or three days.

Rev. J. R. Chambers. I believe the hour of meeting and adjournment has not been settled.

A voice. The rules of order fix that.

The Presiding Bishop. You have adopted rules which regulate that—8:30 in the morning and 2:00 in the afternoon, I believe, and adjourn on motion. The rules determine this, and as you have them in hand, they will guide you. Any announcements are now in order.

Rev. R. P. Burton. I have been asked to call a meeting of delegates from Illinois, Indiana, and Ohio, to meet in this part of the house at the close of the session.

Rev. J. I. L. Resler. I move we do now adjourn.

Seconded.

The Presiding Bishop. Rev. C. W. Stinespring desires to make some announcements. The opportunity is accorded.

Rev. L. W. Stahl. Would it not be best for us to have a copy of the committeees before we adjourn?

The Presiding Bishop. I believe it would. The pages will now circulate these.

Rev. D. D. Lowery announced a meeting of the Committee on Credentials for Friday morning at 7:30, at the rear of the platform.

The motion to adjourn prevailed, Conference arose and sang the Doxology, and Rev. T. J. Bauder, of California, pronounced the benediction.

SECOND DAY—MORNING SESSION.

Friday, May 10, 1901.

The Conference convened at 8:30 a. m., Bishop E. B. Kephart in the chair. Devotional exercises were conducted by Rev. S. S. Hough, of the Allegheny Conference.

The roll of the Conference was called by Secretary Snyder.

Rev. H. Doty. I hold in my hand a communication from Mr. A. H. Laughbaum, that he has been called home on account of the severe illness of his father, and he hopes to be with us later.

The Presiding Bishop. Have any names been omitted from the roll? If not, the reading of the minutes will be in order.

The minutes of the session of yesterday afternoon were read.

THE PRESIDING BISHOP. You have heard the minutes. Are there any corrections?

REV. D. R. SENEFF. I may be mistaken in regard to asking the reporters to sit within the bar. Was it not the religious press and the Associated Press?

THE PRESIDING BISHOP. I do not remember just how that was.

REV. D. R. SENEFF. The religious press and the Associated Press, as well, should be admitted to the Conference. The minutes read just the religious press.

THE PRESIDING BISHOP. It was the Associated Press also. I remember distinctly.

BISHOP MILLS. There are representatives here from some live papers. We do not wish to run this Conference by leaving out the Associated Press.

REV. S. S. HOUGH. My motion was the religious and secular press, and I mentioned the Associated Press.

THE PRESIDING BISHOP. That correction will be made. Shall the minutes stand approved? If there be no objection, they stand approved.

THE PRESIDING BISHOP. Have you any miscellaneous business that you wish to introduce at this time?

REV. D. D. LOWERY. The Committee on Credentials is ready to report. Rev. A. Rigney is the secretary.

THE PRESIDING BISHOP. Will the Conference hear that report?

VOICES. Hear, hear.

REV. A. RIGNEY, the secretary of the committee, read the following report:

REPORT OF THE COMMITTEE ON CREDENTIALS.

We, your Committee on Credentials, would report as follows:

North Ohio Conference—We recommend that Rev. C. M. Eberly, alternate, take the place of Rev. J. S. Tedrow, deceased.

West Tennessee Conference—That Rev. C. J. Phetteplace, being absent, Rev. J. Heistand, alternate, take his place.

Wisconsin Conference—That Rev. A. D. Whitney, being absent, Rev. W. M. Smith, alternate, take his place.

West Tennessee Conference—Layman J. W. Morgan, being absent, he having been placed on the Boundary Committee, and the alternate

not being present, we recommend that Rev. F. M. Morgan, of the same conference, be placed upon said committee.

Respectfully submitted,

D. D. LOWERY, A. D. ZIMMERMAN,
W. H. PARENT, W. F. HAFFNER,
J. MCMILLEN, F. E. FARR,
A. RIGNEY, *Committee.*

THE PRESIDING BISHOP. You have heard this report. What action will you take?

REV. W. D. STRATTON. I move the adoption of the report.

BISHOP MILLS. There has been possibly an omission, or I did not hear it. Professor Sheak, from Oregon Conference, will not be here, but the alternate is present. That was not included in the report.

REV. A. RIGNEY. It was not referred to the committee.

REV. D. D. LOWERY. If I am not mistaken, the secretary omitted a name that I am sure we acted upon in the committee. It is among the laymen, and in the absence of Mr. S. Wertz, Mr. G. A. Lambert takes his place.

THE PRESIDING BISHOP. Was that the action of the committee?

REV. D. D. LOWERY. Yes, sir; and I move to so amend the report.

THE PRESIDING BISHOP. If there be no dissent, that will stand as a part of the report.

REV. D. W. SPRINKLE. Rev. M. L. Oliver, elected from East Ohio Conference, is not here, and will not be here, and the brother taking his place in the regular order of succession in the election is present, Rev. I. M. Moody.

THE PRESIDING BISHOP. Let the name go before the Committee on Credentials. There is but one channel.

The report was approved.

THE PRESIDING BISHOP. Dr. Funk, as Publishing Agent, has a statement which he wishes to make, something relative to Conference expenses. He has cards to assist you in making your report.

REV. W. R. FUNK. Our purpose is to gather in all the General Conference expense fund at as early a date as possible, and also to obtain from you a statement of your expense in coming and your probable expense in returning home, so that we may be able to render an acount to the committee appointed yesterday on Disbursement of Moneys. Quite a number of the brethren have come to me

already and asked when the money will be given out. As I understand, that matter is in the hands of this General Conference, and as soon as we are able to make our report, we will turn it over to the committee appointed by this body for that purpose. In order that we may have it done in order, however, I have decided to hand to you a little card, to include delegate's expenses, railroad fare, meals on the way, name, conference, and you will notice an explanation on the card as to what is meant by railroad fare and meals on the way. You know what it will probably cost you to return home under the certificate plan.

BISHOP CASTLE. If the Chair please, I wish to announce that Rev. R. M. Zuck will be placed on the Committee on Moral Reform.

THE PRESIDING BISHOP. Rev. C. W. Stinespring communicates that he is ready to give information where the committees will meet.

REV. C. W. STINESPRING. We have arranged a list of the places for the meetings of the different committees to the best of our judgment, and hope it will suit the conference.

REV. C. J. BURKERT. I move to have this list printed and distributed among the delegates, so we may know where each committee meets.

The motion was seconded and agreed to.

MR. J. C. MYERS. I would like to make the following motion, that Monday afternoon, May 13, at two o'clock, be fixed as the time of hearing the report of the Corresponding Secretary of the Woman's Missionary Association.

It was seconded and agreed to.

THE PRESIDING BISHOP. Have you any other miscellaneous business?

REV. J. I. L. RESLER. In regard to the expenses—those of us who travel on clerical orders—are we to put that down as actual expense or according to the card, one and one-third fare? There are some differences of opinion about that. I think that matter ought to be explained, because some are making out their cards at this time. Some of them traveled part of the way on one plan and part on the clerical order. Now I traveled all the way on my clerical order, and I supposed I was to put down that expense.

THE PRESIDING BISHOP. That is the understanding. Where you have clerical orders, and you travel on clerical orders, that is your

expense—your railroad expense—but where you have not clerical orders, then your expense is one and one-third fare. If you will read the card, I suppose it will explain the whole matter.

Rev. A. P. Funkhouser. Suppose, Mr. Chairman, we came over roads where they did not give any reduction?

The Presiding Bishop. Then you will give your whole expense.

Rev. A. P. Funkhouser. The actual expense incurred?

The Presiding Bishop. Yes, sir.

Rev. J. S. Rhoads. I want to ask if, under this proposition, the lay delegates will lose one-third of their expenses in traveling?

Rev. W. R. Funk. Not if they have the certificate plan.

The Presiding Bishop. Not if they used the certificate plan.

Rev. D. W. Sprinkle. We get the one-third rate from the West provided there are one hundred who have come over that road, and if not, we pay full fare going back. We are not just ready to sign these cards.

Rev. J. S. Rhoads. Our lay delegates from the Pacific Coast could not secure any rates. They paid full fare from that point to Dayton, Ohio, and then took advantage of the rate from Dayton to Frederick.

Rev. W. R. Funk. Just this word: The Trunk Association and all railroads are in combination, and in reference to one hundred going over the lines, it refers simply to the Railroad Association, and not to any one railroad. As to the brethren being paid their full amount, the full amount of their expenses, I think that is the general understanding. The plan has been announced in the papers time and again, of one and one-third rate in certain territory. Those who are outside of that territory—I suppose the committee who have that matter in hand will settle their cases justly and equitably.

Mr. J. C. Myers. May I ask whether this includes the berth in the sleeper?

Rev. W. R. Funk. It does not.

The Presiding Bishop. All luxuries are excluded.

Mr. J. C. Myers. They accept meals on the cars.

The Presiding Bishop. That is a necessity.

Rev. J. R. Parker. It is suggested that the conference of four years ago allowed members from the Pacific Coast additional compensation. Have they not a right to five or six days extra time?

THE PRESIDING BISHOP. This is *this* General Conference. That was that General Conference. Are you ready to take up any of the general reports. If it please the Conference to take up these reports, will you hear the report of the Missionary Secretary?

VOICES. Hear, hear.

REPORT OF THE MISSIONARY SECRETARY.

REV. W. M. BELL, Missionary Secretary. I would like to say that I have copies of the report printed, but I think we shall not need to have them distributed until after reading.

THE PRESIDING BISHOP. I presume so. Some members might be reading instead of listening to the report.

Missionary Secretary William M. Bell read the report as follows:

To the Bishops and Delegates in General Conference Assembled.

The years that have passed since last this body was assembled have been eventful in every respect. They have had far-reaching significance to the world at large, to our own country, and to our own Church. It has been our aim, as nearly as possible, to keep step with the indications of divine Providence, and so fulfill the will of God for us and through us. It has been the wish of your servant by addresses, sermons, articles in the press, to push steadily on in the advocacy of enlarged missionary service at the hand of our denomination. It could not be otherwise than that the whole Church should feel its pulses quicken as the open doors have appeared and the pillar of fire by night and of cloud by day has led unerringly forward. That there has been growth in the missionary sentiment of our people we are well assured. In our Young People's societies, in our congregations, Sunday schools, conference gatherings, ministerial and other meetings, the cause of world evangelization has had enlarged attention and advocacy.

OUR HOME MISSIONS.

A great amount of care and funds have been bestowed upon missionary enterprises in our own country. In the superintendency, the Board has given aid in the quadrennium to an average of 13 presiding elders for each year. These superin-

tendents have reported 36 new missions opened, 69 churches organized, 49 new churches, and 21 new parsonages erected.

During the quadrennium the Board has given support as follows to missionary pastors: 1898, 62; 1899, 54; 1900, 64; 1901, 71. During the four years these home missionaries have received into the fellowship of the Church 4,107 communicants. These congregations have contributed during the same interval on conference assessments, $7,925.06; on church property, $61,968.01.

The principle of self-support has been urged as constantly and as vigorously as possible. Its development in some of our home missions has been most gratifying. In other instances, the congregation has seemed to come slowly to an appreciation of the fact that self-support is the honorable goal, the desirable mile-stone in all missionary enterprise. For a congregation to keep in mind the fact that so long as they require aid from the Board it means to withhold it from some other needy locality is at once Christ-like and worthy. We should like to see a little more universal, an anxiety on the part of all our home missions on this very question.

During the quadrennium the following missions have had assistance for a time: Weston, Oregon, Walla Walla, Wash., Johnstown, Neb., Waterville, Minn., Puyallup, Wash., Kearney, Neb., Norton, Kan., Huntington, W. Va. The quadrennium closes with the following home missions on the list of appropriations: Aurora, Neb., Berlin, Ont., Broken Bow, Neb., Bridgewater, S. D., Buffalo, N. Y., Caledonia, Mich., Cincinnati, Ohio, Canton, Ill., Colorado Springs, Colo., Columbus, Ohio, Chicago, Ill, Chillicothe, Ohio, Danville, Ill., Des Moines, Iowa, Eugene, Oregon, Elbert, Colo., Freeport, Ill., Fitzgerald, Ga., Fort Scott, Kan., Glenmora, La., Grand Rapids, Mich., Grafton, W. Va., Hood River, Oregon, Harrisonburg, Va. (colored), Hastings, Neb., Huntingdon, Pa., Holton, Kan., Hastings, Mich., Indianapolis, Ind, Johnson City, Tenn., Jennings, La., Linnville, Va. (colored), Los Angeles, Cal., Lorain, Ohio, Lincoln, Neb., McLoud, Okla., Monterey, Va. (colored), Mathews, Ind., McKeesport, Pa., Mt. Vernon, Ill., Metropolis, Ill., Mt. Pleasant, Mich., Newkirk, Okla., Niwot, Colo., Olney, Ill., Pawnee, Okla., Pueblo, Colo., Parsons, Kan.,

Petoskey, Mich., Quincy, Ill., Roanoke, Va., Reedley, Cal., Reading, Pa., Riverside, Cal., Rich Hill, Mo., Salina, Kan., Stillwater, Okla., Staunton, Va. (colored), Selma, Cal., Sacramento, Cal., Springfield, Ill., Spokane, Wash., Tillamook, Oregon, Toledo, Ohio, Second Church, Topeka, Kan., The Palms, Cal., Watonga, Okla., White Pine, Tenn., Washington, D. C.

SPECIAL MENTION.

The Board is giving assistance to the Second Church at Toledo, Ohio, and the enterprise promises a most successful career. A third mission has been projected in this important city by the Sandusky Conference, and even a fourth is in contemplation. At Washington, D. C., fine progress has been made, and with a new auditorium, which is a necessity to the further advance of our work, we shall have in the Capital of the nation a most important and influential congregation. It would seem that the General Conference should provide to place this matter of church building before the whole Church for a given year. At Topeka, Kansas, a splendid church has been completed, and through the judicious management of the pastor the whole enterprise has been kept free from debt. This is one of the finest church edifices in the western section of our Church. At Buffalo, N. Y., it was hoped by the pastor and people that the church debt would be entirely paid and the end of the quadrennium signalized by the church becoming entirely self-supporting. While this greatly-to-be-desired goal has not been reached, the church is in a most flourishing condition, with constant accessions, enlarged benevolence, and the debt reduced to about $400. The outlook is full of promise, and other missions should be planted in this great city by the lake. Owing to some reverses at Los Angeles, Cal., the Board has been obliged to give considerable aid, and restore the church to a place among the claimants for missionary funds. The enterprise is very important and entire self-support does not seem to be a great way in the future. In Reading, Pa., a splendid church-building has been secured and a thrifty congregation is being developed. In Des Moines, Iowa, arrangements have been made for the re-location of the church, removing of the building to the new site, and its enlargement and modernizing.

This enterprise is certainly in the right direction, and is the forerunner of enlarged influence and prosperity in the capital of the great State of Iowa. At Sacramento, Cal., steady advance is being made, and the pastor is at work on a proposition to erect a new building, to be known as the Bishop Shuck Memorial Church. This enterprise has great importance for our work on the Pacific Coast. At Chicago, Illinois, a splendid lot has been paid for, or about so, a chapel erected and paid for, the work pushed with commendable persistence and efficiency, and the time has come when a neat, modern, though not very expensive church building must be constructed. Such is the importance of this enterprise, and such its magnitude, that we believe a year should be designated for the completion of the Weaver Memorial Church, in Chicago, and the enterprise placed before the generosity of the entire denomination. The reasons are obvious. At Danville, Ill., a very fine church building has been dedicated and a congregational life begun that promises well for the future. At Indianapolis, Ind., the work has gone steadily forward, and arrangements are being made for the erection of the main auditorium on a most desirable site. Indiana United Brethren will give this enterprise cordial coöperation and support. At Columbus, Ohio, the church property has been freed from debt. The work in Louisiana deserves special mention. April 21, 1901, your Secretary dedicated the first United Brethren church in the State of Louisiana, located at Glenmora, a new town, situated on the Kansas City, Watkins, & Gulf Railroad, thirty miles south of Alexandria, and seventy miles north of Lake Charles. In a number of trips made to this State, it has been observed that there is a large influx of population from the North, and among those making their homes in this rich country are a goodly number of our own Church. It is expected that at least two more church edifices will be built and dedicated before the close of the current year. New towns have sprung up, and are still being located all over southwestern Louisiana, in many of which no church has ever held services.

Our missionaries are doing genuine pioneer work. The calls are numerous for preaching and special meetings. We commend this new and promising field to your most favorable

consideration. On April 19 the ministers in the State were organized into the Louisiana Mission Conference, and they request that an annual conference be held in Jennings in the early part of next December.

OUR WORK IN GERMANY.

Four years ago we had in this field 11 charges, 30 classes, 22 organized churches, 10 ministers, 978 members, and 7 chapels. We have at present 11 charges, 26 classes, 20 organized churches, 12 ministers, 1,013 members, with 9 church-houses. For details see annual report of Secretary for the year current.

WEST AFRICA CONFERENCE.

In the year following the sitting of the last General Conference our splendid plant in Africa was almost totally destroyed by the uprising of the natives, and, as all that sad experience has become a matter of history in various forms, it is not necessary that you be detained here with any extended statement. Let it suffice that as soon as possible after the visitations of wrath and plunder had passed by, the Board of Missions took steps to restore the work. In this work of restoration the Woman's Missionary Association have gone hand in hand with the Parent Board. They have sent out a large force of workers, and the two Boards have united in a superintendent, Rev. John R. King, who has had the entire supervision of the work of both Boards. In addition to Rev. John R. King and wife, who returned to Sierra Leone in the autumn of 1898 to take charge of the work, there have been dispatched by our Society to this field Rev. and Mrs. Ira E. Albert and Dr. and Mrs. S. J. Barakat. Rev. John R. King sits as a delegate in this body, and all will join in giving to him and his good wife the welcome they so richly deserve.

We have also a special pleasure in the fact that the West Africa Conference is represented in this body by two of her own sons, the Rev. R. C. Taylor, so long our efficient pastor at Bonthe, and the Rev. Alfred Sumner, now in training for service at Lebanon Valley College.

Notwithstanding the discouragements incident to the awful work of the insurrection, our superintendent and missionaries have been able, by the blessing of God, to advance splendidly in the work of restoring buildings at the centers to their former status. The Flickinger Chapel has been rebuilt and dedicated as the Gomer Memorial Church. The Rufus Clark and Wife Training-School has been rebuilt, and Rev. Ira E. Albert, the principal, has great encouragement in the progress now being made. We close the quadrennium with seven charges, 122 appointments, 6 teachers, 358 Sunday-school scholars, 38 officers and teachers, 393 day-school scholars. Buildings valued at $17,000. Total paid by native churches for all purposes, $3,000. One hundred and two meeting places, an annual attendance at preaching service of 50,502, with an annual attendance at class-meeting of 13,785. For details see annual report. No effort has been spared to push our claim of indemnity for losses sustained during the insurrection. As our claim now stands it represents property losses only, and Judge Joseph K. McCammon, our attorney at Washington, is hopeful that the claim will be allowed by the British government. It is pleasant to report that a splendid church edifice is in process of erection at Bonthe.

THE JAPAN MISSION.

In Japan the advance in organized efficiency has been steady and constant. In 1898 Rev. A. T. Howard and wife were appointed missionaries to Japan, and Brother Howard reached the field in the autumn of that year. His wife joined him in the following year, and since that time they have given united and faithful labors for the promotion of the work. In his work as superintendent Mr. Howard has shown commendable skill and ability. The force of native evangelists, Bible women, etc., has been carefully directed to the satisfaction of all. Rev. George K. Irie has been constant in labors, and continues in the work. In 1900, by the magnificent generosity of our Second Church, Altoona, Pa., we were able to add to the Japan staff Rev. and Mrs. J. E. Knipp, of Baltimore, Md. By an arrangement with the American Board, Mr. Knipp is afforded residence in connection with the Doshisha at Kyoto.

He is a member of the faculty in the theological department, and we have three of our own most promising natives in the school making preparation for the ministry. Money has gone forward with which to erect our first church in Tokyo. A site has been purchased, and the construction of suitable buildings will soon be begun. The future of the work is entirely hopeful.

PORTO RICO.

In February, 1899, Rev. C. Whitney, Mrs. Bell, and your Secretary, visited the island of Porto Rico. Our mission was located at Ponce, by an agreement with the representatives of other missionary societies and by our own choice and selection. During the summer of the same year, Rev. and Mrs. N. H. Huffman were dispatched to Ponce as our first missionaries.

In January, 1900, Rev. and Mrs. E. L. Ortt were sent to the same field, their support being provided by the Sunday-School Board. Later in the year, Dr. W. E. Clymer and wife were sent to Ponce, the doctor going as our first medical missionary for the island. Each of these workers have in their respective spheres proven themselves capable and devoted. They have made rapid progress in acquiring the Spanish language so as to enable them to reach the native population with better facility. In May, 1900, the Secretary, accompanied by Dr. W. C. Whitney, Rev. C. Whitney, and Rev. S. S. Hough, visited the island with a view to purchasing property. Suitable property was bought in Ponce at a cost of $3,500. It has all been paid for, and about $4,000 in good obligations has been secured for the erection of suitable buildings. It is desired to complete the sum required for the erection of these buildings and then push the work vigorously in the medical, educational, and evangelistic departments. Rev. Philo W. Drury is under appointment, and expects to go to the field during the year current. We have a membership of twenty in the Ponce congregation. Our day-school has had good attendance, and all of the services are hopeful. A number of good towns adjacent to Ponce are wholly without religious services of any kind. We shall be glad to extend our work as God may afford the means and as the workers may be given.

THE FULLER ENLISTMENT OF OUR MEMBERSHIP.

That we have in the Church a vast number of people who are not enlisted as one could wish for the great enterprise of giving the gospel to the uttermost parts of the earth is readily apparent. On the other hand, there are congregations who represent the high tide of intelligent, aggressive interest in missionary movement. They give generously and with gladness. If the whole denomination could be brought to these highest crests of interest and support we should witness a large augmentation of all our missionary work. The Missionary Society, in all its movements, can go no further than its supporters, the Church, will permit it to go. Those who are charged with the responsibility of administering the missionary funds, surveying the needy field, appointing missionaries, and sending them forth, may be heart-broken and distressed because of inability to place the light of the glorious gospel of Christ in the dark places, but all is of no avail except as the God of missions, the Father of our Lord Jesus Christ, shall have the hearts of our people for this great work. Missionary officers and boards are but the servants of the Church. One of the problems for this General Conference is the adjustment of our methods so that the multitude of indifferent church-members shall be instructed, inspired, and moved to act for the speedy evangelization of the world for which Christ died.

BETTER ORGANIZATION REQUIRED.

While we hear it said in some directions that the Church is overorganized, it yet remains true that no great cause has succeeded well unless it was backed up by and projected through the agency of organized activity. Many of our congregations, it may be said, have not the material for leadership in better organization. But is it not true that if, as pastors in the Church, we should agree upon the vital necessity of organization, then as to the character and method, we might mightily develop the latent power that awaits the touch of the man with the genius for organization? The Discipline, to be sure, provides as to the Sunday schools that they shall every one of them be auxiliaries to the Missionary Society. In theory the Church has taken a correct position on this ques-

tion. In practice we have only half-way developed our resources. May it please this General Conference to put such emphasis upon the relation existing between every Bible school and the advance of our Missionary Society's operations as that it shall stand out before the Church like some mountain summit piercing the skies. We state the truth when we remark that many of the Sunday schools perish for want of adequate appeal; that is, they perish so far as they are related to the great project of evangelizing the world. They live within the limited circle of their own necessities, and as a result this vast army of children, on whom must shortly devolve the missionary giving and going of the Church, are comparatively untouched with Christ's overmastering appeal in behalf of an unconverted world. We shall have occasion to thank God for all time to come if this General Conference shall put added emphasis upon the relation of the Sunday school to the missionary work of the Church.

Is it not true that we might profitably devote the review Sunday to a lesson on Christian missions? Would it not be businesslike and rational to provide for at least these four lessons to be studied and taught in all the Sunday schools of the Church? Intelligent interest as our boys and girls grow in years will be the inevitable outcome of proper leadership in this whole matter.

If we expect this Church to be a living, vital power in propagating the gospel of Christ in the twentieth century we dare not neglect the proper training of our boys and girls. The same general suggestion holds good as to our Young People's societies, both Junior and Senior. This advancing army, now a host well on to a hundred thousand strong, can nowhere find a cause affording sufficient inspiration for their own development and growth, save as they gather about the cross of Christ and pledge their lives that the Christ lifted upon that cross shall be seen and known by every creature in this generation. The law of an adequate appeal, as related to development, holds good with deadly or life-giving certainty. It is evident that the Almighty God is putting this spirit of evangelism into the throbbing heart of the Christian young people of this nation. Thrilling the heart of the vast army of En-

deavorers and all kindred organizations comes the summons to give life, service, years of preparation, money without stint, to the end that this generation may witness the completed work of giving every inhabitant of the globe an intelligent presentation of the Christ as the one antidote for sin, the one source of salvation and eternal life. It is worthy of note that many of our Junior and Endeavor societies are taking specific responsibility in our missionary operations. This should have the best possible encouragement at the hand of this General Conference.

OUR STUDENT VOLUNTEERS.

The organization of Student Volunteer Bands in most of our educational institutions is occasion for gratitude. At the following institutions such bands are now sustained: Union Biblical Seminary, Dayton, Ohio; Otterbein University, Westerville, Ohio; Western College, Toledo, Iowa; York College, York, Nebraska; Lane University, Lecompton, Kansas. These organizations agitate the question of student obligation to the foreign field. They conduct classes in mission study. They hold public meetings for the presentation of this great cause. During the vacation period they visit the churches and Young People's societies, selling missionary libraries, instituting missionary committees, organizing for systematic missionary giving, etc. It is decidedly to the credit of the institutions named that these societies exist in the midst of the student body. In each instance we are glad to say that the faculties give fullest encouragement to the great work.

SPECIAL GIVING.

That there is an advantage in presenting to a conference, an individual, a congregation, a Young People's society, or a Sunday school, some definite object, such as the support of their own missionary, or that of a native evangelist, we will perhaps all be ready to concede. We are having some notable examples in our own denomination, and the experience of the other Boards with larger patronage and constituency all unite in enforcing this method of enlisting in behalf of missionary extension. That there are some difficulties in a large preva-

lence of this method of operation we are ready to submit, and yet we believe, on the whole, encouragement should be given to this sort of thing.

OUR PUBLICATIONS.

We have circulated during the quadrennium about a quarter million copies of the *Search Light* and more than that number of our *Quarterly Bulletin*. We are more and more convinced that we must sow bountifully in missionary literature if we would reap bountifully in the gifts of our people. Knowledge must ever be the forerunner of interest. The press is a mighty agency in the dissemination of information. All of the great missionary societies of this continent and of the world are each year expending many thousands of dollars in the department of publication. The remittances received at the mission rooms and by those who solicit in the field trace more and more the special giving of our people to the reading of our missionary publications. In the maintenance of our periodical literature we must keep our faces to the front, or disassociate ourselves with the progressive missionary societies of the American continent.

THE QUESTION OF FINANCE.

Inasmuch as the life and usefulness of the Missionary Society is so certainly limited by the question of income, it will be well to make a few comparisons, so as to gauge our growth and reach a conclusion as to duty. During the last quadrennium the General Board had income from the conferences as follows For 1894, $15,795.49; for 1895, $18,738.64; for 1896, $19,919.42; for 1897, $18,622.67; a total income of $73,076.22. During the same period the income to conference treasuries was $115,176.79. During the current quadrennium the income to the Parent Board has been as follows: For 1898, $21,226.81; for 1899, $20,254.09; for 1900, $20,641.21; for 1901, $20,917.81; total for the quadrennium, $83,139.92, an increase of $9,963.70. During the quadrennium just closed the income to the conference treasuries was as follows: For 1898, $29,276.76; for 1899, $32,141.25; for 1900, $32,008.78; for 1901, $32,823.64; a total of $136,250.43, an increase of $21,073.64. For the last quadren-

nium the income to the Parent Board from thank-offerings was $8,089.06.

For the quadrennium just closed the income from thank-offerings and Twentieth-Century Fund was $15,978.96. During the last quadrennium the income for Japan mission was $2,918.04; for African missions, $5,101.45. For the quadrennium just closed, receipts for Africa, $4,098.73; for Japan mission, $5,012.37; for Porto Rico, $6,627.34.

OFFICE WORK AND PERSONAL.

Work in the office has naturally increased with each new year. This could not be otherwise, in view of the fact that our denomination is a living organism, and that every year adds to its healthful activities of every sort. The chairman and members of the Executive Committee have given constant and faithful attention to the numerous interests as they have called us to session during the quadrennium. I desire in this public way to express to all of these gentlemen my highest appreciation and gratitude for their kindness.

Respectfully submitted,

WILLIAM M. BELL.

REV. L. W. STAHL. I move that the report be referred to the appropriate committee.

The report was referred.

THE PRESIDING BISHOP. Is the report of the Missionary Treasurer ready?

REPORT OF THE MISSIONARY TREASURER.

REV. WM. MCKEE, Missionary Treasurer. Mr. Chairman and brethren of the Conference, I will make my report as brief as possible, only giving you the balance sheet, and leaving the details for you to read at your leisure.

RECEIPTS.

Balance in treasury, March 31, 1897		$ 1,892 78	
General fund collected		82,239 25	
Thank-offering and Twentieth Century Fund		15,978 96	
African missions		4,098 73	
Training-School students		569 20	
Japan mission		5,012 37	
Porto Rico		6,637 24	
Search Light		4,035 32	
Books, music, etc., sold		183 85	
Interest collected		19,686 74	
Miscellaneous		2,654 21	
Bequests		2,618 75	
Home missions		10 00	
Germany Mission		9 00	
Hindoos, Armenians, and Chinese		7 50	
			$ 145,633 90
Permanent fund returned	$ 67,866 11		
New permanent fund	5,075 00		
Transient loans collected	83,266 55		
			156,207 56
Total collections by Parent Board			301,841 56
Collected by branch treasurers for annual conferences			126,994 51
Total collections for four years ending March 30, 1901.			$ 428,836 07

EXPENDITURES FOR FOUR YEARS, ENDING MARCH 30, 1901.

Paid to Africa.

Year ending March 31, 1898	$ 7,283 50	
Year ending March 31, 1899	6,064 11	
Year ending March 31, 1900	5,374 99	
Year ending March 30, 1901	8,676 82	
		$ 27,399 42

Germany Missions.

Year ending March 31, 1898	$ 1,902 86	
Year ending March 31, 1899	1,472 14	
Year ending March 31, 1900	1,799 00	
Year ending March 30, 1901	1,800 00	
		6,974 00

Japan.

Year ending March 31, 1898	4,412 83	
Year ending March 31, 1899	3,570 31	
Year ending March 31, 1900	3,410 66	
Year ending March 30, 1901	7,344 44	
		18,738 24

Porto Rico.

Year ending March 31, 1899	213 00	
Year ending March 31, 1900	2,527 33	
Year ending March 30, 1901	3,409 90	
		6,150 23
Total for foreign fields		$ 59,261 89

FRONTIER MISSIONS.

California Conference	$ 3,510 11	
Oregon Conference	3,182 28	
Columbia River Conference	2,687 76	
Colorado Conference	2,563 85	
Missouri Conference	410 05	
East Tennessee Conference	4,945 49	
West Virginia Conference	474 15	
Neosho Conference	639 90	
Oklahoma Conference	1,440 48	
West Nebraska Conference	1,270 20	
Lower Wabash Conference	735 37	
Kentucky Conference	116 84	
Michigan Conference	2,519 27	
East Tennessee Conference	4,945 49	
Fitzgerald, Ga.	305 93	
Virginia Freedmen	1,418 94	
Ontario Conference	1,328 11	
East Ohio Conference	856 57	
Louisiana District	945 56	
Total for Frontier Missions		$ 30,930 73

HOME MISSIONS.

Buffalo charge, Erie Conference	$ 700 00	
Washington, D. C. Maryland Conference	925 15	
Canton charge, Illinois Conference	225 00	
Quincy Church, Illinois Conference	275 00	
Springfield Church, Central Ohio Conference	1,150 00	
Columbus, Ohio, Church, Central Ohio Conference	802 00	
Toledo, Ohio Church, Sandusky Conference	249 28	
Montpelier, Ohio, Church, North Ohio Conference	150 00	
Chicago Church, St. Joseph Conference	1,700 00	
Punxsutawney Church, Allegheny Conference	100 00	
McKeesport Church, Allegheny Conference	435 00	
Huntington Church, Allegheny Conference	60 00	
Indianapolis Church, Whiteriver Conference	800 00	
Rockriver Conference	738 00	
Cincinnati Church, Miami Conference	800 00	
Richland Center Church, Wisconsin Conference	150 00	
Summit Church, Des Moines Conference	950 00	
Topeka Church, Kansas Conference	1,025 00	
Holton Church, Kansas Conference	175 00	
Waterville Church, Minnesota Conference	398 10	
Elkhorn and Dakota Conference	957 88	
Harrisonburg Church, Virginia Conference	200 00	
Chillicothe Church, Scioto Conference	131 25	
Lincoln Church, East Nebraska Conference	288 00	
Reading Church, Eastern Conference	300 00	
Danville Church, Upper Wabash Conference	296 50	
Mathews Church, Whiteriver Conference	175 00	
Roanoke churches, Virginia Conference	520 00	
Sidney Church, Auglaize Conference	50 00	
Total for Home Missions		14,726 16
Transient loans paid		78,974 30
Permanent fund reloaned	57,072 33	
Interest paid	17,835 04	
Total		153,881 67

MISCELLANEOUS.

SEARCH LIGHT expenses	5,304 96	
Stationery and printing	2,279 29	
Postage, expressage, telegrams	880 01	
Lawyers, courts, commissions	381 19	
Taxes, improvements, insurance	2,194 83	
Salaries of officers	10,070 31	
C. Whitney's salary and traveling expenses	4,321 09	
Clerk hire	1,603 46	
Children's supplies and certificates	443 21	
Repairing and keeping mission rooms	143 51	
Books, music, etc., bought	276 76	
		27,898 62
Total		286,699 07

Jacob Hoke Annuity Fund, loaned		10,000 00
Spent by branch treasurers in annual conferences		126,250 43
Balance in treasury, March 30, 1901		5,886 57
		$ 428,836 07

MISSION DEBT STATEMENT.

Debt reported March 31, 1897		$ 27,910 50
Debt increased from 1893 to 1897		7,095 80
Debt reported March 31, 1898	$ 35,450 04	
Debt reported March 31, 1899	35,660 45	
Debt reported March 31, 1900	27,224 38	
Debt reported March 30, 1901	19,846 34	
Decrease in funded debt in four years		$ 8,064 16

Please observe that the monies sent here from Africa on account of the insurrection in Sierra Leone, in 1898, and the Japan and Porto Rico Building Funds collected have all been paid, with accrued interest, during the last year, aggregating	$ 7,278 89

The figures show that the General Fund collected by the pastors for the society, reported March 31, 1897, were	$ 72,218 73	
For the past four years it was	82,239 25	
Increase in four years		$ 10,020 52

This seems a rather small gain, but the specialties for Africa, Japan, and Porto Rico considered reveal a very creditable increase in the collections of the Board.

The collections for General Fund for the annual conferences for quadrennium ending March 31, 1897, were	$ 115,176 79
For quadrennium ending March 30, 1901, they were	126 994 51
A gain over previous quadrennium of	$ 11,817 72

WIDELY DISTRIBUTED.

I call attention to the Porto Rico Mission collection, and the Bishop Weaver Church-Erection Memorial Fund, as being the most widely distributed of any special collections in the Church. Every conference is represented. There were no very large donations made, but so many small gifts that it makes up a very wholesome aggregate.

PERMANENT, OR ENDOWMENT FUND.

You will observe that four years ago the Permanent Fund of the institution was reported at	$ 92,048 36
The annual report shows this has been increased by the sum of	4.075 00
Making the present effective endowment	$ 96,123 36

This fund, from several wills already probated, and from several others known to be delayed only by the brief years of the testators, is likely to be greatly increased in the not distant future.

GENERAL SUMMARY OF RECEIPTS.

Collections reported March 31, 1897, from 1853 to 1897	$3,547,988 04
Collected in four years ending March 30, 1901	277,703 41
Total	$3,825,691 45

Presented to General Conference, Frederick, Md., May 13, 1901.

Respectfully submitted, WM. MCKEE, Treasurer.

HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY.

General Mission Fund Collections for Quadrennium ending March 30, 1901.

Fields of Labor.	Collected by the H., F. & F. Missionary Society for year ending March 30, 1898.	Collected by Conferences for support of H. Missions for year ending Mar. 30, 1898.	Collected by the H., F. & F. Missionary Society for year ending March 30, 1899.	Collected by Conferences for support of H. Missions for year ending Mar. 30, 1899.	Collected by the H., F. & F. Missionary Society for year ending March 30, 1900.	Collected by Conferences for support of H. Missions for year ending Mar. 30, 1900.	Collected by the H., F. & F. Missionary Society for year ending March 30, 1901.	Collected by Conferences for support of H. Missions for year ending Mar. 30, 1901.	Totals.
Allegheny	$1,143 23	$1,653 87	$1,230 21	$1,867 98	$1,781 88	$1,776 88	$1,850 70	$1,850 70	$13,155 45
Ark. Valley	227 11	217 18	181 66	336 32	151 00	151 00	108 01	168 01	1,580 29
Auglaize	391 93	972 08	233 00	1,545 71	309 07	2,036 58	574 85	1,277 06	7,340 28
California	75 66	75 66	80 20	80 20	55 70	55 70	65 50	65 50	554 02
Cen. Illinois	463 79	465 00	385 30	418 30	428 80	435 03	419 35	427 58	3,443 13
Central Ohio	639 74	610 29	626 87	626 87	457 59	537 60	573 88	735 75	4,808 59
China & Japan									
Colorado	127 30	127 30	104 38	104 38	83 50	85 00	112 11	112 11	743 97
Columbia River	81 11	109 36	159 84	159 84	46 10	159 36	60 20	60 20	836 01
DesMoines	438 24	562 14	415 00	1,130 12	502 32	617 58	708 98	1,144 96	5,519 34
East Nebraska	264 06	265 00	372 06	372 06	399 99	407 59	339 35	496 77	2,916 88
East Ohio	795 42	1,191 13	741 27	1,340 74	804 11	1,466 15	884 64	1,570 27	8,793 73
East Penna.	715 94	1,562 00	840 79	841 00	945 83	1,941 84	914 25	914 25	8,675 90
East Tennessee	42 55	42 45	27 74	27 74	32 00	32 00	47 91	47 91	300 30
Eastern	1,034 89	1,365 01	1,098 87	1,563 51	640 32	651 98	607 77	607 77	7,600 12
Elkhorn & Dak.	54 42	62 22	56 46	56 46	47 50	50 00	49 56	49 56	4,261 18
Erie	377 88	831 53	395 16	843 56	414 96	791 01	481 05	986 81	5,121 96
Germany		1,124 48		600 00		500 00		550 00	2,774 48
Illinois	262 53	328 28	261 85	261 85	213 92	308 17	237 53	237 53	2,111 96
Iowa	342 80	500 00	343 71	800 00	342 05	1,039 98	339 63	600 00	4,308 07
Kansas	206 33	231 33	234 74	358 30	236 90	500 00	245 62	363 02	2,576 25
Kentucky					7 90	7 90	9 90	9 90	35 60
Lower Wabash	691 95	786 83	560 21	1,391 77	686 95	750 81	753 04	753 04	6,384 60
Maryland	309 60	309 60	311 75	311 75	311 82	311 82	305 25	305 25	2,476 84
Miami	2,637 48	1,460 03	1,867 78	1,760 64	1,674 21	1,567 86	1,358 70	1,494 30	13,821 00
Michigan	234 38	178 85	317 97	630 41	336 20	380 54	320 33	738 95	3,137 63
Minnesota	119 53	57 37	108 63	359 25	130 65	150 00	125 55	125 55	1,166 53
Missouri	303 27	246 20	247 16	300 00	36 00	506 45	164 00	245 33	2,048 41
Neosho	189 29	200 00	139 46	239 11	135 94	139 16	181 00	181 93	1,405 89
North Ohio	336 66	366 80	197 08	505 28	187 08	518 00	192 35	192 35	2,495 60
N. W. Kansas	221 30	225 00	253 50	318 25	250 30	256 70	233 30	233 30	1,991 65
Ohio German	325 20	1,482 05	310 31	1,241 24	315 53	1,262 17	303 00	1,503 00	6,742 50
Oklahoma	35 88	445 69	47 62	47 62	39 81	39 81	56 27	56 27	7,668 97
Ontario		633 55	245 83	435 05	14 56	500 00	110 09	400 00	2,339 08
Oregon		276 05	94 06	228 68	55 50	159 50	73 50	73 50	960 79
Pennsylvania	1,884 88	3,769 76	1,668 34	3,944 11	1,809 62	2,200 00	1,892 11	2,300 00	19,468 82
Rock River	186 46	241 45	174 10	227 10	188 37	222 61	216 50	274 00	1,730 59
Sandusky	1,422 48	1,630 93	1,511 77	1,553 80	1,493 40	1,686 60	1,498 28	1,724 70	12,521 96
Scioto	350 00	396 85	350 00	504 77	488 00	488 00	456 00	806 21	3,838 83
S. Indiana	300 00	367 02	329 52	432 41	358 65	538 66	329 67	509 67	3,165 60
St. Joseph	1,147 87	1,297 87	1,136 52	1,812 86	1,161 58	3,080 92	1,240 00	2,211 97	13,083 59
Upper Wabash	579 90	600 00	680 40	681 92	723 80	902 16	380 61	1,112 89	5,561 58
Virginia	516 23	516 23	512 47	501 49	569 95	569 95	556 97	556 97	4,302 26
West Africa		418 00						2,513 37	2,551 37
West Nebraska	129 38	130 00	108 17	108 17	123 90	128 38	136 13	136 13	1,000 26
West Tennessee	3 50	3 50			1 33	3 00			11 33
West Virginia	568 26	664 12	310 03	685 24	372 37	742 26	509 48	899 97	4,559 73
Whiteriver	664 16	809 88	758 99	756 99	814 07	1,182 60	742 85	976 66	6,706 20
Wisconsin	245 40	250 00	136 31	428 40	159 25	169 47	132 59	272 67	1,794 09
Rev. C. Whitney	327 00								
Totals	$21,226 81	$29,276 76	$20,254 09	$32,141 25	$20,641 21	$32,008 78	$20,917 81	$32,823 64	
		21,226 81		22,254 09		20,641 21		20,917 81	
Grand totals		$50,503 57		$52,395 34		$52,649 99		$53,741 45	$209,290 35

Rev. L. W. Stahl. May I just ask the Treasurer one question? I did not get one item. How much is our permanent fund, and how much new permanent fund did we receive during this quadrennium?

Rev. Wm. McKee. Permanent fund returned, $95,723.36; new permanent fund, $5,075.00.

Rev. L. W. Stahl. How much is the fund?

Rev. Wm. McKee. $428,836.07, including the fund in the treasury.

Rev. S. S. Hough. I do not understand the totals that are given for the quadrennium from the Board. There are $83,000, and the specials, I have forgotten what they were, but they do not aggregate $400,000 after adding that to the $95,000 permanent fund. I do not understand the discrepancy. I ask for information.

Rev. Wm. McKee. The $95,000 permanent fund does not come from the conferences at all, but from wills and bequests. You will observe that this $428,836.07 includes the loans and permanent funds returned after they had been returned, necessarily so because I included them in my balance sheet. In this last sheet I am quoting only what has been quoted of new funds. These are repeated annually in the report, but not counted a second time in this report; that is, the four years are aggregated in this, as are all the other figures. In the closing figures you will observe that the collections are set down at $277,703, while by this balance sheet $428,836 includes the borrowed moneys and the permanent funds, which have been loaned and returned.

Rev. L. W. Stahl. I move that the report be referred to the appropriate committee.

Mr. J. C. Myers. I would like to ask, as a personal matter at least, that these reports be distributed as they are read. I cannot follow the reading with all these figures. If we had these in our hand we certainly could follow them better. At the last General Conference this was acted upon, and the reports were distributed before being read, and if it is in order I would like to request that this report be distributed now.

The Presiding Bishop. You have one motion at the present time, and you cannot entertain two at the same time.

Voices. Question, question.

The report was referred to the appropriate committee.

Mr. J. C. Myers. I move that all reports hereafter be distributed before they are read.

The Presiding Bishop. Will you do that by general consent? If there be no dissent, that will be the general sense of the conference. Is the report of the Church-Erection Secretary ready?

REPORT OF THE CHURCH-ERECTION SECRETARY.

(Reports distributed.)

Rev. W. M. Weekley. I hope you brethren will not get ahead of me. There will be a little difference between my report and that of the Treasurer because I carry my report down to the 1st of May, while the Treasurer's report ends with the 1st of April, and I gave the figures to the Bishop at the same time.

To the Bishops and Members of the Twenty-Third General Conference of the Church of the United Brethren in Christ:

Dear Brethren: In submitting my quadrennial report, it is but right that I first express my gratitude to God for his abundant mercies toward me, and for the measure of success that has come to the department which it has been my privilege to represent. *To him be all the praise.*

A GROWING INTEREST.

While the progress made by this department has not been what I could have desired, it has, nevertheless, steadily grown, during the quadrennium, in favor with the people, as their contributions have indicated. The annual conferences have given it equal recognition with the other great departments of the Church, and have, by resolutions, increased assessments, and otherwise, shown their interest in the work.

THE COLLECTION OF LOANS.

I have given much of my time to the collection of out-standing loans, believing that it is just as important to keep this money we already have in circulation as it is to collect new funds. But there are difficulties connected with this phase of the work which few understand, unless they have had actual

experience in such matters. However, I have no complaints to bring or grievances to adjust.

The loans at present, distributed among one hundred and twenty-five churches, with cash in hand, aggregate $66,508.34. Four years ago the overdue loans amounted to $31,937, but at present they do not exceed $15,000. In adjusting the affairs of the society some loss was sustained, but it could not be helped. Everything possible was done to guard its interests and save its funds. The losses total about $2,900, the half of which occurred in the bounds of Michigan Conference; but no blame is to be attached to our preachers or people there. This loss, however, is small when considered in relation to the work of the society, which has extended over a period of so many years. I doubt if a banking or other financial institution can be found in all the country with a better record. It has been my earnest wish to turn the work over to this General Conference with the assurance that every dollar invested by the society was safe and collectable. We may lose a little more in two or three cases, but, at most, it will only be a trifle, comparatively.

The collection of loans for the entire quadrennium ending with the last General Conference only aggregated $14,187.68, while for the four years now closing they foot up the neat sum of $35,401.92.

NEW FUNDS.

If the permanent fund of the society is enlarged, new funds must be secured, not only occasionally, but year by year. This has been done, first, through the chart collections. The first year of the quadrennium these reached, all told, $5,600; the second year, $6,200; the third year, $6,800; last year, $7,971.46. You understand, of course, that only one-half of this came to our board.

Second, through personal solicitation. In this way was secured the first year, $4,567.03; the second year, $3,127.95; the third year, $4,360.28; last year, $9,323.44, making a total of $21,378.70. This includes about $2,000 that came to us in the form of bequests.

LOANS GRANTED.

The loans made to churches during the quadrennium, with amounts, stand thus:

First year	$ 8,650 80
Second year	11,070 00
Third year	12,350 00
Fourth year	26,750 00
To parsonages	1,350 00
Grand total	$ 60,170 80

But for lack of means these loans would have been largely increased. Application for aid to the amount of $50,000 had to be rejected for this reason. You can see at a glance that the work of last year far outstripped, in real results, the work of any one previous year in the history of the society. We loaned $1,000 every fourteen days, and for the entire four years a thousand dollars every twenty-four days.

OUR FUNDS AT WORK.

At the last General Conference I reported $45,156.83 in the permanent fund. This has been increased, above expenses and all losses, to $66,508.34—a net gain of $21,351.51, including the parsonage fund, which I refer to later in this report.

Since the organization of the board, 338 churches and five parsonages have been aided to the amount of $153,200, securing property to the denomination worth more than a million dollars. According to the applications placed in our hands, the houses we helped to build, or to save from embarrassing debts, during the four years now closing, are worth considerably over $300,000; and still the funds with which aid was given are intact. This, in itself, ought to speak volumes for church erection. The number of churches helped would be largely increased but for the fact that, during the past two years especially, quite a number of comparatively large loans have been made. In one case it was $3,000; in six others, $2,000 each; in four, $1,500 each; and in a dozen others, $1,000 each. The treasurer's report will exhibit this feature of our work in detail. Some of our most important and promising mission congregations to-day would not exist—indeed, would never have been organized—but for the help and encouragement of the Church-Erection Society. More than one delegate in this General Conference is ready to verify the truth of this statement.

THE BISHOP WEAVER FUND.

This fund of $5,000 was started about the 1st of January, 1898, with the double purpose of increasing the fund of the society and of honoring the senior Bishop of the Church, who, up to his last moments, had such a wonderful hold upon the heart of our people. I am glad to announce that the full sum was realized, through voluntary contributions, several months before the Bishop went to heaven, thus giving him an opportunity to express, through the Religious Telescope, his appreciation of the recognition thus accorded him. Already fourteen loans have been granted from this fund, which aided in the erection of church-houses worth $37,450. Of these loans $402.50 has been returned, thus increasing the working power of the fund to that extent. The Church at large could scarcely have erected a monument to his memory more appropriate and abiding than the one constituted by this fund.

THE PARSONAGE FUND.

In view of the fact that out of 1,900 itinerants, nearly 1,200 were homeless, and that these pay out of their salaries annually not less than $75,000 for rent, it was deemed wise to inaugurate a plan looking toward the creation of a fund to be used exclusively in building parsonages. Brother John Dodds, always the friend of the poor itinerant, generously started the fund with a donation of $1,000. This was followed by a gift of $250 from Brother John Hulitt, of Hillsboro, Ohio, and later with a $200 donation by Brother William Scott, of Gilson, Illinois. The women have also paid into it $137 of the thousand dollars they were asked to contribute. This we look upon as a great movement in the interest of our pastors and their faithful helpers, and should be encouraged by this General Conference. Brother Dodds says he is ready to aid the cause still further, and freely, when he sees that others who have the means are willing and ready to give to it.

NOTES AND OBLIGATIONS.

During the quadrennium I have taken notes for the society, aided for a few months by Brother J. A. Crayton, of Wester-

ville, Ohio, to the amount of many thousands of dollars. Those unpaid, and yet considered good and collectable, aggregate $8,550. The entire amount of collectable notes and obligations on hand total $9,200. Two of God's noblemen in the bounds of the St. Joseph Conference have arranged to give all their property to the society, making our board the executor of their wills. I refer to this merely to show you that our people, generally, are thinking on the subject, and will soon begin to devise liberal things for church erection.

OTHER WORK.

Besides collecting loans and securing new funds for the society, especially, I have also secured in cash and subscription on church debts $25,000. I have likewise rendered the very best service I could in helping to locate churches and plan for their erection. I am exceedingly anxious to see good locations secured, even though fine houses cannot be built at once. A house may be enlarged or displaced by a new one as the congregation grows, but, in many instances, the location cannot be changed. If it is bad to start with, it is difficult to build up a self-sustaining society. While I have encouraged the building of good houses of worship, I have discouraged the making of large debts, unless the local society itself is fully able to meet the obligations incurred.

The work of the four years has required 76,000 miles of travel by rail, and 1,500 by private conveyance.

LITERATURE.

We have sent out from the office 7,900 postal-cards and 5,000 letters and circulars; also, over 100,000 bulletins and tracts, and 40,000 collection envelopes. During the first half of the quadrennium I used the Search Light as a medium of regular communication with our membership on the subject of church erection, but changed to the Telescope for the sole purpose of reaching a greater number of our people. The editors kindly granted me page 17, which is now known, generally, as Church-Erection page. This method of reaching the Church at large has been very helpful to the work, as it is the most effectual means of imparting information.

RECAPITULATION.

Loans collected	$35,401 92
New funds secured	$34,664 43
Money and pledges secured on local debts	$25,000 00
Money loaned to churches and parsonages	$60,170 80
Churches aided	84
Parsonages aided	5
Churches aided from beginning	338
Value of churches aided during quadrennium	$300,000 00
Value of parsonages aided	$4,900 00
Amount of permanent fund	$66,508 34
Increase in permanent fund	$21,351 51
Collectable notes	$8,850 00

RECOMMENDATIONS.

We recommend:

1. That the plan already in operation to aid in building parsonages be incorporated into the organic law of the Church, with such improvements or modifications as may seem proper in order to make it thoroughly effective. We think, however, it should be under the control of the Church-Erection Society, and the money loaned on the same principle governing loans made to churches.

2. That it be made the duty of every pastor to preach at least one sermon a year upon the subject of church erection, to the end that our people may be better informed touching this vital interest.

3. That it be made the duty of the presiding elder to call attention to this department at his quarterly meetings, and to counsel with the pastors as to the best methods of raising the full assessment apportioned to his charge. Such an agitation of the subject, I am sure, would be fruitful of results in turning the thoughts and money of the Church toward this cause.

PERSONAL.

In closing I may be permitted to say a few words concerning myself. In December of 1897, less than seven months after the last General Conference, I was stricken with paralysis of the vocal chords, superinduced by overwork while suffering from

a severe cold. For six long months I could not speak in public, and talked but little elsewhere. Much of the time it was difficult to speak above a whisper. Nature had endowed me with a rich, strong voice, both for singing and speaking in public. The very thought of never being able again to preach or sing grieved me to the very heart. With the loss of voice there came what seemed to be a general breaking down of the whole system. I prayed and asked others to pray for me. I know they did. My voice improved. I again, by degrees, took the field, but worked at a great disadvantage, as any man does who suffers from shattered nerves. I did not know what else to do but to keep on. It was largely a matter of hope and faith. My health improved; rest, to some extent, came to my oversensitive nerves, so that, through a gracious Providence, I have been permitted to keep going, and to keep church erection going in some sort of fashion up to this time.

My work may not have been satisfactory to all our people. I do not suppose it has been. In fact, I am not satisfied with it myself. I now see where, in many cases, I might have done better, but I am glad to have the consciousness that, in every instance, I did what I thought at the time to be right. For it has been my purpose all the while to do that which would most honor Jesus Christ and help on the work of the United Brethren Church. I want to thank the Bishops, Church officials, pastors, and all our people for the very many kindnesses shown me during these years, and for the substantial encouragement they have given the cause which is growing so dear to all our hearts.

W. M. Weekley, Secretary.

Rev. W. E. Schell. I move that the report be received and referred to the appropriate committee. Seconded.

Mr. John Dodds. Before I came I studied this report, and it explains itself thoroughly all the way through. But I have a little acknowledgment, if it please the Bishop, to make. In the beginning the appointment of a Church-Erection Secretary did not seem feasible to me, although I had always been interested. They called me a maniac on church-building, on meeting-house building, and I have never lost my zeal, and I hope I never shall. Bishop Weaver and I frequently would talk about it, and I rather opposed it. He was

right and I was wrong. I want to make that confession that the Bishop was right and I was radically wrong. At the missionary board meeting at Ft. Wayne, Ind., the matter came up, and I rather felt good. I said, "Bishop, you are better prepared to judge of the future about all this than myself." There Brother Weekley was first elected, and what a grand inspiration this report brings to us; not only to Brother Weekley, but to the itinerants and to the entire Church to move on this cause and get it to where it is to-day. Will you double it in four years, brethren? [A voice, Amen.] Why don't you say, Amen? [Voices, Amen, Amen.]

Now I have been in this parsonage movement for over fifty years, and I am rejoiced to-day to be in your midst and to say we have it started. There is a question in my mind now, when in the midst of these prosperous times and plenty of money, whether there could not be a parsonage planted upon every field of labor in the next twelve months. What do you think of that, brethren? [Amen.] Let us go home and make ourselves a committee, and go to this fellow and that fellow, and grind him into it, if we possibly can. Yes, I said *you*. There are a great many preachers in this Conference and also itinerants. I hope that next New Year's Day they will gather their families around the table with some big fat turkey on it that has been brought in by the neighbors, in a new parsonage. What do you think of that? [Amen, Amen.] This is business, and it can be done; it can be done if we will just put our hands to the plow. It is this that I want to impress upon my dear brethren, and especially the laymen, and I know the preachers, presiding elders, and even all the bishops will be glad to join in this work. They know how it was in the beginning. How the preacher had to move in some little log-house, and the good brethren had to hunt up the house and clean it out before the preacher could move in it. Every preacher ought to have a parsonage, and if I were rich enough to do it, I believe I would build them myself.

When we have a new parsonage, each preacher will say, "My wife is a clean woman, and when I go out it will be clean." They will not have to follow with brushes and clean up. It is God's house. How grateful we ought to be, and my prayer to God is that we do not forget this parsonage business. I am like these politicians—they always keep the thing they want before the people. [Voice, Sure.] Will we do it? [Amen, Amen.]

Rev. W. D. Stratton. For fear there might be some reflection cast upon the Michigan Conference, yet the Secretary plainly states that there is none either upon the preachers or people, I would be pleased if he would make a little further explanation orally to this conference concerning the deficiency or the uncollected amount in that conference.

Mr. John Dodds. One word more. The Germans have set us a good example. An ex-bishop tells me they have a parsonage on all their fields of labor. I will tell you,—let 's follow the Dutch and we will succeed.

Rev. W. M. Weekley. You know our troubles and are acquainted with them. You know all about Radicalism in Michigan, and such things.

The motion to refer to appropriate committee prevailed.

The Presiding Bishop. Is the Treasurer of the Church-Erection Society ready to report?

Bishop Hott. I move we sing, "I love thy kingdom, Lord."

Conference arose and sang three stanzas.

REPORT OF THE TREASURER OF THE CHURCH-ERECTION SOCIETY.

Rev. Wm. McKee. Mr. Chairman and gentlemen of Conference: I bring you the quadrennial report of the Treasurer of the Church-Erection Society:

RECEIPTS.

General Fund.

Balance in treasury, March 31, 1897	$ 2,329 56	
General Fund collected	22,888 86	
Loans returned	35,671 78	
Sale of Books, music, etc	85 12	
Bequests	3,510 43	
Bishop Weaver Memorial Fund	5,000 91	
Chicago Weaver Memorial Fund	31 06	
Washington, D. C., Fund	133 67	
John Dodds Parsonage Fund	1,260 50	
Woman's Parsonage Fund	325 60	
Children's Oklahoma Fund	216 50	
Temporary loans	250 00	
Interest collected	621 62	
Expenses on loans	351 85	
Miscellaneous	193 32	
John and Anna Kearney Fund	55 00	
Total		$ 72,925 78
Collected by annual conferences		38,799 80
Grand total		$ 111,725 58

EXPENDITURES.

Loans made to churches	$ 55,245 36	
Salaries	6,774 95	
Keeping Church-Erection Rooms	138 38	
Clerk hire	131 26	
Postage, telegrams, expressage	310 12	
Traveling expenses, Board and officers	1,340 93	
Stationery and printing	982 03	
Lawyers and courts	344 70	
Interest, annuities, exchange	166 01	
Loan paid to Washington, D. C., Church	1,348 95	
Taxes, insurance, etc.	51 90	
Temporary loans	565 00	
Chicago Weaver Memorial Fund, paid	44 14	
Deposites returned to conferences	54 19	
Loans to parsonages	1,350 00	
Miscellaneous expenditures	74 85	
		68,922 77
Balance in treasury, March 30, 1901		4,003 01
Total		72,925 78
Paid out by branch treasurers		38,799 80
Grand total		$ 111,725 58

SUMMARY OF COLLECTIONS.

Total monies reported from 1869 to 1897	$ 127,084 65
New Funds collected in four years ending March 30, 1901—	
By Church-Erection Society	34,729 44
By annual conferences	38,799 80
Grand total	$ 200,613 09

NUMBER OF CHURCHES AIDED BY LOANS.

From 1869 to 1885	88	
From 1889 to 1893	135	
From 1893 to 1901	123	
Whole number aided in thirty-two years	346	

Money accounted for March 31, 1885		$ 20,374 98
New funds in four years ending March 32, 1889		12,325 39
New funds in four years ending March 31, 1893		19,626 30
New funds in four years ending March 31, 1897		15,293 62
New funds in four years ending March 30, 1901		34,924 44
Total		$ 102,544 73

Collected and used in annual conferences to March 31, 1893	$ 13,994 84	
Collected and used in annual conferences to March 31, 1897	29 886 38	
Collected and used in annual conferences to March 30, 1901	38,799 80	
Total used in annual conferences		82,681 02
Grand total collected to March 30, 1901		$ 185,225 75

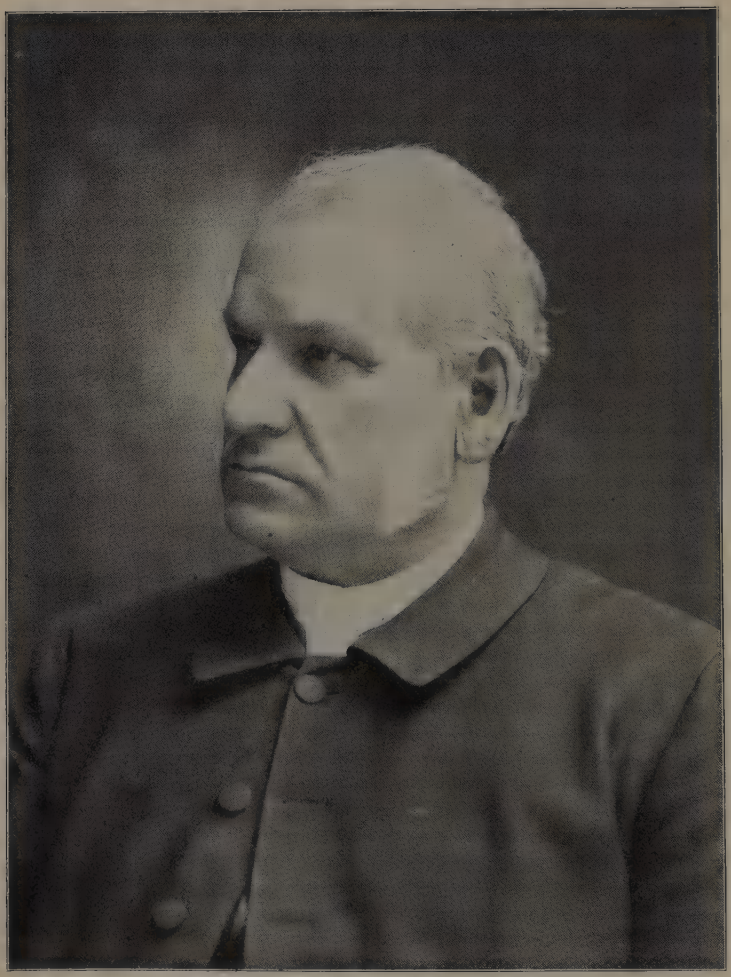
Dayton, Ohio, March 30, 1901.

WM. MCKEE, Treasurer.

CHURCH ERECTION GENERAL COLLECTION FOR THE QUADRENNIUM ENDING MARCH 30, 1901.

Conference.	For Society. Parent Board. 1898.	For Conferences. Annual Conference. 1898.	For Society. 1899.	For Conferences. 1899.	For Society. 1900.	For Conferences. 1900.	For Society. Parent Board. 1901.	For Conferences. Annual Conference. 1901.	Totals.
Allegheny	$351 37	$539 18	$272 70	$550 49	$281 46	$955 03	$348 72	$697 48	$3,994 43
Arkansas Valley	77 15	46 15	32 50	32 50	22 00	104 50	99 07	100 00	513 87
Auglaize	36 63	200 15	40 00	186 23	44 50	412 42	88 66	245 69	1,254 28
California	8 00	9 00	7 25	7 50	5 07	7 07	15 13	7 56	66 51
Central Illinois	116 50	50 00	111 50	99 67	118 50	78 50	90 39	44 89	709 95
Central Ohio	118 62	83 52	97 30	841 40	136 10	164 80	197 75	122 75	1,762 14
China and Japan									
Colorado	10 50	10 50	12 00	12 00	13 25	13 25	37 00	37 50	146 00
Columbia River	18 15	18 50	26 00	26 00	11 63	34 07	17 00	17 00	168 06
DesMoines	61 23	46 00	69 00	83 56	83 83	272 55	114 19	117 20	847 56
East Nebraska	37 75	17 75	31 75	40 00	46 75	69 25	49 57	39 56	340 33
East Ohio	84 05	310 05	104 00	104 00	114 00	305 75	1,335 25	2,296 55	7,314 65
East Pennsylvania	211 00	1,261 03	234 90	1,124 44	241 00	1,451 53	264 00	249 50	5,037 50
East Tennessee	2 63	2 63	4 25	4 25	4 50	7 50	5 50	5 50	36 76
Eastern	104 75	319 25	104 87	848 32	115 37	123 38	134 75	130 00	1,880 69
Elkhorn & Dak	4 00	4 00	12 00	13 00	20 26	20 26	10 55	10 55	100 6
Erie	50 90	50 90	53 43	53 43	56 71	59 45	67 33	67 34	459 4
Germany		200 00		106 57		695 25		300 00	1,301 8
Illinois	54 03	54 03	45 00	45 00	41 77	145 41	248 43	44 89	678 5
Iowa	47 36	300 00	51 69	51 69	62 30	122 30	74 58	350 00	759 9
Kansas	123 44	27 68	73 65	157 40	50 50	320 30	55 00	30 50	843 4
Kentucky									
Lower Wabash	60 65	145 20	78 45	78 45	109 48	109 48	92 58	379 23	1,053 5
Maryland	63 00	53 00	66 50	55 50	75 00	75 00	69 00	59 00	516 0
Miami	1,854 72	966 76	436 04	825 00	1,056 50	2,803 50	429 35	608 25	8,980 1
Michigan	78 47	356 07	45 43	58 44	42 00	46 21	42 50	46 41	715 5
Minnesota	35 93	12 75	23 50	23 50	23 50	39 83	30 20	30 20	219 4
Missouri	39 65	26 65	42 08	42 08	31 62	35 48	26 71	56 38	258 5
Neosho	88 50	72 03	49 50	68 95	42 94	49 95	112 75	99 75	584 3
North Ohio	21 60	43 20	15 37	35 38	19 00	182 00	73 25	473 25	863 0
N. W. Kansas	50 55	48 05	65 00	66 60	70 80	63 83	65 75	59 25	489 2
Ohio German	20 00	20 00	19 00	20 00	18 50	18 50	18 50	135 50	270 0
Oklahoma			12 67	12 67	16 25	16 25	21 73	20 73	100 3
Ontario	12 75	40 00	10 75	13 18	12 90	12 90	11 00	11 00	124 4
Oregon	7 89	25 00	9 00	9 00	19 30	29 30	17 32	17 32	134 1
Pennsylvania	571 50	1,000 00	391 31	600 50	395 00	574 40	491 5	2,300 00	6,324
Rock River	211 50	60 13	47 25	92 00	1,047 75	47 75	1,054 75	54 75	2,615
Sandusky	116 42	116 42	131 32	291 34	140 80	231 30	826 71	666 29	2,520
Scioto	48 00	47 67	75 00	168 18	593 87	112 38	201 76	113 77	1,360
Southern Indiana	89 54	153 53	123 93	163 86	70 88	158 18	127 49	119 43	1,007
St. Joseph	174 38	171 38	187 57	742 53	195 11	778 50	328 35	919 39	3,500
Upper Wabash	60 90	50 95	67 22	67 22	76 00	124 00	113 88	227 03	787
Virginia	105 95	269 72	107 50	171 66	129 62	130 00	147 69	147 69	1,209
West Africa		25 00				5 00		150 00	180
West Nebraska	19 25	13 25	20 50	20 50	30 00	40 00	28 00	45 62	217
West Penna									
West Virginia	42 00	40 00	45 85	72 04	35 00	95 35	100 39	166 29	566
White River	212 22	816 50	86 10	206 53	97 00	120 99	148 43	39 93	1,727
Wisconsin	29 75	27 50	31 00	53 04	35 00	43 75	28 50	18 50	717
Total	$5,604 48	$7,954 08 5,604 46	$3,549 63	$8,344 75 3,549 63	$5,873 82	$10,611 35 5,873 82	$7,860 93	$11,889 62 7,860 93	
Grand Total		$13,558 56		$11,894 38		$16,485 17		$19,750 55	$61,688

Bishop N. Castle, D.D.
Senior Bishop.
First elected in 1877.



Bishop E. B. Kephart, D.D., LL.D.
First elected in 1881.

Rev. W. H. Washinger. I move that the report be received and referred to the appropriate committee.

The report was referred.

Rev. C. J. Burkert. I move that we do now adjourn.

The motion to adjourn prevailed, and benediction was pronounced by Rev. R. J. White, of Erie Conference.

SECOND DAY—AFTERNOON SESSION.

Friday, May 10, 1901.

The Conference was called to order at 2:00 p. m., with Bishop J. W. Hott in the chair. Rev. D. W. Sprinkle, of the East Ohio Conference, conducted the devotional exercises.

The Presiding Bishop. Have you any miscellaneous business that you wish to present.

Rev. A. P. Funkhouser, of Virginia Conference, read the following paper:

Resolved, That, in view of the expressed desire of many members of this conference to visit Washington, Gettysburg, and Kemp's homestead, a committee of three be appointed to ascertain the best arrangements to meet the desires of this body as early as possible.

The paper was adopted.

Rev. C. T. Stearn. We are all in a very good humor, and seem to have a disposition to have a little outing. Perhaps we cannot find any better place to go than the battlefields, but I feel like honoring those who have followed the battle through evil report as well as good. We have with us Dr. Shuey, who has been in the general work so long, and has served the Church so faithfully, that I would move that he be accorded the courtesy of a seat among us, and anything he may have to say from time to time he shall have the privilege of saying.

The motion prevailed.

Rev. A. P. Funkhouser. So far as I am able to learn there is no reporter present in this body for the Associated Press. We have friends and constituents from one end of this country to the other who are looking in the daily papers to see whether we are here and

what we are doing. Cannot this be corrected? Must it not be corrected at once? I cannot understand how this should occur. I believe that there are many daily papers in this country that would pay for special reports of this conference wired to them. I know that from all the annual conferences they are willing to do that hundreds of miles away, and the correspondents of the Associated Press would get it in the papers from one end of this country to the other. Are we willing to sit here and do business while reports from other bodies, smaller bodies, bodies of little consequence, are being sent from one end of the country to the other? If necessary, I move that a committee be appointed to arrange this matter at once.

Rev. H. A. Thompson. I want to give Brother Funkhouser a little information. As a college president I used to have to do it in olden times, and I can still do it. Four years ago I did this work for the Western Department of the Associated Press. Four weeks ago I wrote to the Western Department to know whether they wanted anything done, and they referred me to the Eastern Department. I also wrote to the superintendent, and he wrote me a very courteous letter, and said he would be very glad to use what I would do for him, but he said they had an agent arranged for in Baltimore, giving the name of the man, and said he would be very glad if I would see him and give him what assistance I could. I have been watching for this man, and to-day I telegraphed him, and notified him that I could be of service to him if he did not come. I also telegraphed to the president of the Associated Press at Washington City. This committee will be able to get information if I get answers from the telegrams.

Rev. A. P. Funkhouser. Whether we get answers to the telegrams or not, let us get this Conference report in the papers.

The motion to appoint a committee was agreed to.

The Presiding Bishop. I wish to announce at this moment that the committee called for a few moments ago on excursions to Washington, Gettysburg, and to Kemp's farm, shall consist of Rev. A. P. Funkhouser, Rev. R. J. White, and Rev. C. W. Stinespring. Any other miscellaneous matters you wish to call attention to? The question has been raised as to what members shall do with the memorials that they are charged with to this body. Might it not be proper at this moment that the roll of the Conference be called and you have an opportunity given you to present memorials and peti-

tions? Members presenting memorials, petitions, and other papers should prepare each paper by writing, in a plain hand, on the back of each, the following items in the following order: The name of the member presenting the paper, the conference from which it comes, the number of petitioners, the subject to which it relates, and the committee to which it is desired to be referred. Will you have the call of the roll of the Conference at this time?

Voices. Hear, hear.

The Presiding Bishop. The Secretary will call the roll, not hastily, but sufficiently deliberate that each may respond to the call. Any member having a paper to present, be kind enough to call attention to it at once as the roll is being called.

Secretary Snyder called the roll by conferences, beginning with Allegheny Conference.

PETITIONS AND MEMORIALS.

Rev. J. W. Lower. I have a paper on the question of delegates to the annual conference that I wish to refer to the committee.

The Presiding Bishop. You will name the committee that you wish it referred to. Where there is no objection to the reference it will be referred without a vote or action of the body.

Central Illinois and Rock River conferences presented a petition for the uniting of the two conferences, and desired that it go before the Committee on Boundaries.

Rev. A. M. Evers, of Maryland Conference. The Maryland Conference passed resolutions favoring union with Pennsylvania Conference. We wish that referred to the Committee on Boundaries.

Rev. C. J. Burkert, of Miami Conference. We have a petition on the part of the conference to go to Committee No. 17.

Rev. N. L. Vezie, of Neosho Conference. We have a marriage ceremonial we want to present, and I think it is proper to tie these conferences together.

The Presiding Bishop. You ask that they go to the Committee on Formulas.

Rev. J. W. Lilly, of North Ohio. We have two petitions we wish to go before the Committee on Boundaries.

Rev. Geo. P. Hott, of Virginia Conference. The Virginia Conference sends a memorial to Committee No. 10, on boundaries; also

blank report, pastors' report, and conference chart, to Committee No. 20, on formulas.

Rev. A. P. Funkhouser, of Virginia. Mr. Chairman, at the last session of our conference that body adopted a report to be presented to this body, on *pro rata* representation. To which committee shall it be referred? On Church government?

The Presiding Bishop. I believe that covers that chapter.

Rev. A. C. Wilmore, of White River Conference. We have a petition to present to the Committee on Boundaries; also petition on *pro rata* representation to be referred to the Committee on Government of Church.

Rev. F. M. Morgan, of West Tennessee Conference. West Tennessee Conference asks that this General Conference create a new mission district. What committee will this go before?

The Presiding Bishop. The Committee on Superintendency, I suppose.

Rev. F. M. Morgan. On boundaries.

The Presiding Bishop. You have a right to choose the committee, Brother Morgan; to either committee you desire to have it placed.

Rev. C. H. Cox, of West Virginia Conference. We have a paper we desire to present to the Committee on Government of the Church. I have also a paper concerning Ladies' Aid Societies. We wish to know what committee to present this paper to.

The Presiding Bishop. Well, I suppose your delegation would be competent to decide. It will be agreed by the Conference that it may be placed with whatever committee you prefer. The press committee ordered a moment ago will be composed of Dr. H. A. Thompson, Dr. J. T. Hobson, and Dr. W. M. Bell.

The Presiding Bishop. Does the Committee on Credentials desire to make any further report?

Rev. D. D. Lowery. Yes, sir.

The Presiding Bishop. We will hear it at this moment.

Rev. A. Rigney, of Illinois Conference, read the report.

We, your Committee on Credentials, would further report:

East Ohio Conference—Rev. I. M. Moody, alternate, will take the place of Rev. M. L. Oliver, who is absent.

White River Conference Layman G. A. Lambert, alternate, will take the place of S. Wirts, absent.

Oregon Conference—Mrs. Mary A. Henkle, alternate, will take the place of Prof. H. Sheak, absent. Respectfully submitted,

COMMITTEE.

REV. J. A. F. KING. I move the adoption of the report.

The report was adopted.

REV. C. E. FARNEY, of Arkansas Valley. Our conference has asked this body, by resolution, to advise a better method of evangelization, and I ask that they go to the Committee on State of the Church.

REV. WM. M. BELL, of St. Joseph. The Board of Missions refers a paper to this body that, I think, ought to go to the Committee on Missions. It is now in the hands of Bishop Hott.

THE PRESIDING BISHOP. Anything else? If it be your pleasure, we will take up the hearing of reports from boards that have served you during the last quadrennium. The next in order here is the report of the directors of Union Biblical Seminary. Would it be your pleasure to hear their report?

VOICES. Agreed.

REPORT OF UNION BIBLICAL SEMINARY.

THE PRESIDING BISHOP. The secretary of that board will read.

REV. W. J. SHUEY, Business Manager of Union Biblical Seminary. I wish first to express my thanks for the courtesy the conference extended to me in the resolution passed a few moments ago. I appreciate it very much, and thank you for it. Rev. C. J. Burkert, who is secretary of the Board of Directors, will read the report.

Rev. C. J. Burkert read the report as follows:

EIGHTH QUADRENNIAL REPORT OF UNION BIBLICAL SEMINARY DIRECTORS.

The Board of Directors of Union Biblical Seminary present greetings to the General Conference, and respectfully submit to your honorable body a report of conditions existing and of lessons taught by the experience of the past four years. Before doing so, it is proper to state that three of our members were called from labor to reward during the quadrennium, namely, Bishop J. Weaver, C. A. Burtner, and E. Lorenz. J. L. Grimm was elected to fill the vacancy occasioned by the death of C. A. Burtner, and Eugene Shaeffer to fill the place of E. Lorenz. John Knipp, of Baltimore, Maryland, was added to the Board.

The internal conditions of the Seminary are healthy and vigorous, and have each year during the quadrennium shown some advancement. The number of students is larger, the number of college men admitted greater, and the requirements of proficiency for admission advanced, thus making a decided improvement in the general average of quality of the student body. The increase in attendance is shown by the following table:

	Enrolled.	*Graduated.*
1897-1898	36	11
1898-1899	45	9
1899-1900	53	8
1900-1901	59	14

It is also a matter of encouragement that the attendance at our Seminary is greater than the attendance at any other theological seminary in Ohio, and, at the same time, the cost of instruction and maintenance is less in proportion to the number attending.

The work done by the faculty has been better than ever before, and there has been a constant effort to keep abreast of the times. One of the most practical of the new methods introduced has been that of personal and practical mission work in the city of Dayton. The city has been divided into different sections, and the students assigned for mission work to these various districts. In this way every student is required to spend several hours every week in personal work looking to the winning of men to Christ. Already good results have been observed, and greater good will follow. Thus the internal conditions are such as cannot help but inspire confidence and pride.

A Missionary Course, sanctioned by the Boards of Missions, has been arranged, and has already been the means of attracting students to the Seminary. During the past two years a number of resident physicians have gratuitously given regular medical lectures three days in the week. This has been most valuable, and their work deserves the acknowledgment and thanks of the Church.

A new feature, conceived and carried to a successful consummation by the faculty of the Seminary, in connection with Bishop Hott and the pastors of the Dayton churches, has been the "Bible Study Conference," held for the past three years during the closing week of the Seminary year. These conferences have been largely

attended, and the blessings of the devotional study of the Bible made evident to all.

Now, concerning the finances. As shown by the Manager's report, there has been a reduction of interest-bearing debt during the past four years of $18,963.03. That is encouraging, but then there was collected of contingent notes $28,000, showing that $9,600 was used to supplement the running expenses of the Seminary. The Seminary is the only school supported by the whole Church. The General Conference of four years ago provided for assessments to the several conferences of $8,000 a year. Less than 50 per cent. of this amount was paid. Debt is the result, and will be until this condition has been changed. General Conference must provide, if it can, for the full collection of these assessments.

Does your honorable body realize that during the past four years there has been assessed and collected from the annual conferences about $250,000 for home and foreign missions, and only $15,000 for the support of the Seminary? With no wish to detract from missions, (we would rather glorify them,) we maintain that the amount of assessments and collections for missions is out of all proportion to the assessments and collections for the Seminary. The Seminary, as the training-school for our men and women, stands at the very foundation of our mission work, and, for the permanent success of this work, we appeal to you to strengthen this foundation. This makes all the more important the full collection by the conferences of the whole amount assessed.

The management of the finances by the Business Manager has been intelligent, able, and successful. The debt has been funded at a lower rate of interest, and the Seminary is in excellent credit. The affairs have been judiciously handled, and good judgment and economy have marked all the financial transactions.

The following is a copy of the report of the Committee appointed to audit the Manager's books and make an invoice of the assets of the Seminary:

To the Board of Directors of Union Biblical Seminary.

Having been appointed by the Executive Committee to make an inventory of the financial resources of this institution, and to audit the books of the Manager and his reports to this Board, we submit herewith the following report:

We have made, with the help of the General Manager, a careful

examination into the possessions of the Seminary. We placed a conservative and judicious valuation upon its buildings and grounds, upon its furnishings, upon its library, and upon the miscellaneous real estate it holds, both contingent and endowment. We checked off all the investments and notes reported by the Manager, and our results tallied with his report. The cash was found in hand and in bank as stated in his report. The liabilities were canvassed with great care, and found to agree with his statement.

We also made a careful examination of the books of the Manager, and found all the accounts methodically and accurately kept, and entirely intelligible and clear. We are impressed that the General Manager has attended to the business of the institution with great discretion and prudence, and that this institution more than ever deserves the confidence and support of the Church whose interests it has been established to serve.

Respectfully submitted,

C. J. Burkert,
S. M. Hippard,
E. S. Lorenz.

May 6, 1901.

In view of these facts, we earnestly make the following recommendations:

1. That the General Conference make the coming quadrennium educational, as the last has been missionary, in order that, with the blessing of Almighty God, and the continued prosperity of our people, our Seminary and all our schools may be relieved of the burden of debt; and be equipped to meet the increased demand of our laity for educated, consecrated men to fill our pulpits, and to make the most for God and the Church of the money we contribute with which to furnish the Church with an efficient ministry.

2. That the standards for entrance into the ministry be rigidly maintained, making them equivalent at least to the requirements for entrance into the Freshman year of our colleges. This era of God's work among men demands of the Church an educated and prepared ministry and the raising of these requirements will not only tend to increase the number attending the Seminary, but will increase the efficiency of the ministry.

3. That the General Conference insist, in some effective and

practical way, on the raising in full by the annual conferences of the whole amount assessed to the different conferences.

4. That it be impressed on the annual conferences, through addresses to be made at each conference by the bishop presiding, that the Seminary is the school of the whole Church; that, in a practical way, every preacher is, by virtue of his position as a United Brethren minister, a Seminary agent, pledged to make an honest effort to influence young men, called to the ministry, to seek its advantages; to turn money and bequests to its treasury, and to insist that the special assessments for its support are paid in full.

5. October 11, 1901, is the date of the thirtieth anniversary of the founding of the Seminary. May not that date be made the time at which management, faculty, and ministry shall aim to have the debt paid? May not, between this time and that, men of means be influenced to give generously for this much-to-be-hoped-for consummation?

6. That the Discipline be so changed that the selection of a Business Manager, the designation of his duties, and the amount of his salary be left with the Board of Directors.

S. M. Hippard,	N. Castle,
S. Mills,	E. B. Kephart,
J. W. Lilly,	J. W. Hott,
G. W. Deaver,	J. S. Mills,
S. E. Kemp,	H. B. Dohner,
Eugene Schaefer,	J. H. Snyder,
C. J. Burkert,	John Knipp.

The Presiding Bishop. What will you do with the report of the Seminary Board?

Rev. A. Orr. I move that the report be received and referred to the proper committee.

The motion was agreed to and the report so referred.

The Presiding Bishop. Will it be the pleasure now of the Conference to hear the report of the Business Manager of the Seminary?

Voices. Agreed, agreed.

REPORT OF BUSINESS MANAGER OF UNION BIBLICAL SEMINARY.

Rev. W. J. Shuey read his report as Business Manager of Union Biblical Seminary as follows:

FREDERICK, MARYLAND, May 9, 1901.

To the General Conference of the United Brethren in Christ.

DEAR BRETHREN: On the first day of July, 1897, I, unexpectedly and without experience in the duties of the office, assumed the business management of Union Biblical Seminary. During the term of my incumbency, I gave myself as earnestly as I could to the study of its financial needs, the methods of its management, and the pressing collection of its dues.

I have endeavored to administer its affairs with the utmost economy consistent with its actual needs, and I present you with an exhibit of its finances, which is as nearly reliable as human judgment can make it.

I accepted the inventory of my predecessor without question as to its accuracy. His cash account for the first quarter of the first year I personally verified as correct.

The total indebtedness of the Seminary at the beginning of the quadrennium was $54,426.81. At the close of the term, March 31, 1901, it was $35,463.78, a decrease of $18,963.03. This was accomplished by the application to the reduction of the debt of as much of the proceeds of the collections of contingent note assets as could be spared after meeting the deficits in running expenses. The collections from contingent notes amounted to $28,595.83, for the four years. This shows that $9,632.80 of this fund was used for meeting shortages in the current expenses of the Seminary.

When I entered upon this work, four years ago, my predecessor had just completed a general and thorough canvass of the whole denomination for a debt-paying fund. The result of this effort was reported to be $65,700. This was chiefly in notes payable in yearly installments ranging from one to ten years, without interest until after maturity.

The first duty of the new Manager seemed to be the collection of these obligations with as much of rapidity and thoroughness as possible, and the application of the proceeds to the liquidation of the debt. This work was prosecuted throughout the term with all the energy we could command, with the result before stated.

By order of the Board of Directors, an effort was made in the third year of the quadrennium to enlarge the endowment fund of the Seminary. This was handicapped by the canvass of 1896. Nine-tenths of our best givers objected to paying or pledging more

while their former obligations were unpaid. Hence this effort was largely a failure. Donations were obtained amounting to $3,228.35.

The amount of new funds in cash obtained during the term, including conference assessments, aggregated $20,763.85; the amount in notes, $5,763.50. Total new funds, cash and notes, $26,527.35.

Cash Receipts and Expenditures from April 1, 1897, to March 31, 1901.

Receipts.

Sources of Receipts.	Year Ending March 31, 1898.	Year Ending March 31, 1899.	Year Ending March 31, 1900.	Year Ending March 31, 1901.	Totals.
Endowment returned	$8,498 03	$10,595 00	$10,425 00	$9,780 00	$39,298 03
Endowment newly collected	1,139 00	724 10	410 00	1,200 00	3,473 10
Contingent principal collected	10,113 07	6,748 67	8,068 65	3,665 44	28,595 83
Endowment interest collected	2,505 43	2,730 65	3,300 62	2,756 41	11,293 11
Contingent interest collected	206 13	139 88	241 12	87 02	674 15
Rents of realty	932 73	759 24	724 58	834 61	3,251 16
Donations and bequests	558 35	91 00	660 50	1,919 00	3,228 35
Conference assessments	3,482 46	3,918 94	3,806 02	4,116 56	15,323 98
Incidentals (students)	285 00	321 00	444 00	520 00	1,570 00
Borrowed money	9,123 50	3,200 00	16,041 65	3,750 00	32,115 15
Indemnity for loss by fire	.....	.....	.....	59 65	59 65
For Library Fund	.....	3 75	100 00	173 50	277 25
Discarded notes	.....	35 00	207 00	177 00	419 00
Total receipts	$36,843 70	$29,267 23	$44,429 14	$29,039 71	$139,579 78
Balance in Treasury April 1, 1897	.....	.....	.....	.....	1,317 89
Grand total for quadrennium	.....	.....	.....	.....	$140,897 67

Expenditures.

For What Purpose.	Year Ending March 31, 1898.	Year Ending March 31, 1899.	Year Ending March 31, 1900.	Year Ending March 31, 1901.	Totals.
Salaries, Faculty	$5,741 55	$5,300 00	$5,300 00	$5,360 00	$21,701 55
Salaries, Manager	1,425 00	1,400 00	1,400 00	1,400 00	5,625 00
Salaries, Field Agents	687 11	.....	445 00	165 00	1,297 11
Salaries, Janitor and Matron	360 00	360 00	360 00	390 00	1,470 00
Interest on loans	3,034 12	2,916 37	2,501 97	1,821 43	10,273 89
Annuities paid	753 00	1,057 00	1,033 00	1,177 25	4,020 25
Traveling expenses (all)	422 88	225 41	369 87	210 96	1,229 12
Taxes and insurance	518 68	486 66	301 16	252 46	1,558 96
Improvements, Seminary	89 40	.....	354 60	.....	444 00
Improvements, endowment prop.	938 00	133 65	164 75	109 00	1,345 40
Repairs, Seminary	171 28	278 03	387 14	146 67	983 12
Repairs, endowed property	190 75	587 65	211 26	341 10	1,330 76
Light, fuel, and water	242 78	247 92	301 53	460 67	1,252 90
Furniture and fixtures	191 94	.....	.....	.....	191 94
Postage, stationery, etc	132 10	57 76	66 87	61 25	317 98
Room rent for students	222 00	308 00	368 00	470 25	1,368 25
Printing, all kinds	285 35	83 20	140 60	96 60	605 75
Attorney and other fees	287 63	87 12	385 85	10 90	771 50
Books for library	58 70	23 00	148 94	201 50	432 14
Clerk hire (first quarter)	68 60	.....	.....	.....	68 60
Endowment cash reinvested	10,050 01	8,795 27	6,900 00	5,475 00	31,220 28
Borrowed money paid	11,440 50	7,421 07	23,293 50	6,280 00	48,435 07
Totals	$37,311 38	$29,768 11	$44,434 24	$24,430 04	$135,943 77
Balance in treasury	.....	.....	.....	.....	$4,953 90

New Funds.

	1898.	1899.	1900.	1901.	
New funds, cash	$4,273 81	$4,365 94	$5,217 52	$6,906 58	
New funds, notes	3,788 50	.....	1,975 00	.....	
Total cash and notes for quad	.....	.....	.....	.....	$26,527 35

Inventory March 31, 1901.

Assets.

Building and grounds of Seminary proper	$38,000 00	
All furnishings, including heating apparatus	3,200 00	
Library, books, pamphlets, maps, etc	3,500 00	
Total grounds, building, and contents		$44,700 00

CONTINGENT ASSETS.

Real estate (five pieces of property)	$5,550 00	
Individual contingent notes	5,176 25	
Individual contingent death notes	14,450 00	
Annual conference notes	5,274 32	
Accrued interest	1,011 84	
Contingent cash, March 31, 1901	648 90	
Contingent assets of all kinds		$32,111 31
Total Seminary proper and contingent invoice		$76,811 31

ENDOWMENT ASSETS.

Real estate (nine pieces of property)	$15,000 00	
Invested in first mortgage securities	39,325 00	
Endowment cash awaiting investment	4,305 00	
Total in realty, loans, and cash		$58,630 00
Due from contingent fund		3,594 03
Individual death notes	$31,050 00	
Individual endowment notes	3,631 40	
Total endowment notes (all kinds)		$34,681 40
Endowment assets of all kinds		$96,905 43

BY DEPARTMENTS AS FOLLOWS.

Seminary, grounds, buildings, etc.	$44,700 00	
Contingent assets (all kinds)	32,111 31	
Endowment assets (all kinds)	96,905 43	
Cash on hand at end of the year	4,953 90	
Total assets, March 31, 1901		$178,670 64

LIABILITIES.

Borrowed money bearing interest	$32,518 65	
Due endowment from contingent fund	3,594 03	
Total indebtedness, April 1, 1901, less contingent cash on hand ($648.90)		$35,463 78
Net assets, April 1, 1901		$143,206 86

Comparison.

Total indebtedness March 31, 1897.....	$54,426 81	
Total indebtedness March 31, 1901.....	35,463 78	
Reduction of debt in four years.....		$18,963 03

UNCOLLECTABLE NOTES DUE THE SEMINARY.

(*Not in the invoice.*)

Contingent department	$12,862 06	
Endowment department	10,375 46	
Total uncollectable notes.....		$23,237 52

CONFERENCE ASSESSMENTS.

The usual assessments upon the annual conferences, as ordered by the General Conference of 1897, were made, and their collection pressed with as much earnestness as seemed wise. The amount secured from this source was slightly increased over the preceding quadrennium. That was $14,057.98; this was $15,323.98; actual gain of $1,266 in four years. The total amount assessed each year was $8,000, or $32,000 for the four years. Less than half this sum was realized. The chief reason for this deficiency lies in the fact that, with only one or two exceptions, the annual conferences refuse to assess the full amount to their several fields of labor as the law of the Church requires. The people would pay it if asked to do so by the conferences and pastors. If the General Conference has any power to enforce this duty, it needs to be exerted. The very life of the Seminary depends upon it.

Twelve conferences paid less than they did the preceding quadrennium; thirty-three paid more.

The Pennsylvania Conference had the interest and the courage to assess its fields nearly the full amount required to meet the claim of $2,100. It collected and paid $1,919.65, a deficit of only $180.35, a shortage of only eight and one-half per cent. If every conference had done as well, the income from this source would have been $29,280, instead of $15,323.98, as now, and the remaining debt would be little more than half its present size. The full collection of this assessment would be the equivalent of an endowment of $200,000, and distribute the burden of it among thousands who would otherwise not contribute a farthing to this important interest of the Church.

We invite a study of the following table of receipts by conferences:

RECEIPTS BY CONFERENCES.

CONFERENCES.	1897-1898.	1898-1899.	1899-1900.	1900-1901.	Totals for 4 years.	Paid 4 years ending March 31, 1897.	Gains and Losses.
Allegheny	$170 27	$190 90	$206 25	$208 90	$776 32	$697 92	$ 78 40
Ark. Valley	42 00	17 65	16 00	12 00	77 65	87 57	08
Auglaize	69 50	82 76	94 85	111 01	358 12	330 15	27 97
California	29 32	16 80	8 70	11 75	66 57	33 40	33 17
Central Ill	51 64	53 50	60 75	73 75	239 64	229 69	9 97
Central Ohio	107 50	105 45	108 50	100 50	421 95	499 17	*77 22
Colorado	.....	24 10	25 08	22 00	71 18	60 25	10 93
Colorado River	3 50	7 50	4 25	5 50	20 75	6 50	14 25
DesMoines	32 50	43 68	67 06	86 36	229 60	143 88	85 72
Eastern	168 25	177 75	179 75	199 00	724 75	956 34	*231 59
East Nebraska	.....	21 00	17 29	20 96	59 25	50 36	8 89
East Ohio	193 75	180 50	108 75	107 50	590 50	912 34	*321 84
East Penn	312 00	303 50	353 00	334 00	1,302 50	977 15	325 35
Elkhorn	.....	14 00	6 00	3 50	23 50	17 25	6 25
Erie	79 84	77 06	79 28	98 46	334 64	210 00	124 64
Illinois	36 50	46 38	34 85	44 90	162 63	171 65	*9 02
Iowa	55 50	51 83	52 00	53 50	212 83	287 55	*74 72
Kansas	52 75	46 55	46 91	55 00	201 21	146 65	54 56
Lower Wabash	33 74	47 22	53 25	62 56	196 77	274 64	*78 67
Maryland	63 00	67 00	62 50	57 50	250 00	187 30	62 70
Miami	358 74	380 34	425 00	439 00	1,603 08	1,621 87	*18 79
Michigan	47 85	28 94	26 59	25 90	129 28	81 20	48 08
Minnesota	15 80	25 00	32 00	22 50	95 30	55 50	39 80
Missouri	23 00	18 50	18 00	9 95	69 45	71 50	*2 05
Neosho	17 00	48 25	40 56	55 50	161 31	21 45	139 86
N. W. Kansas	30 50	42 40	40 71	38 00	151 61	58 40	93 21
North Ohio	98 15	91 57	96 34	48 50	334 56	202 40	132 16
Ohio German	49 00	46 00	42 00	43 00	180 00	142 50	37 50
Ontario	19 80	29 32	16 40	16 25	81 77	83 09	*1 32
Oregon	5 40	17 00	7 00	4 00	33 40	14 90	18 50
Oklahoma	.....	6 70	9 00	12 32	28 02	.....	28 02
Parkersburg	56 50	22 00	24 00	35 50	138 00	130 73	7 27
Pennsylvania	449 50	478 65	498 00	493 50	1,919 65	1,501 05	418 60
Rock River	31 00	36 50	35 00	36 00	138 50	113 34	25 16
Sandusky	307 15	335 55	368 19	397 50	1,408 39	1,346 53	61 86
Scioto	86 70	106 38	124 50	137 85	455 43	417 83	37 60
St. Joseph	229 25	231 17	184 60	221 88	866 90	904 37	*37 47
S. Indiana	34 70	29 72	47 60	38 30	150 32	124 55	25 77
Tennessee	.....	50	50	1 50	4 50	4 00	50
Upper Wabash	43 50	53 75	46 75	66 18	210 08	247 11	*37 03
Virginia	56 50	.....	36 57	20 32	113 39	144 55	*31 16
W. Nebraska	7 00	.....	10 00	10 82	27 82	18 60	9 22
White River	106 33	128 14	142 40	112 10	488 97	331 60	157 37
Wisconsin	16 25	13 00	24 00	22 00	75 25	71 00	4 25
Africa	31 53	.....	.....	.....	31 53	3 52	28 01
Totals	$3,482 46	$3,918 94	$3,806 02	$4,116 56	$15,323 98	$14,057 98	
Net gain for the four years	.....	.....	.....	.....	.....	1,266 00	
						$15,323 98	

* Losses.

It is proper to state that the entire remaining debt, with slight exceptions, has been refunded at five per cent., which, with the reduction of the indebtedness, has caused a reduction in the annual outlay for interest of $1,212.69.

An unfortunate offset to this gain is a depreciation in the value of money, necessitating a reduction of the rate of interest on our invested endowment from seven to six per cent. interest. Thirteen thousand seven hundred dollars of the endowment is invested in improved real estate, which has yielded only two per cent., after paying taxes and repairs. In view of this fact, it was the policy of the management to dispose of all realty held by the Seminary as rapidly as possible for cash.

Only $57,330 of the endowment actually paid in is productive of income.

The last year of the quadrennium just closed was as free from extraordinary outlay as seems possible under our present manning and other equipment of the Seminary, with its interest on liabilities and other inevitable needs.

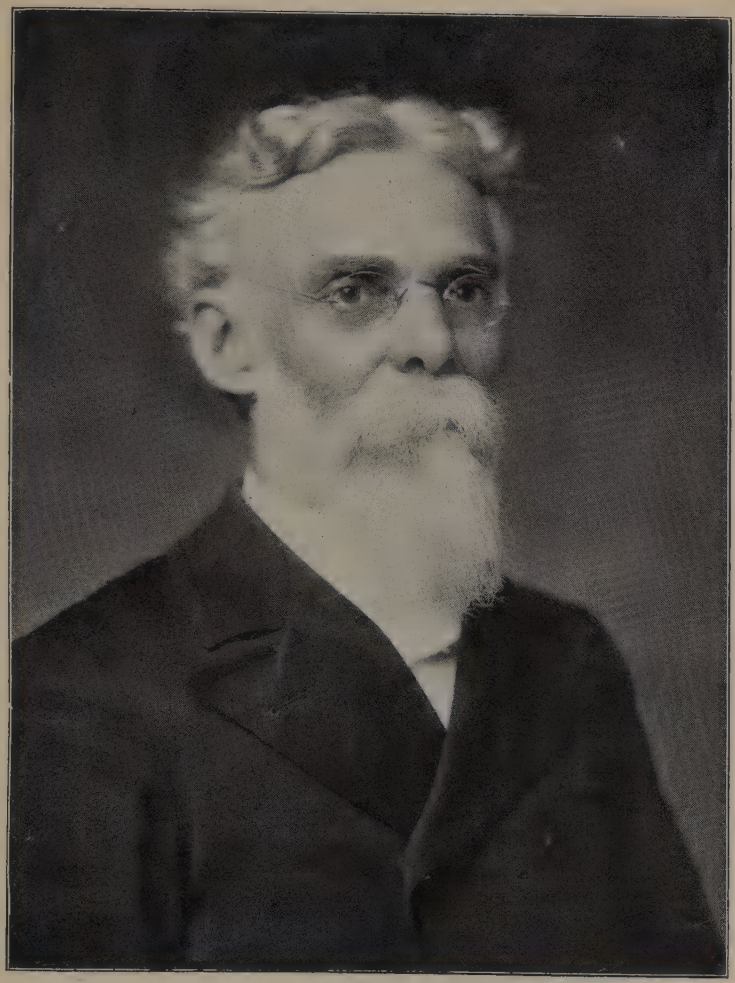
The actual expenses, including interest on debt and annuities paid, was little less or more than $12,000. The usual and regular sources of revenue aggregated $8,500, leaving a shortage, or deficit, of $3,500. Until an adequate endowment is provided, it will be difficult to avoid a yearly deficit, unless the conferences will enlarge their annual contributions, as required by several recent General Conferences.

Next to an adequate endowment, one of the greatest needs of the Seminary is a gymnasium and library building. During the winter season, our students have no facilities for healthful exercise. Any friend of our worthy institution, who has the means and generosity, could not serve God and the Church better than to donate to the Seminary such a building as this.

Only a few words personal. My relations with the Board of Directors, Faculty, and students during the four years have been most cordial and pleasant. It has given me joy above expression to be associated with these godly men and women. Of the work of the Seminary proper, other than its financial management, others will speak. Respectfully submitted,

WM. J. SHUEY, *Business Manager.*

Union Biblical Seminary, Dayton, Ohio, April 5, 1901.



Bishop J. W. Hott, D.D., Ph.D.
First elected in 1889.

Bishop J. S. Mills, D.D., Ph.D.
First elected in 1893.

NOTE.—Since closing the foregoing report, a donation of $5,000 has been received from an anonymous friend, so practically reducing the debt to $30,463.78, and making the reduction in the four years $23,963.03; also, reducing the interest-bearing debt to $27,518.65.

THE PRESIDING BISHOP. What will you do with this report of the General Manager?

REV. L. W. STAHL. I move it be referred to the proper committee.

The motion was agreed to and the report referred.

REV. W. J. SHUEY. Mr. Chairman and brethren of the General Conference, I have a few words on paper which I beg, by your indulgence, to read to you.

To the General Conference—Personal:

My paternal grandparents were natives of Dauphin County, Pennsylvania. My maternal grandparents were born and reared in Washington County, Maryland. Both of these families were among the first converts of the earliest fathers of our Church. Their homes were the resting-places of Otterbein, Boehm, Newcomer, and Guething. When my father and mother were children, six years old, in 1805, their parents emigrated to the Miami Valley, in Southwestern Ohio. Ohio was then the far West. Their cabins in the wilderness were sought out, notably, by Christian Newcomer and others of their old Eastern pastors, and became the preaching-places of the early missionaries west of the Alleghenies. My father and mother were among the first fruits of the laborers of the Master in the then wild West. From the day of the marriage of my parents they established a Christian home. The children of that home never doubted the reality of experimental religion. By precept and example we were constantly impressed with the early and pressing claims of the gospel upon us.

As was to be expected, all the children of the household were converted while yet in their teens. At sixteen years of age I experienced the pardon of my sins. The witness of the Holy Spirit to this fact was so distinct and forcible that the event can never be forgotten. Although more than fifty-eight years have stretched their long distances between that memorable night and the present time, memory lingers about the very spot, beside a rude slab bench in a country schoolhouse, where the light of salvation broke into my soul, as I trust, never to go out.

Soon after I was converted impressions of a call to the ministry were realized, and when nineteen years old I was appointed by the presiding elder junior preacher on Germantown Circuit, in Miami Conference. In September, 1848, I joined the Miami Conference under the presidency of Bishop Glossbrenner, and soon after began the

life and work of an itinerant in the Church of the United Brethren in Christ, and for fifteen years sought to be unreserved, going where and doing whatever the Church bade me do, with a single exception, and that was declining to serve as presiding elder. That exception I have never regretted.

Then came the long service in the Publishing House, and the work in the Seminary during the quadrennium now closing. Of the kind of service I have rendered during all these fifty-three years it is not proper that I should speak. Only this, that as God is my witness, I did the best I could with the light I had. I gave myself and mine wholly to the Church. I never sought preferment, and if I have wrought in the wrong sphere, the Church is responsible for the mistake. I can say now, at the end of this long career, that the happiest days of my whole public life were those spent in the pastoral work. Reasonable success attended those years of toil for souls. Sheaves were gathered, which, I trust, will stand to my credit in the book of remembrance above. I now fain would believe that I might have become a passable preacher of the gospel had I been permitted to make that my life-calling. I give praise to God that I have never wholly lost the spirit of preaching. I imagine it would assure me a bright and even glowing eventide could I spend the few remaining days or years allotted to me in the single work of the ministry of the Word.

My humble life has covered three-quarters of the nineteenth century, a period in human history crowded with activity and stirring events both in church and state. My conference has honored me with membership in nine General Conferences. I was present at five others, covering a period of fifty-six years. I have been so blessed with bodily strength as to be able to attend, without interval, fifty-four sessions of my annual conference.

Our own communion has had upheaval after upheaval, threatening its very life. Indeed, from the storm on the depravity question, 1853 to 1857, until the recent settlement of the secret-society controversy, there was little rest.

Whatever part I had in Church affairs during those tumultuous years is a matter of history. I sincerely trust the calm which has come at last will not result in slumber to our dear people, nor in temptation to self-seeking and ease in our ministry. The enemies of righteousness were never more cunning and active than now. The watchmen on Zion's walls have need to be alert and wide awake. Almost seventy-five years have been allotted me thus far in life on earth. Though "my eyes are not dim nor my natural force abated," I am, nevertheless, mindful of the fact that wherever in life may be "the dead-line," old men are not sought for in most callings among men.

The presence of these facts and conditions suggests that my life-work is about finished. The record is almost made up. After much

meditation and prayer, I voluntarily retire from public life, although without sufficiency of support for self and dependent ones. God will provide. I ask and expect nothing at your hands. The past is unchangeable, and never can be recalled. A few chores only remain to be done, then I go hence. I would not be an ungrateful child of the Church. It has greatly honored me again and again in the more than half-century of my public life. My heart goes out in gratitude to all the General Conferences that have elected me so repeatedly to places of honor and trust, and to the whole Church that has so patiently borne with my many infirmities. Above all, I thank my God for an all-meritorious Christ, by whose wonderful sacrifice and grace a poor unworthy servant of his may be saved.

I wish you a most harmonious session, and wisdom to plan wisely and well for the future of our denomination. I crave a sweet and uncomplaining spirit, and, that while I wait for the translation, which will surely come ere long, I may steadfastly abide in the peace and love of God. W. J. SHUEY.

A VOICE. Shall we sing a verse?

THE PRESIDING BISHOP. It has been suggested that we sing a stanza and stand together while you sing.

The Conference arose, and Rev. J. W. Howe, of Dayton, Va., delegate from Virginia Conference, and a lifelong friend of Dr. Shuey, led the Conference in singing, "I will sing a song of that beautiful land."

MR. MATT. EDMONDS. I move that the paper just read by Dr. Shuey become a part of the record of this General Conference, and when the minutes are printed that it be printed with the same.

The motion unanimously prevailed.

THE PRESIDING BISHOP. Will it be your pleasure to hear a report of the Publishing House—first of the Trustees of the Publishing House?

VOICES. Hear, hear.

REV. W. R. FUNK. The report will be distributed, and I think we have plenty to supply all delegates and those who desire one.

REV. J. S. RHOADS. I would like to move that this Conference, by resolution, express its high appreciation of Dr. Shuey's long and faithful service to this Church.

The motion was seconded.

THE PRESIDING BISHOP. It is moved and seconded, as you have heard stated, that this Conference by vote express its high apprecia-

tion of the long and faithful service of Dr. Shuey. Any remarks to make upon it?

MR. MATT. EDMONDS. I rise to the question, In what way are we going to express it?

THE PRESIDING BISHOP. I do not know what way. I suppose it is a resolution, and that Brother Rhoads would formulate something that would be an expression of sentiment.

MR. MATT. EDMONDS. If he has nothing, I will formulate one myself.

THE PRESIDING BISHOP. Will you leave this matter to Senator Edmonds to formulate something to be presented later?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Will Brother Rhoads withdraw his motion?

REV. J. S. RHOADS. I will withdraw the motion.

MR. MATT. EDMONDS. If the Bishop pleases, I have had this matter in hand for some time, and I am ready to report and formulate it at any time the Conference demands it, if it is in order.

VOICES. Hear, hear.

THE PRESIDING BISHOP. We will hear it now.

MR. MATT. EDMONDS. If the Bishop pleases, these ministers have all had their calling, and have all had their impressions along religious lines; and I presume I had a calling and an impression along these lines in a way of duty, perhaps, that is as clear to me as any. There are a great many things that come up in my mind that I can let pass because they are unimportant, but there are some things that I cannot let pass and do justice to my own conscience and impressions. I am not the oldest man in this Conference, neither am I the youngest man in this Conference, but I have been observing, and I have been in touch with all its workings for many years. The impression comes to my mind that the blessings of God will come to this Church in accordance with its own action, according to our investments. You that are financiers do not hesitate to invest a dollar when you are to be remunerated for it. There is a growing disposition to-day to take care of those that have devoted their lives to certain interests. It is not confined to the Church, but it is outside of the Church. The railroads are now beginning to see the necessity and they are working to that end. There is a growing disposition there to take care of their employees—those that are worthy, that

have devoted their lives to the service—and to look after them in their last days. The same thing is meeting with favor elsewhere. Mr. Carnegie, with all his wealth, a short time ago set apart several millions to his old employees. It is not long ago, not on account of myself as a speaker, not anything of that kind, that the Railroad Conductors' Association invited me to Kansas City to address that division and the conductors on the home question, because I was a farmer and cattle man. I noticed, in their convention, that they were going to provide a home for conductors that retired from active service, and it seems to me that if this Church expects to be blessed of God and to prosper in the world, they must take care of their ministers that devote their lives to the work. I think this is the duty of every conference if they expect to prosper, expect to have influence and to do good in the world. They must take care of their ministers, or God will raise up some other church and class that will do it, and this opportunity has come to the United Brethren Church. Now, I think the officers of the Church that are officers and workers for the whole body should be taken care of by the Church. I have no friends in this Church one above another, only as they merit by their own actions and their own labor. There is not a minister or clergyman in this Church that has devoted his life to the work but that he is in my heart. When I see a man go out of office, it doesn't make any difference whether it is political, whether he is a statesman or whether he is a clergyman, if he has labored for the good of his country, and that is the best in the world, he is worthy of being taken care of. He does not retire without memories, and should not without recognition. There is no man so great that when he goes down, when he retires from the field of labor, but that recognizes that the years of activity have passed from him. In that hour, when the shades are gathering around him, let him be statesman or minister, he will appreciate these sympathies of his constituents and those that he has associated with, whether he has merited anything at their hands or not. If we refuse it, the reflection remains on us, and I would make it as comfortable, as congenial as possible, for every one that retires, let him be a statesman or let him be a clergyman. Now, then, a few thoughts have come to my mind. I remember a man who was eloquent, who had been in his time a great man, and they passed a resolution honoring him in his presence. He had the resolution in his pocket, and as he went in a railroad train going

home, he passed it up to the conductor. The conductor said, "This is not good on this train." Now, brethren, we can pass here resolution after resolution honoring you, but that will not buy any bread and butter. The greatest act this Church ever did, in my estimation, and which has accorded to her the greatest prosperity, was when Bishop Weaver, that sainted minister who devoted his life, who dwells and lives in the heart of every brother of this Church, and those he came in contact with on the outside, was when they gave him $1,500 per year to retire on. That brought him bread and butter, and did not make him a pauper for somebody else to take care of, but we took care of him ourselves, and we are not any poorer to-day by reason of it. [Applause.] Now, then, this question of Dr. Shuey. I do not need to say anything about his biography; you have all read it, you know all about it, and everywhere throughout this Church they know of his labors and his associations. I want this Conference to do something to make it as easy and as comfortable for him to-day as they are capable of doing, and retire him now. You never did pay him very much for his work, and what you did give him, and what he did not eat up, he gave back to the Church. Now, let us give him something to buy him bread and butter, and I move now, Mr. Chairman, that this Conference, during the next four years, pay him $600 per year without labor or anything of the kind, and let him be an ornament to the Church. [Great applause.]

The motion was seconded.

THE PRESIDING BISHOP. It is moved and seconded, as you have heard, and it is now before you. Do you wish to vote upon it?

REV. W. J. SHUEY. This is utterly unexpected to me, and I am not a pauper. I am not even a poor man. I have enough from some investments that I have made, but unless I live too long, I have enough to keep myself and wife a few years yet. I do not want the Church to worry over it. I do not know where you can get this money. I do not know where the Church has $600 per year to pay to a retired preacher, and I do not want you to be worried over it. I know that this comes from the enthusiasm of your hearts. I know how large-hearted these men are. Let me go quietly, and God will take care of me. I regret that I said in my paper that I retired without compensation. I ought not to have said that.

THE PRESIDING BISHOP. You said the truth, Dr. Shuey.

REV. W. J. SHUEY. I know, but it is not always best to tell the

truth, unless not to would be a lie, and I feel embarrassed, scared half to death over it, and I thank my brother for his friendship and concern. I realize, brethren, the difficulty in which the Church has been placed by precedent. I have felt it already, but you cannot remedy that very well. I think I ought to have made this statement, and feel better for doing so.

THE PRESIDING BISHOP. What is your pleasure with regard to it? Do you wish to vote upon it now?

REV. D. R. SENEFF. I move the matter be referred to a committee.

It was so ordered.

REPORT OF TRUSTEES OF PUBLISHING HOUSE.

THE PRESIDING BISHOP. Now that the distribution has been made, we will hear the report of the Trustees of the Publishing House.

REV. W. R. FUNK. Dr. Miller, president of the Board of Trustees, is to read the report.

REV. D. R. MILLER, of Sandusky Conference, read the report.

To the General Conference of the United Brethren in Christ in Session, Greetings:

Commissioned by the twenty-second General Conference of this Church, and guided by the provisions of Discipline, we, as Trustees, have had the oversight of the Publishing House for the past four years, and now, as per statutory provisions, we take pleasure in submitting to you our

REPORT.

Organization. On call, May 24, the members-elect of this Board met in Toledo, Iowa, and organized by electing D. R. Miller president and E. R. Smith secretary.

LOCAL COMMITTEE.

At our called session in Toledo, Iowa, as provided in the Church Discipline, we elected a Local Committee for the term, consisting of D. R. Miller, G. M. Mathews, and S. E. Kumler, all of Dayton, Ohio.

CHANGES IN OFFICIALS.

1. *By resignation.* At a special session, September 15, 1898, we received a communication from Rev. A. P. Funk-

houser, associate editor of the *Religious Telescope,* in which he said:

"Being satisfied that at least for some months to come I will not, with safety to myself, be able to discharge the duties of the office, I tender my resignation, to take effect October 1, 1898."

His resignation was accepted, and Rev. George M. Mathews, D. D., was elected to fill the vacancy. Dr. Mathews, on accepting this office, tendered his resignation as trustee of the Publishing House and member of the Local Committee, saying that he did not think it wise or prudent to continue as a member of the board to which he would now become officially responsible. The resignation of Dr. Mathews was accepted, and the vacancies thus caused were respectively filled by the election of Prof. S. D. Faust, D. D., of Union Biblical Seminary.

2. *By death.* At a late hour on Saturday afternoon, February 24, 1900, Rev. E. Lorenz, editor of the German literature, left his office in the Publishing House with his usual pleasant evening salutations, and before the midnight hour of that day a messenger from the world of light suddenly called at his quiet home, touched his mortal frame, and escorted his spirit into the land where there is no night.

The editorial work, suddenly surrendered by our faithful servant and friend, was in due time, and in harmony with the expressed wishes of the Publishing Committee of the Ohio German Conference, by the Publishing Agent and the Local Committee, committed to others, to wit: Rev. A. Schmidt, of Baltimore, Md., was invited to edit the *Froehliche Botschafter,* and Rev. H. J. Fisher, of Cincinnati, Ohio, the *Jugend Pilger.* These invitations were accepted. This action was reported to the Board at its session in April following, and received our unanimous approval and confirmation, and the brethren thus chosen have continued in these respective relations to the present.

INVENTORIES, SPECIAL AND ANNUAL.

At our called session in Toledo, Iowa, the Agent-elect and the Local Committee were directed to provide for a careful in-

ventory of the entire plant, except the real estate, at the beginning of the term of the Publishing Agent-elect, W. R. Funk. To this end the committee and the Agent were authorized to employ such aid as they deemed essential. At our regular annual session, April 28, 29, 1898, the Local Committee and Agent reported that such inventory had been taken in July, 1897, and that to aid them in this, experienced and competent persons, not identified with the House, were employed. The summary of this inventory, as submitted, evidenced a horizontal cut on much of the machinery, and a less valuation of some of the Book-store stock, showing the aggregate of valuations to be $38,951.05 less than that reported the preceding April. Both the manner of taking and the findings of this inventory were carefully considered by us, and received our unanimous approval. Based on the aggregations of this special inventory, all subsequent annual inventories have been taken, each of which was under the supervision of the Local Committee, who, through the Agent, subsequently reported the results to this Board. As provided by act of General Conference, the real estate was appraised but once during the term; namely, April 1 last. Because of some permanent improvements made thereon during the term, and other considerations, the valuation as compared with that reported four years ago was increased $4,500.

AID TO GERMANY.

The General Conference of 1897 adopted the following, namely: "In regard to the Germany mission, it is our opinion that the work there would be greatly benefited by opening a branch publishing house; we therefore recommend the appropriation of a sum of money not to exceed $1,000 for that purpose, said house to be under the control of the Publishing House at Dayton, Ohio, but the profits arising from the business to be used for missionary purposes in Germany."

At our first regular session, after due deliberation and legal counsel, we concluded that the wording of the aforesaid paragraph is such as to involve the Publishing House in financial responsibility evidently not intended by the General Conference, a responsibility which we could not feel free to assume,

and which could not be practically followed if literally construed. Therefore, to aid the German Mission Conference in Germany in the publication and circulation of needful literature, we directed the Publishing Agent to loan to said conference or its board of trustees of publication, without interest, for three years, the sum of $1,000. This $1,000 was subsequently loaned by the Agent, as his report will show. To this action of the General Conference and our subsequent action, the attention of this General Conference is respectfully called, with the hope that you will determine what further disposition shall be made of the matter.

OUR GERMAN LITERATURE.

The fact that our German literature is still published at quite a financial loss to the House, without hope of future increase of income from its sales, together with this other fact that our German brethren are both appreciative and devout adherents of the Church, with thirst for their own literature, makes the matter of providing for the future publication of this literature problematic. To the proper solution of this problem this Conference should give its impartial and careful attention.

SUBSIDIES.

The attention of the General Conference is called to the fact that under existing provisions the Publishing House, directly and indirectly, pays quite a sum for subsidies. Included under this head are certain deficiencies of conferences for General Conference expenses, estimated rentals, heating, lighting, and care of office-rooms occupied by church officials, etc.

We submit therefore: Are not some of these provisions infringements upon the special provisions for the disposition of the profits of the House? And may not some other equitable and satisfactory regulations be adopted?

ACHIEVEMENTS.

The continued enviable reputation of our Publishing House, and the increased degree of success achieved during the quadrennium, certainly call for gratitude, and are grounds upon

which the Publishing Agent, the General Conference, and the entire denomination may well be congratulated.

At the General Conference of 1897 the indebtedness of the House was reported to be $55,926.81. This, we are pleased to report, has all been paid, while the assets proper stand at $307,831.15. Embraced in the total assets reported four years ago was an item under the title of

INTERNATIONAL BIBLE AGENCY,

Aggregating $36,258.30, which, in July following, was divorced from all other departments of the House, and subsequently, on our action, counted out of the assets of the House proper, and therefore does not appear in the above statement of assets, but is reported by the Agent independently.

OUR SEVERAL SESSIONS.

During the quadrennium we had four regular annual sessions and one special called session in the Publishing House in Dayton, Ohio. Because of the nature of our work and our general agreement, and because of the uniform courtesies of the Agent and the officials of the House, their hearty coöperation, their cheerfulness, their faithfulness, and the ability with which they performed their respective duties, our sessions and our official relations have been exceedingly pleasant. This pleasure, too, has been greatly intensified by the signal success attending the management through each succeeding year.

For a full and comprehensive statement of the business of the House, its receipts, expenditures, assets, and liabilities, together with certain recommendations for your consideration which have our hearty approval, you are most respectfully referred to the report of the Agent, to whose faithfulness and competency we cheerfully bear record.

Respectfully,

D. R. Miller, *President,*
E. R. Smith, *Secretary,*
John Dodds,
Matt Edmonds,
George Miller,
D. W. Sprinkle,
S. E. Kumler,
L. W. Stahl,
S. D. Faust,
Trustees.

REV. S. C. ENCK. I move the adoption of the report.

It was agreed to.

THE PRESIDING BISHOP. Will it be your pleasure now, brethren, to hear the report of the Publishing Agent, the business manager?

VOICES. Hear, hear.

REPORT OF THE AGENT OF THE PUBLISHING HOUSE.

REV. W. R. FUNK. I ask the privilege of reading from the floor. The report is as follows:

To the Members of the General Conference of 1901.

BRETHREN: It becomes my duty to make this my first quadrennial report of the publishing interests of our Church. My report covers a period of four years, while my term as Publishing Agent is only for three years and nine months. The term of my predecessor did not end until July 1, 1897. My report, therefore, includes the three closing months of his time of service.

Assuming the duties of this responsible position with comparatively no experience, it is not a matter of wonder that I should dread the task before me. The magnitude of the business, the complexity of its nature, would prompt one to deepest thoughtfulness. My honored predecessor, Rev. Wm. J. Shuey, D. D., did a monumental work during the one-third of a century that he was Agent. I gladly bear testimony to the strength and ability of his business management. The past four years have been peculiarly difficult, as there obtained during this period a financial revolution which threatened at times to test the commercial life of the strongest institutions. The uncertainty of prices in all lines of printing material made it hard to determine what was best at all times.

Coming to this work as I did, without practical knowledge, it is natural that there should be a general feeling of uncertainty on the part of the Church as to the results incident to a change of administration in the affairs of the House. It is to be said, however, and, with intense gratitude on my part, that the loyal membership of the denomination was willing to give the new administration an unreserved support, and I trust the results may, to a degree, compensate for the risk taken.

By your order I assumed the management of the United Brethren Printing Establishment July 1, 1897. At once a careful invoice of the entire plant was begun. Rev. Lewis Curts, D. D., then Senior Agent of the Western Methodist Book Concern, of Cincinnati, Ohio, with his cashier, Mr. Geo. E. Johnson, made the invoice of all the machinery in the manufacturing departments. Mr. Robert J. Gibson, of the Presbyterian Book Rooms, of Pittsburg, Pa., invoiced the Book-store, and Mr. F. O. Keister, an expert accountant, of Scottdale, Pa., gave the account books of the House a complete examination. Being in every way competent, and without personal interest, the judgment of these Christian gentlemen has proved quite satisfactory.

The net assets of the House, as reported by my predecessor, April 1, 1897, were $322,334.09, while the net assets July 2, 1897, under the new invoice above referred to, were $283,383.-04, showing a decrease of $38,951.05. This reduction was made on old plates and illustrations, type, fixtures, and machinery. It is just to say that a comparative statement based on the figures of April 1, 1897, for the three months ending July 2, 1897, would show an earning of $1,397.75. This was, however, swallowed up in the reductions made in the invoice of July 2, 1897.

It must, therefore, be kept in mind that my statistical report is for the period of my incumbency, and all the figures in the subsequent part of this report will be based upon the invoice of July 2, 1897.

OUR REAL ESTATE.

July 2, 1897, the real estate was valued at $110,500.00. Its present valuation, April 1, 1901, is $115,000.00, an increase of $4,500.00. This does not represent the improvements made on the property. During the past three years and nine months the following improvements have been made: A new roof was placed on the entire building at a cost of $900.00. The entire plant has been repapered, refrescoed, and renovated from the cellar to the top floor. Large show-windows were placed in the front and side of the Book-store, at a cost of $3,700.00 A new sidewalk was made in front of the building, and the entire building painted—these two items costing $400.00. The

elevator in the front part of the building was moved to a more convenient place, and the offices rearranged on the first floor, at a cost of over $1,000.00, thereby saving very valuable space. These items represent an expenditure of over $6,000.00, not counting the many minor improvements, such as skylights and replacing of glass, the paving of the rear alley, and the erection of a new vault under the front sidewalk. These items cost hundreds of dollars. It is safe to say that our real estate is worth many thousands more than the amount at which it is valued, some placing the market price as high as $150,000.00; but a conservative estimate places the present market value at $125,000.00.

THE ASSETS.

By examination it will be seen that the net assets of the institution April 1, 1897, were $322,334.09, and the assets after the reduction made in the invoice of July 2, 1897, were $283,383.-04. Upon these figures I base my report. You will see, as I said in the first part of this report, that there was a horizontal reduction in the assets made in this invoice of $38,951.05. By order of the Board of Trustees, I was directed to write out of the inventory of the House the capital invested in the International Bible Agency, which, with the profits that had accrued, amounted to $30,598.31. This item was $32,542.31 in the report of April 1, 1897. The policy of the Board of Trustees to write off ten per cent. from the type, fixtures, and machinery, which we followed, has caused an annual reduction averaging about $9,500.00, or a total for the three years and nine months of about $38,000.00. These three items amount to $107,549.36. Our present net assets are $303,179.99, and, if we had been allowed to retain these three items, the net assets of the institution would now be $303,179.99, plus the $107,549.36, which would be $410,729.35. These figures thoroughly establish the fact that the debt has not been paid by a reduction of the assets of the institution, as the reduction in the assets comes from items referred to above.

OUR LITERATURE.

The circulation of the Religious Telescope, April 1, 1897, was 18,400, while the circulation is, April 1, 1901, 20,700. The

Watchword circulation April 1, 1897, was 6,500; April 1, 1901, 20,500. All of our periodicals have shown a commendable increase in circulation except Children's Friend and Children's Visitor and Lessons for the Little Ones, which have shown an average decrease of about 3,000, although it can be said that for the last two years there has been no noticeable decrease in these periodicals. The downward movement which has been continuous for quite a number of years was checked about two years ago. I speak of our German periodicals under German Department. The average circulation of our periodicals for the year 1900-1901, is 425,517; the average circulation for our periodicals for 1896-1897, in the former quadrennium, was 412,847, showing an increase in the average circulation of 12,670. The loss in the circulation of the three periodicals mentioned above is due to the following reasons: In the case of the Friend and Visitor, they were not adapted to the graded condition of the schools, and hence the subscription list diminished. In the case of Lessons for the Little Ones, its circulation was affected by the increased sale of the Bible Pictures for the Little Ones, which latter increased from 36,500 in 1897 to 46,250 in 1901. None of these reductions in circulation are considered at all serious by our circulation department, and by a little readjustment in the nature of the papers, Friend and Visitor, their circulation can undoubtedly be increased.

THE BOOK-STORE.

Special interest centers in this department of our publishing plant. I found the store very closely interwoven with the other departments of the House. Every effort has been made so that it would stand on its own basis. To do this, I did not give it the profits of the International Bible Agency, as was done during the former quadrennium. The sales of our "Bible Lesson Picture Cards" and "Bible Lesson Charts" were turned into the Sunday-school department, where they belonged, thus depriving the store of a very liberal annual profit. A new system of charging was instituted between the departments, whereby the store was to be charged cost on all supplies furnished it from the other departments. This same rule was finally ex-

tended so that it applied to every department of the House in its dealings with other departments. This enabled us to know, as nearly as possible, just what the store was doing. It is gratifying to state that, while the profits arising from the two items above referred to amounted to a number of thousands of dollars a year, the store has been able to maintain itself against loss, and is steadily increasing its profits, until now it is giving a fair return on the capital invested. The profits for the year ending April 1, 1901, were $3,378.81. There is no reason why the store should not increase until its profits would at least be multiplied, and thus become a very strong arm of the publishing interests of the Church. It is quite essential to the institution as it now stands. We have recently added two lines, known as art, including pictures and artists' supplies, and artistic bric-a-brac. With these two additions, the store will be able to increase its local sales.

OUTSTANDING ACCOUNTS.

By an examination of the statistical report, you will see that the outstanding accounts due the House were $35,932.95, April 1, 1901. It is safe to say that these accounts are in better condition than they were four years ago. In view of the rule laid down by the last General Conference, and which has been adhered to as closely as possible by the Management, these accounts have been carefully considered, and collected as closely as possible. The amount given above seems to be the low-water mark, as most of our accounts are now being settled on the quarterly settlement plan. The reduction in the amount of these accounts is not as great as we would like, but the best has been done to reduce the total. If the General Conference will reaffirm its position in reference to this matter, four years more of education will bring nearly all of our patrons to the plan of quarterly settlement, which, in itself, will be very advantageous to the institution. A considerable sum of money due the House has been charged to profit and loss. We have revived some of these accounts, and have been successful in collecting a number of them, while there are others in process of collection. A hearty coöperation on the part of the annual conferences will facilitate this part of the work.

IMPROVEMENTS.

During my term, the following improvements have been made: For *new* machinery and fixtures, there has been paid out in three years and nine months, $42,839.78; for repairs and improvements on the building and old machinery, the sum of $18,002.71 has been expended, making a total for improvements of $60,842.49.

THE ITEM OF CHURCH LITIGATION.

During the quadrennium, we have had less Church litigation than during the previous period. Two important cases have been decided in our favor. The case of Brundage *vs.* Deardorf was argued in the United States Court of Appeals, and the decision rendered in our favor. The case before the Supreme Court of the State of California had been appealed by our people from the lower court, and was carried to a successful issue in the Supreme Court, where the decision was in our favor, although the court allowed a rehearing of the case, which is likely to come up again for trial on its merits in the lower court; but the decision of the higher court was such as to make it almost obligatory on the lower court to render the decision in our favor, amounting virtually to an instruction from the higher court. We expended for Church litigation in the different cases that were pending, and in the aid that we gave in some local cases in the Dominion of Canada and other places, $5,792.44. The California case, which is now pending, is the only one that has not been closed.

THE GERMAN DEPARTMENT.

It is with no small degree of regret that it is stated that the report must show an increase in the loss to the Publishing House in the German department. The loss for the three years and nine months amounts to $7,912.07. Every effort has been made to bring the loss to the lowest point. This was accomplished during the last year, when the loss was $1,524.84, as against $2,029.22 for the previous year. This reduction in the loss was brought about by a saving in the editorial salaries and in obtaining job work on which the department made some profit, and thus reduced

the loss for the year. The loyalty of our German brethren is unquestioned. The conditions for growth are against them; hence their periodicals have been slowly but steadily decreasing, until at the present time their leading periodical, the *Botschafter*, has only 725 subscribers, and this includes the exchange list. Possibly the General Conference can devise some way by which our German brethren can have their periodicals, and, at the same time, save the institution from this heavy annual loss. I have had a number of very pleasant and profitable interviews with the publishing committee appointed by the Ohio German Conference, and shall make some recommendations to the committee on publishing interests in keeping with the interviews that we have had. I trust that the solution of this problem may be of such a nature as to be satisfactory to all concerned, as we prize very highly the spirit and work of the brethren of the German Conference. One thousand dollars was loaned the Publishing House in Germany, of which the Trustees speak in their report to you.

THE MANUFACTURING DEPARTMENTS.

Embraced under this head will be found the job printing department, bindery, press department, electrotype foundry, and the engraving department. When I came to the management of the institution, I found a "reorganization" of the manufacturing departments necessary. The part of our plant known as the new building is located in the rear, fronting on Fourth Street. The fourth floor of this building was vacant, and, with the consent of the committee, the bindery was moved from its former location, in the front of the building, to the vacant room on the fourth floor in the new building. This placed our manufacturing departments all in one building. The press room occupies the first and second floors, the foundry the third floor, and the bindery the fourth floor. This change has proven very helpful in dispatching work. When we installed the engraving department, January 1, 1901, we placed it on the fourth floor, in the quarters formerly occupied by the bindery, but later by the news room. Being a department that is wholly separate from the other departments of the House, we find no inconvenience in its present position. The

news room was discontinued by merging it into the job department. In these different departments mentioned above, much new machinery has been placed, so that to-day we have an up-to-date manufacturing plant that is able to turn out work of the highest grade, and in the least possible time. The ability of our workmen is recognized everywhere. A leading paper devoted to the printing trade exclusively issued six prizes for the best title-page for their fine catalogue. Five of the compositors of our job department entered the contest, and won four out of the six prizes offered. They won the first main prize, and the first, second, and third consolation prizes. Our bindery has been turning out work equal to the best product of the great publishing houses of the East, while our press department has been doing superior work. Our electrotype foundry continues to be a profitable investment to the institution, and its grade of work is excelled by none. Our new department, known as the engraving, promises well. The three months of experience with it leads us to believe that it will be not only a paying feature to the House, but will be very helpful in the improvement of our Church periodicals.

THE TOTAL BUSINESS FOR THE TERM.

It will be seen by examining the figures that the total receipts from current business for the three years and nine months are $791,037.89; the receipts for the similar period in 1893-1897 were $704,652.61, an increase of $86,385.28. This shows an annual increase of over $20,000 on the receipts for current business. There has been a steady increase in the circulation of our periodical literature and in our book sales throughout the Church. This explains the increase in the amount of business.

OUR POWER DEPARTMENT.

When I came to the institution, I found it necessary to increase the power for the manufacturing departments. This necessitated the purchase of a new engine and electric generator, which cost over $4,500. The electric wiring in the building was by the old method. This was condemned by the Board of Underwriters, and we were compelled to rewire the entire building during the quadrennium. This has been successfully

completed according to the rules and regulations of the Board of Underwriters, and under their supervision, so that we rest quite easy as to the matter of protection from fire. We have placed quite a number of motors on our machines, thus obtaining direct power in the running of a number of our presses and other machines. Better results can be obtained by this method, and the part of wisdom would indicate that this policy should be followed until finally all the machinery of the institution would be driven by direct connected motors.

THE PAYMENT OF THE DEBT.

With a feeling of thankfulness to God, and to the Church for its hearty coöperation with the management of the institution, I announce officially to this body that the interest-bearing debt of the Publishing House is paid. When I assumed the management of the institution, July 1, 1897, the interest-bearing debt was $49,925.32. We owed other houses on accounts, at the same date, $16,619.24, making total liabilities, July 1, 1897, $66,544.56. The entire $49,925.32 has been paid. All of the $16,619.24 has been paid, except $4,651.16, which are open accounts that the House owed April 1, 1901, making a total payment on the indebtedness of July 1, 1897, of $61,893.40.

PROFITS.

The profits of the three years and nine months, including subsidies, litigation, and non-paying periodicals, are $83,087.35.

CHANGES IN THE OFFICIALS OF THE HOUSE.

Two changes occurred during the term, one caused by death, and the other by resignation. Of these I shall not venture to speak, as I know that the Board of Trustees, whose duty it is, will report the same to you.

THE INTERNATIONAL BIBLE AGENCY.

I regret to report a bad period in the history of the Agency. On account of the fierce competition waged by two strong Bible houses, the price of Bibles went down, so that all firms making Bibles were heavy losers. Of the history of the Agency I shall

not speak. Dr. Shuey, in his report to this body, April 1, 1897, gave a clear statement of its origin. The following are the facts as I found them as relates to the House and its inventory: According to the inventory, April 1, 1897, the amount invested (capital and earnings) was $32,542.41. This included the capital stock, $25,000, and the remainder were the profits for the years 1894, 1895, and 1896. In this same inventory, $3,715.99, the profits for the year 1897, were placed in the invoice of the book-store. Adding the two items, you have $36,258.40 as the International Bible Agency capital, which appears in the assets of the House, April 1, 1897. Consulting the figures of the inventory of July 2, 1897, you will find they are exactly the same. For the year ending April 1, 1898, the profits reported were $3,725.60. This pushed the Agency assets up to $39,984.07, April 1, 1898. The report of the Agency for the year ending April 1, 1899, was delayed; hence the same figures were used in my report of April 1, 1899, as for the year 1898. When I made my annual report of 1900, the report of the Agency for the year ending April 1, 1899, was shown, and the loss was $9,385.76. This reduced the assets of the Agency to $30,598.31, April 2, 1900. It was at this session of the Board that I was authorized to drop the inventory of the Agency from the assets of the House. This I have done. The loss in the Agency for the year ending April 1, 1900, was $12,597.17. For the year ending April 1, 1901, the loss is $2,336.04. These are the bare facts. It must always be held in mind that the three partners in this business have shared alike in the losses. The figures representing the loss state only the loss of our House, which is one-third of the total loss each year. Both of the Methodist houses have written the Agency assets out of their inventory, just as we have done. I have in my possession the last annual report of the Agency, which any member of the conference can see. The same will show a great gain over the two former years.

BOARD OF TRUSTEES AND LOCAL COMMITTEE.

With great satisfaction I speak of the faithfulness of the Board of Trustees and the local committee selected from their number to coöperate with me in the management of the in-

stitution during the interim. Every member of the Board and each individual member of the local committee has taken special interest in the House during the term. Our Board meetings have been seasons of very rigid investigation, and it can be truthfully said that no member of the Board shirked duty, but each one realized the responsibility resting upon him, came annually to the Board meeting, and gave the very best judgment possible in the management of the establishment. The local committee, composed at first of Mr. S. E. Kumler, Dr. G. M. Mathews, and Dr. D. R. Miller, was unreserved in its service, coming at the call of the Agent, and, without question, giving its time and thought to every interest presented to it. Upon his election as Associate Editor of the Telescope, Dr. Mathews resigned his position on the Board and as a member of the local committee, and Dr. S. D. Faust was elected in his stead. What I have said of the other members of the committee I can say of him. True and loyal first to God, second to his Church, he has stood for advancement in the work of the committee. I owe them a debt of gratitude, and I am sure the Church, which they have so faithfully served, will recognize its obligation to them.

OUR EMPLOYEES.

Comparatively few changes have been made in the heads of departments in the Publishing House. It has been my thought that merit shall be the basis of consideration in my dealings with the working force of the plant. Every one is placed upon his own nobility of character. True, much influence is brought to bear upon the Manager to place individuals in the employ of the House that are inexperienced. Sometimes this leads to bad feeling on the part of those refused a place. Absolute peace obtains in the House between the management and its people. I am under obligation to all, from the cashier down to the newest apprentice, for uniform kindness shown me, and also for faithful service rendered the institution. We are working a nine-hour day now at the same wages paid during the former quadrennium for a ten-hour day. All our people are sober, industrious, and nearly all are professing Christians. All are men and women of character. They are a credit to the Church that employs them.

EDITORS.

The relations sustained between the editors and the Agent have been pleasant in every particular. I gladly bear testimony to their faithfulness.

RECOMMENDATIONS.

1. That our literature be given a strong endorsement, both as to its subject matter, and as to its mechanical execution.

2. That the price of the Watchword be 60 cents per annum in clubs, instead of 50 cents, as heretofore.

3. That the Children's Friend and the Children's Visitor be merged into one paper, published weekly, to be known as the Children's Companion.

4. That the entire time of the two editors of our Sunday-school literature be given to the work, and that no extra help be hired.

5. That the German papers, *Der Froehliche Botschafter* and *Jugend Pilger,* be turned over to the Ohio German Conference, and they be asked to elect the editors and assume the financial responsibility, provided, however, that an annual subsidy not to exceed $500 be paid said conference to assist them in carrying the two papers above mentioned.

6. That the General Conference reaffirm its position on accounts owed the House taken at the Toledo session, four years ago, and make a disregard of the rule of settlement of claims a misdemeanor, and an itemized statement signed by the Publishing Agent shall constitute evidence for action.

7. That the Publishing Agent and Board of Trustees be authorized to set apart a sum not exceeding $10,000 per year as a fire or building fund from the profits of the House.

8. That the book committee be composed of the editors of the Telescope, Watchword, senior editor of Sunday-school literature, the professor of theology in Union Biblical Seminary, and the Publishing Agent,—all manuscripts to be placed in the hands of the Publishing Agent, who shall have authority to call the committee.

9. That the Publishing Agent, with the approval of the Board of Trustees, shall have power either to discontinue any periodical published at a loss, or increase the subscription price to cover the deficit.

INVOICE, APRIL 1, 1901.

Assets.

Real Estate		$115,000 00
Book-Store		53,208 72
Job and Press Department		55,709 65
Power Department		13,804 69
Mailing Department		2,950 50
Telescope		641 65
Sunday-School Literature		5,954 05
Watchword		411 78
German Department		1,116 79
Engraving Department		5,221 82
Bindery Department		8,451 40
Foundry Department		5,614 54
Horse and Wagon		285 00
Stamps on hand		166 20
Bills receivable		1,388 58
Due the House on outstanding accounts		35,932 95
Cash on hand, April 1, 1901		1,972 83
Gross assets		$307,831 15

Liabilities.

Bills payable—		
Open accounts with other houses, April 1, 1901		$4,651 16
Net assets, April 1, 1901		303,179 99
Net assets, April 2, 1900		314,911 15
Loss in net assets		$11,731 16
Paid during the year to subsidies	$3,405 38	
Paid for litigation during year	255 00	
Reduction by writing out the stock of International Bible Agency from the assets of the House	30,598 31	
		$34,258 69
Profits for the year ending April 1, 1901.		$22,527 53
The profits for the three years and nine months, including subsidies, litigation, and non-paying periodicals, are		$83,087 35

Work Done.

During the three years and nine months the number of books, pamphlets, and periodicals printed (this does not include any job work)	25,884,800

CASH ACCOUNT.

Receipts.

Comparative statement of annual receipts for three years, nine months, ending April 1, 1901.

Cash on hand, July 1, 1901		$8,279 46	
1897-1898, from business, 9 months	$163,618 46		
1897-1898, from loans	25,480 44		
		189,098 90	
1898-1899, from business	206,254 65		
1898-1899, from loans	19,528 84		
		225,783 49	
1899-1900, from business	204,615 30		
1899-1900, from loans	11,083 28		
		215,698 58	
1900-1901, from business	208,270 02		
1900-1901, from loans	30,700 00		
		238,970 02	$877,830 45
Total cash for 3 years, 9 months, ending April 1, 1901		$877,830 45	
Deduct loans		86,792 56	
Actual receipts from business, 3 years, 9 months		$791,037 89	

Expenditures.

1897-1898, current business	$166,028 09		
1897-1898, loans	28,901 08		
		$ 194,929 17	
1898-1899, current business	185,736 84		
1898-1899, loans	39,130 28		
		224,867 12	
1899-1900, current business	189,267 20		
1899-1900, loans	26,950 00		
		216,217 20	
1900-1901, current business	196,547 28		
1900-1901, loans	43,296 85		
		239,844 13	
Total for 3 years, 9 months			$875,857 62
Cash balance on hand, April 1, 1901			$1,972 83

Comparative Statement.

Receipts from current business, 3 years, 9 months, as above	$791,037 89
Receipts for similar period, 1893 to 1897	704,652 61
Increase	$86,385 28

CIRCULATION OF PERIODICALS.

Religious Telescope.

April 1, 1897	18,400	April 1, 1900	20,100
April 1, 1898	19,400	April 1, 1901	20,700
April 1, 1899	19,200		

Children's Friend.

1897-1898, average	33,000	1899-1900, average	32,666
1898-1899, average	33,208	1900-1901, average	33,000

Children's Visitor.

1897-1898, average	30,000	1899-1900, average	30,000
1898-1899, average	30,833	1900-1901, average	30,000

Our Bible Teacher.

1897-1898, average	6,444	1899-1900, average	6,517
1898-1899, average	5,916	1900-1901, average	7,525

Our Bible Lesson Quarterly.

1897-1898, average	143,666	1899-1900, average	146,259
1898-1899, average	147,000	1900-1901, average	147,000

Our Intermediate Bible Lesson Quarterly.

1897-1898, average	47,333	1899-1900, average	48,000
1898-1899, average	49,250	1900-1901, average	49,250

Lessons for the Little Ones.

1897-1898, average	46,664	1899-1900, average	48,666
1898-1899, average	49,733	1900-1901, average	48,750

Froehliche Botschafter.

April 1, 1898	875	April 1, 1900	800
April 1, 1899	800	April 1, 1901	725

Jugend Pilger.

1897-1898, average	1,800	1899-1900, average	1,725
1898-1899, average	1,800	1900-1901, average	1,725

German Sunday-School Quarterly.

1897-1898, average	2,600	1899-1900, average	2,700
1898-1899, average	2,700	1900-1901, average	2,900

Woman's Evangel.

1897-1898, average	4,233	1899-1900, average	4,800
1898-1899, average	4,517	1900-1901, average	5,100

Quarterly Review.

April 1, 1898	825	April 1, 1900	700
April 1, 1899	800	April 1, 1901	1,000

Our Bible Lesson Pictures.

1897-1898, average	706	1899-1900, average	764
1898-1899, average	725	1900-1901, average	847

Our Bible Lesson Picture Cards.

1897-1898, average	40,000	1899-1900, average	44,150
1898-1899, average	43,000	1900-1901, average	46,250

Watchword.

April 1, 1898	7,800	April 1, 1900	16,000
April 1, 1899	10,500	April 6, 1901	20,500

Search Light.

1897-1898, average	2,500	1899-1900, average	5,000
1898-1899, average	2,000	1900-1901, average	5,000

Home Department Quarterly.

April, 1899-1900	4,000
April, 1900-1901	3,250

Quarterly Bulletin.

1897-1898	3,000	1899-1900	1,500
1898-1899	3,000	1900-1901	2,000

Primary Drawing-Cards.

1898-1899	1,300	1899-1900	1,500

(Discontinued July 1, 1900.)

Respectfully submitted,

WILLIAM R. FUNK, Publishing Agent.

Rev. J. A. F. King. I move the report be received and referred to the proper committee.

It was agreed to.

Rev. S. L. Todd. I move you that we do now adjourn.

Seconded.

The Presiding Bishop. I wish to say that the special committee, on motion of Senator Edmonds, will consist of Dr. R. D. Seneff, Senator Matt. Edmonds, and Rev. I. W. Groh.

Conference adjourned after singing one stanza of "Nearer, my God, to thee" and the benediction in German by Rev. H. Barkemeyer, of Germany.

THIRD DAY—MORNING SESSION.

Saturday, May 11, 1901.

The Conference met at 8:30 a. m., with Bishop Mills in the chair. The morning devotions were conducted by Rev. C. M. Eberly, of North Ohio Conference.

The secretary called the roll.

Rev. E. R. Baber. If the Chair please, the representatives of the press desire the reading of the report of the Committee on Devotions at once. They are waiting, and if it be not out of order we might have that report read, so they may have it for publication.

The Presiding Bishop. Would it be your pleasure to have the report?

Voices. Hear, hear.

Rev. C. W. Stinespring read the report of the Committee on Devotion, making assignment of ministers for the different Sabbath services in the Frederick churches and as to the dedication of the Centennial United Brethren Church.

The secretary read the minutes of the previous day and they were approved.

Rev. J. W. Howe. I would like to call attention to the fact that it was voted that all the general officers of the Church be seated within the bar. I think, of course, that would include the officers of the Woman's Missionary Society, and as they were not present at that time, I think it would be wise for the Bishop to inform them of that action. I think they are present now.

THE PRESIDING BISHOP. I am requested to inform the officers of the Woman's Missionary Society that they are requested to sit within the bar along with the other officers of the Church. The chairman of the Centennial Program Committee begs leave to make a report at this time. Will you hear it?

VOICES. Hear, hear.

REPORT OF THE CENTENNIAL COMMITTEE.

REV. G. M. MATHEWS. I would like to make this statement. I think it is due to the committee and due to all of you who are here. A great deal of pains has been taken in the preparation of this "Centenary Program." Representatives from various departments of the Church and different sections of the Church were requested a long time ago to deliver addresses on this subject, and we hope that the discussion of these problems will result not only in good to the community, but to our people all over our Zion. Now, we started very well. It has been so surprising, and we are full of anticipation for the coming event. If there is no criticism, it will be proper to speak a word or two myself on these great subjects. If a person cannot speak on subjects like these on this program, and be filled with enthusiasm at the tomb of Otterbein, he would not be a very good United Brethren. But we must recognize that there must be limitations to these exercises. We tried last night, and did very well. They were grand. I was delighted; we were all delighted. I want to make the statement that this afternoon at two o'clock the second part of this program will be observed, and also this evening at 7:30. Now, these men have papers that they have prepared well, thoroughly and conscientiously, and I am sure all are waiting to hear what they will have to say. I do not think that one hundred minutes this afternoon and one hundred minutes this evening would worry us very much. I want to make an announcement for this afternoon. The subject will be "Church Evangelism and Extension. Bishop J. W. Hott will speak on "The Heroism of Our Fathers." The second address will be "The Church an Agency for the Spiritual Regeneration of Man," by Prof. R. J. White. The third will be "The Concentration of Our Church Forces," by Dr. W. M. Weekley. The fourth will be "The Next Step in Sunday-School Progress," by Dr. H. A. Thompson. Dr. George Miller, of Des Moines, Iowa, will preside, and he will speak two or three minutes in the opening of the exercises, and those persons who

are to deliver addresses will be called down at the end of twenty minutes by a long previous arrangement. [Applause.] If I were presiding I would not have the heart to do it, but those strong leaders will do it. They will call them down either by a rap or by the bell, and anything left will be printed so you can read it in the months to come. The evening subject will be "The Church and Education." We have college presidents here, and also college graduates here. This ought to be the greatest meeting of this occasion, one of the greatest for the Church and education. The first address will be "The History and Development of Education in Our Church," by Bishop E. B. Kephart. Second, "The Imperative Need of a Cultured Ministry," by Dr. G. A. Funkhouser, of Union Biblical Seminary. Third, "The Problem of Our Colleges," by President T. J. Sanders, of Otterbein University. Fourth, "The Future of Our Colleges," by President L. Bookwalter, of Western College. The time allotted is twenty minutes and no more; and I hope a little less. Now, I wish to speak in reference to the meeting on Sunday night. The Committee on Devotions has outlined a very full day's work for us to-morrow; but we have gone to a great deal of trouble to prepare a program to cover the whole ground. Sunday night seemed to be the very best time to render this fifth service, but if you are going to have other services throughout the city, it will very seriously interfere with our work. The subject is "The Nineteenth Century as a Preparation for the Twentieth." "The Relation of Our Publishing Interests to the Life and Growth of Our Denomination," by Dr. W. R. Funk, Publishing Agent. "The Outlook of Missions After a Century," by Dr. W. M. Bell, Missionary Secretary. "Adoption and Equipment of the Church for the Twentieth Century," by Dr. I. L. Kephart, editor of the *Religious Telescope*. Now, I would like to have you take the responsibility for to-morrow night. Shall we have a small congregation? I would like you to take the responsibility.

THE PRESIDING BISHOP. I noticed the Devotional Committee distributed circulars in the city with announcements for to-morrow night. I suppose this body is greater than the Devotional Committee?

REV. G. M. MATHEWS. The Centennial Committee do not want to assume the responsibility. Let the General Conference assume it.

THE PRESIDING BISHOP. If you want to assume it, let the Conference do it.

Rev. L. O. Burtner. I think the Centennial Committee ought to make other arrangements for these services, and they ought not be held on Sunday evening.

Rev. W. E. Schell. It was already decided at our first session, by special order, that this last centennial service should be held on Sabbath evening. I think I am correct in this.

The Presiding Bishop. You will have to reconsider some previous action if you take this action.

Rev. F. P. Rosselot. Do I understand that the motion is out of order?

The Presiding Bishop. Yes, sir.

Rev. F. P. Rosselot. Then I move that we hold our centennial services Sunday evening, and that all other arrangements be changed; that we hold but *one* service.

Rev. A. P. Funkhouser. How is it that one service interferes with the other? How is it that preaching in all these city churches is going to interfere with the meeting you are going to have here. The ministers of the churches of Frederick will expect this courtesy. They have extended the courtesy to this Conference, and asked that our ministers fill their pulpits.

The Presiding Bishop. I think the motion means only those other services that were to be held at the Centennial United Brethren Church, the United Brethren services to be limited to this place. That is what I understand the motion to mean.

Rev. A. P. Funkhouser. I am in favor of that.

Rev. D. W. Sprinkle. If this motion prevails, other United Brethren services of the city will be recalled, and all will concentrate here. Am I right?

The Presiding Bishop. It is agreed.

Rev. L. W. Stahl. I move you that there be a committee appointed to take into consideration the advisability of founding an Old People's Home, and also an Orphanage, by this General Conference.

Rev. J. S. Rhoads. I want to ask if this was intended for a home for our worn-out ministers and orphans, or everybody?

Rev. L. W. Stahl. I think the committee would take into consideration that matter. If they think fit to make it include the poor ministers and laymen, all right. I think we ought to prepare a home

for our ministers, and also for our old people who have stood nobly and grandly for this Church, and also for their children.

The motion was agreed to.

Rev. W. M. Bell. I move that the General Conference proceedings, as taken by the stenographer, be the official record of this meeting.

The motion was seconded and agreed to.

Rev. A. P. Funkhouser. I want to offer this resolution, and I move its adoption. It is my own sentiments, but I believe it will find response in the sentiment of other members of this body:

Resolved, That we express our appreciation of the thoughtfulness of the one who has placed the folds of the American flag about the president's table, thus relieving the sense of incompleteness in the furniture of the platform. We have felt the absence of the Stars and Stripes in this historic city where rests the ashes of the author who immortalized himself and this city in giving to the world the ode of the most beautiful and significant of our national standards, "The Star-Spangled Banner."

The motion was seconded and agreed to.

Bishop Hott. I would like to ask just one question of the mover of the last motion touching the stenographic report as being the official record. It ought to include the minutes kept by Dr. Snyder. I should like it understood that the secretary's records here and the stenographer's record be the official record.

Rev. W. M. Bell. May I explain? I would like to explain, Bishop, that the object of the motion was to discontinue the pen copy of the records that we have hitherto used, the understanding being that these minutes be edited and compared with the records kept by Dr. Snyder and the report taken by Mr. Chas. J. Hall, and that finally from that the printed proceedings are to be the official record; that we discontinue the writing of the record as in the past, inasmuch as that entailed a cost of about $150 every time, and it has been felt by the Publishing Agent and others that this is a needless expense. Under the circumstances, therefore, I made the motion.

Bishop Hott. I have no criticism upon the motion, only the motion set aside our official record and placed the stenographer's record as our official record. We wish to include the secretary's record as well in the official record.

Rev. G. W. Sherrick. I have in my hand an approved memorial,

properly signed and designated, for the Committee on Christian Stewardship.

The paper was referred to the said committee.

THE PRESIDING BISHOP. Will we now take up the hearing of other reports?

REV. A. P. FUNKHOUSER. Your special committee appointed Saturday is ready to report in regard to the excursion.

THE PRESIDING BISHOP. Do you wish to hear it now?

VOICES. Hear, hear.

REPORT OF COMMITTEE ON EXCURSIONS.

REV. A. P. FUNKHOUSER. Your committee to report arrangements for excursions to Washington, Gettysburg, and Kemp's home, beg leave to report:

First, that the rate and conditions for the proposed trip to Washington, for at least 150 persons, for $1.70 round trip, are fixed and cannot be changed. For smaller parties the agent promises to be able to report on Monday. The suggestion that the excursion to Baltimore on Tuesday, return *via* Washington, cannot be realized for the reason that the trip is by special train, and the completed arrangements cannot be changed.

To the Kemp home: Parties of ten will be carried to the Kemp home and return for twenty-five cents each. Parties of thirty-five or forty, at fifteen cents each. We recommend that as many as desire to go to the Kemp home arrange to go in a body, and have a short service at the place where the first conference was held. Hacks will be in readiness in front of this building to carry all who notify the committee of a desire to go.

The rates to Gettysburg we have not been able, thus far, to obtain.

REV. L. W. STAHL. I move the adoption of the report.

The report was agreed to, and 250 expressed a desire to visit the Kemp home, 170 to visit Washington, 160 to visit Gettysburg, and 225 agreed to go to Baltimore.

REV. C. T. STEARN. It is known, perhaps, by a good many, that the Pennsylvania Conference has for ten or twelve years been agitating, in a manner, the subject of having an Old People's Home, and we have some valuable and desirable property for the purpose. I think I represent the sentiment of the Pennsylvania delegation when I say we would be glad to have a home of a general character. Therefore, we would like for this committee, and for the General Confer-

ence, in considering this question, to take into consideration what property we have and what we have done, and consider the interests that we have on hand in this regard.

THE PRESIDING BISHOP. The secretary will now call the roll by conferences for the presenting of petitions and memorials.

REV. J. W. LOWER, of Auglaize. I have a communication which I wish to refer to the Committee on Memorials.

REV. C. H. COX, of West Virginia. I have a paper which I wish to refer to Committee No. 5.

REV. J. L. GRIMM, of Pennsylvania. I have a paper which I wish to refer to Committee No. 10.

REV. J. H. WALLS, of Southern Indiana. I have a paper to go before the Committee on Church Brothership, No. 18.

REV. A. ORR, of Central Ohio. We have a paper in our possession that goes to the Committee on Representation, I think, No. 17.

REV. A. P. FUNKHOUSER. I would like to ask if the committee to get the proceedings of this Conference in the Associated Press is ready to report.

THE PRESIDING BISHOP. Is the Committee on Associated Press ready to report?

REV. H. A. THOMPSON. I am not quite sure. The committee sent a telegram to the chairman of the Eastern Division at New York Saturday afternoon; also to Washington City. I have not heard from them. Last evening a dispatch was sent to the manager who has charge at Baltimore, stating that we could give him such information as he wanted. We have not heard anything either from Washington or Baltimore.

REV. G. P. HOTT. There is a report in the *Baltimore American* this morning. As to whether it is the Associated Press I am not able to say.

REV. A. P. FUNKHOUSER. The *Baltimore American* has a special correspondent in the person of Rev. J. L. Grimm, who has given the Eastern papers the best report. That paper is the most largely circulated in our territory, and we have no reason to complain, if the brethren from all over our Church are satisfied for their constituents not even to hear that they are here.

REV. B. W. BOWMAN. It seems to me that we ought to appoint somebody to correspond for the Associated Press. I am sure, having

been a correspondent of that press, that we are not necessarily required to get word from them in order to have a correspondent.

Bishop Kephart. I am very confident of this, that it will help this Conference and this Church well to have a correspondent for the Associated Press.

Rev. W. R. Funk. May I have just a word by the will of the Conference? Five months ago I took up the question of correspondents with the Associated Press at their headquarters in the city of Chicago. I made them the proposition that we would be willing to pay them to send a reporter here. I have their answer in my home office saying that they would, at their own expense, furnish a reporter for this occasion. I knew that other brethren had the matter under consideration later, and I know so well that when two or three people are working at the same thing with the same people, there is going to be a mix, hence I did not follow it any further, and dropped it out of sight so far as my work was concerned. I feel that I have done my part as Publishing Agent to bring about this most desirable result, and I am sure that they promised faithfully, in this connection, that they would have a reporter here. Why he is not here, I do not know.

Rev. W. M. Bell. I move you that Rev. A. P. Funkhouser be appointed a committee to make arrangements for the publication of reports of this Conference by the Associated Press, even should this include a necessary trip to confer with the Baltimore representative of the Associated Press.

The motion was seconded and agreed to.

Rev. Geo. P. Hott. I move that in the future it be understood that the Publishing Agent arrange for the Associated Press, so that we may have no misunderstanding.

The Presiding Bishop. That in the future the Publishing Agent is authorized to make arrangements with the Associated Press for the Conference proceedings.

Rev. J. W. Howe. I move the Publishing Agent attend to it and others keep hands off; that is what we want.

The motion was agreed to.

Rev. A. C. Wilmore. I wish to offer this resolution:

Resolved 1. That the Committee on the United Brethren Home and Orphanage be authorized to consider the advisability of founding a United Brethren Hospital.

2. That one of these properties be located in the bounds of the

East or Ohio District, and the other property be either in the Central or Western District. Signed,

A. C. WILMORE.
GEORGE MILLER.

REV. S. S. HOUGH. I move it be referred to the proper committee.

It was agreed to and so referred.

THE PRESIDING BISHOP. Any other miscellaneous business? If not, the secretary will call the roll for reports.

REV. E. L. REESE, of West Virginia. I have a paper which I wish to refer to the Committee on Church Brothership.

REV. O. P. COOPER, of Upper Wabash. I have a paper which I wish to refer to the Committee on Itinerants.

REV. H. H. FOUT, of Miami. I have in my possession a brief report and petition from the Review Publishing Association, to which the care and management of the magazine was committed four years ago. If it be your pleasure, Mr. Chairman, we would be glad to have the paper distributed, read to the Conference, and referred to the proper committee.

THE PRESIDING BISHOP. Please distribute the papers, and the person who is to read will get ready to do so.

PETITION OF THE REVIEW PUBLISHING ASSOCIATION.

REV. H. H. FOUT, Managing Editor of the Quarterly Review, read the report:

DAYTON, OHIO, May 3, 1901.

To the General Conference Assembled at Frederick, Maryland, May 9.

DEAR BRETHREN: The *Quarterly Review* had its inception in a desire to have represented the highest thought and culture of the denomination; also to have its doctrines, polity, spirit, and mission more clearly defined, with the twofold object of increasing the spirit of loyalty and of giving the Church rank and prestige among the Christian denominations of the world. Through the sacrifices and loyalty of its promoters its existence has been made possible, and its idea and scope conserved. More and stronger reasons exist now for its publication than ever before in its history. The vigorous intellectual life of the present age, of which our ministers and people are a part, is producing an increasing demand for a

periodical through which the ripest and richest thought of the Church might find expression.

In harmony with the history of denominational reviews, during these twelve years of its childhood it has not been self-supporting except when edited gratuitously. But we believe that the *Quarterly Review* has yielded to the Church an income that money cannot represent in a larger, nobler humanity, and in opening up a wider field of denominational life and usefulness.

It is a pleasure to be able to announce that the magazine enters the new century with the widest circulation and largest constituency it has ever had. At the beginning of the present quadrennium our subscription list numbered 700. Since January 1, 1900, four hundred names have been added, making our present list approximate 1,000. A conservative estimate would place it at 950.

Our present indebtedness is $300, all of which is due the Publishing House.

Our liabilities for the completion of the present volume aggregate $680. Amount due on subscription, $1,185. Total liabilities, November 1, $685. Total assets November 1, $1,185. Amount due the Association above liabilities, $505.

These figures show that the *Review* never had so secure a hold upon the Church as it has to-day, and also that its future is well secured. Having passed through the formative and testing periods of its history, it has clearly demonstrated its right to live. It is now time to plan wisely for its enlarged usefulness in the future by increasing its circulation, and keeping it abreast the growing want of our living age.

1. We petition the General Conference to take the *Quarterly Review* and publish it, thus relieving the Association from the responsibility of its publication.

2. If the General Conference cannot see its way to do so, then we ask that a subsidy of not less than $500 per year be granted to the Association to continue it as heretofore apart from the Publishing House.

THE REVIEW PUBLISHING ASSOCIATION.
E. B. KEPHART, *President, pro tem.*
H. A. THOMPSON, *Secretary.*

On motion, the paper was referred to the Committee on Publishing Interests.

THE PRESIDING BISHOP. The following persons will constitute a Committee on Old People's and Orphans' Home: Rev. L. W. Stahl, of Allegheny Conference; Mr. G. A. Wolf, of Pennsylvania Conference; Mr. G. A. Lambert, of White River Conference; Rev. W. H. McCormick, of Colorado Conference; and Rev. H. Doty, of Sandusky Conference.

THE PRESIDING BISHOP. In the regular order the report of the general Sabbath-School Board comes next. Will you hear it now?

VOICES. Hear, hear.

REPORT OF THE GENERAL SABBATH-SCHOOL BOARD.

COL. ROBERT COWDEN, General Secretary of the Sabbath-School Board, read the report:

BRETHREN AND FATHERS:

TIME INCLUDED.

This report is made to include four full years, commencing with May 1, 1897, and ending with April 30, 1901.

MEMBERS.

All the members of the board chosen by the last General Conference have lived to serve the entire term.

MEETINGS.

These were all held in Room No. 27, United Brethren Publishing House, Dayton, Ohio. The first, for organization and outline of policy, was held June 4, 1897. Rev. A. Snider was chosen president, Rev. E. W. Bowers, treasurer, and Rev. William Williamson, recording secretary.

After the first meeting, the remaining four annual meetings were held on the Wednesdays preceding the annual commencements of Union Biblical Seminary, respectively.

Robert Cowden and Rev. E. W. Bowers were constituted the Executive Committee, which was completed by the addition of one member from outside the board. The first year this member was Prof. A. B. Shauck, of the First Church, the second year, Mr. J. A. Gilbert, of the Summit Street Church, and

the third and fourth years, Rev. P. M. Camp, of Hartford Street Church, all of Dayton, Ohio. This committee held meetings monthly except when there was no necessity to do so.

I. FINANCIAL RESOURCES.

These were:

1. *From chart collections in annual conferences.* From this source there was received, in 1897, $1,814.29; in 1898, $2,138.54; in 1899, $2,504.50; and in 1900, $2,660.11, a gratifying increase over former years. During the last preceding quadrennium the aggregate receipts from this source were $6,687.14; this term, $9,117.44, an increase of $2,430.30.

2. *From Children's Day collections.* These were, in 1897, $712.85; in 1898, $865.19; in 1899, $804.97; in 1900, $1,353.76; total, $3,736.67, or $216.73 less than the last preceding term. The offerings in 1900 came from but 515 schools of a total of 3,658 in the whole Church, or less than one-seventh.

3. *From public collections* received for services in the field. These were but $550.01, as the Secretary was in the field less than in former years.

4. *From fees collected* in the office. These amount to $226.87. Total income for the four years, $13,630.99.

II. DEPARTMENTS OF WORK.

Mission work.—1. *In Porto Rico.* In February, 1900, Rev. E. L. Ortt and wife, of Canton, Ohio, began Sunday-school mission work in Ponce, Porto Rico, under the employment of this board, coöperating with the missionaries sent out by the General Mission Board. The results accomplished and the work still going on are most encouraging. This board has paid their salary and kept them supplied liberally with helps in the form of literature needed. We also supply them with medicines for the sick. Mr. Ortt is a druggist of many years' experience, and competent to prescribe in ordinary cases. This is a form of work never before attempted by the Sabbath-School Board, and it evidently appeals to our people, as indicated by the increased chart collections for this interest and by the special gifts to the support of this work.

The following late letter from Mr. Ortt is a lucid statement

of the character of the work undertaken, and some of the results already apparent:

"PONCE, PORTO RICO, March 7, 1901.

"DEAR BROTHER: In answer to your request, I send you this summary of our work in Porto Rico from the time of our arrival on the island to the present. Shortly after our arrival, I entered the primary school, which had been opened a short time before, and assisted in teaching the little ones. Previous to my entering the school there had been but one session of a couple of hours each morning, to which I added an afternoon session, to the great gratification of the children and their parents, thus giving them the double advantage of increased time for study and keeping them from the bad companionship of the streets.

"I continued this work until May, 1900, at which time we considered it advisable to close the school for a few months. However, I retained our class of the older and more advanced pupils, to whom I gave lessons in English once daily, except Saturday. This arrangement kept them interested in their studies, bound them more closely to us through personal interest, and held them together for our Sunday school. This special class I continued until September, when I dismissed it, in order to give them a short vacation before the regular opening of the school for the coming year, which we had planned for October 1. At this time I discontinued my work in the primary school, having gained the object for which I entered it, and feeling that there were other fields in which I could do better and more decisive work for Christ.

"My experience in the primary school gave me a knowledge of the characteristics and temperaments of the Porto Rican children, and also settled the fact that a knowledge of the Spanish language was absolutely essential to successful religious work, and I laid my plans to acquire it in a way that would give me an opportunity to sow gospel seeds at the same time. This was suggested to me by the great desire among the young people to learn the English language. I therefore organized a class of young men for the study of English, which, at first, was rather up-hill work, as I knew no Spanish, and they knew no English.

"This class I continued to hold three times a week in the evenings. It has been a source of mutual advantage to my pupils and myself, for while they were learning English I was learning Spanish. At the same time I was sowing gospel seeds as opportunity afforded, and the Lord blessed it in the conversion of the two young men who are now in Shenandoah Institute and Otterbein University, respectively. I am thankful to say that I have now several more young men in this class who give bright promise for the kingdom of the Master.

"My English teaching has borne fruit in many ways. It has given me a knowledge of the aspiration of the better class of young men; it has served to extend my influence, and has opened doors that otherwise would have been shut; it has given me access to the better class of people, and has enabled me to become quite proficient in the use of the Spanish language, so that our field for work is daily enlarging as the use of the language opens to us greater opportunities for religious work.

"During the first four months of our residence here many of our evenings were devoted to work among the American soldiers who were stationed here. We had a Bible class for them, song and prayer services, etc. We tried to make their lives pleasant and keep them from evil associations. The Sunday-school work is very difficult, as it is next to impossible to accomplish much with the children unless one can use the Spanish language *fluently*. However, we have a very prosperous and encouraging Sunday school in our hall, with a bright future before it.

"The American school will soon settle the Sunday-school question. All the studies are in English, with the result that the children are learning the language remarkably fast, and I am confident that in one or two years from one-half to two-thirds of the children of this island above seven years of age will be able to speak the English language fluently. Then there will be a mighty harvest for Protestant Sunday schools. The very language of Spain breathes Roman Catholicism, and, in order to teach these children a new gospel, a new life, it is necessary that we teach it to them in a new language, free from the accent of the language of oppression.

"I have visited a great deal among the people of all classes, from the most miserable shelter of the pauper to the mansion of the wealthy, giving the children Sunday-school papers, Bible Lesson Pictures, etc., and tried to interest the adult members of the families in religious matters, as far as my limited knowledge of their language would permit me. Also, during last summer, I carried on a series of visits to the sick, giving them medicine and such other relief as the occasion required and my resources allowed. In many cases I found that good, wholesome food and proper hygienic regulations were more necessary than medicine. Since the arrival of the physician sent by the Missionary Board, I have discontinued that as a *regular* duty.

"There is another class of people here in Ponce with whom I have worked much, with good results. They are English-speaking colored people, Danish and English subjects from neighboring West Indian islands. They speak very imperfect English, it being a sort of dialect without form or grammatical regulation, and it is almost impossible to understand them until one becomes accustomed to their jargon. Anterior to their coming to this island, these people were (generally) followers of the Moravian Church in their home land. But a short sojourn in this place soon obliterated the remembrance and influence of past teachings, and they became as deeply tainted with the vices of heathenism around them as the natives themselves. When we organized our church here last June, a number of these people, who had been living comparatively clean lives, applied for membership, and we received them. Later in the summer, Mrs. Ortt and I concluded to make a special effort for the spiritual uplifting of these people. We began a series of cottage prayer-meetings, held in various parts of the city, wherever we could reach them best. We also organized a Sunday afternoon Bible class for their special benefit, and prosecuted the work vigorously, with very happy results. It was the means of reclaiming several from lives of sin and adding them to our church, besides improving the spiritual condition of those who had already come into the fold.

* * * * * * *

"Hoping our work may be remembered in the prayers of God's people, I am, Your humble servant,

"E. L. ORTT."

2. *Donations of literature.* In the line of suggestions contained in the report of the preceding board, missions have been started in a number of cities, and these have been generously supported by donations from this board. Without the help thus given, it is difficult to conceive how they could have succeeded. The following quotations from late letters are but specimens of many others received:

"Those donations made it possible to equip our school and lay a foundation for a good school. We now have a strong Sunday school." Rev. George McCullough, Union City, Pa.

"I cannot speak too highly of a fund that makes it possible to come to the rescue of such churches as the above (Eugene and Tillamook, Oregon) at a time when a few dollars' donation is of such vital importance. . . . These schools will now take hold with new inspiration in the effort to save their churches from the debt monster." Rev. C. C. Bell, P. E., Oregon Conference.

"It has been a great benefit to us so far, as we could not run the school without such help." D. H. Ferguson, Johnson City, Tenn.

"It has, first, put new financial life into our school; second, it has increased our interest in the general Sunday-school work; third, it has endeared to us the Church of which we are a part, putting us in touch with its missionary spirit as nothing else could have done." Rev. F. H. Bohn, Newport, Ky.

"The contribution of Sunday-school literature has helped me as much as any one thing in getting the work of the church established. We have some strong churches in this field that were started through the channel of the Sunday school." Rev. E. J. Church, Glenmora, La.

"I consider that one of the grandest works of the board is the good work in the way of help to needy Sunday schools." Rev. T. J. Bauder, P. E., California Conference.

"By the grants of Sunday-school literature from your board to our White Pine Sunday school the general interests have

been greatly increased." Rev. J. D. Droke, D. D., White Pine, Tenn.

"A great blessing. We could not have carried on the work successfully without it." Mrs. C. M. Himes, Walla Walla, Wash.

"The help extended from the Sundy-School General Board to Mt. Pisgah Church, of Philadelphia, Pa., has been much appreciated." Rev. H. C. Phillips.

"As we see it now, we think we could not be where we are at this date had it not been for your timely encouragement." Rev. M. F. Scouten, Toledo, Ohio.

"It was help given when we were unable to help ourselves, and this I understand to be the purpose and work of the Board. For this valuable service to the Church the Board deserves most hearty commendation and support." Rev. Joseph Daugherty, Franklin Street Church, Baltimore, Md.

"I scarcely see how we could have kept up our work had it not been for your Board. As a result, we now have a church of 80 members, a Sunday school of over 200, and a most hopeful, prosperous, self-supporting work. The Sunday school is now planning for a full share of the responsibility in the new building enterprise." Rev. J. S. Kendall, Cleveland, Ohio.

"We cannot command language to express our gratitude to you and the Sabbath-School Board for your kindness in furnishing our school with supplies since its organization." W. S. Norris Superintendent, Cincinnati, Ohio.

"Before the Sunday-School Board came to our help the school was only half supplied with literature, and we were much hampered in our work. We are confident that the outlay of money will come back to the Church many fold not many days hence." Rev. C. A. Mutch, Reading, Pa.

"Without this help it had been impossible to maintain a Sunday school here." Rev. J. R. Harner, Mulvane, Kan.

"We are under a lasting debt of gratitude to the General Sunday-School Board and yourself for this timely helpfulness." Rev. A. M. Evers, Hagerstown, Md.

"It assisted us very greatly in putting our church into condition for better work in the Sunday school." Rev. C. J. Kephart, D. D., Des Moines, Iowa.

The following presents the aggregates, by conferences, of the donations from this Board during the last three years and ten months, commencing with July 1, 1897:

Allegheny, $149.37; Arkansas Valley, $103.48; Auglaize, $50.25; California, $132.01; Central Illinois, $56.30; Central Ohio, 90 cents; Colorado, $156.90; Columbia River, $88.91; Des Moines, $114.70; East Nebraska, $37.24; East Ohio, $251.32; East Pennsylvania, $186.33; East Tennessee, $282; Eastern, $158.75; Elkhorn and Dakota, $14.15; Erie, $49.47; Illinois, $18.57; Iowa, $27.21; Kansas, $59.42; Kentucky, $76.74; Lower Wabash, $48.89; Maryland, $279.40; Miami, $353.76; Michigan, $137.06; Minnesota, $31.19; Missouri, $149.60; Neosho, $69.28; North Ohio, $17.92; Northwest Kansas, $166.67; Ohio German, $35.90; Oklahoma, $242.42; Ontario, $83.84; Oregon, $97.79; Pennsylvania, $131.40; Rock River, $14.57; Sandusky, $163; Scioto, $45.98; Southern Indiana, $9.66; St. Joseph, $55.24; Upper Wabash, $9.65; Virginia, $43.55; West Nebraska, $40.79; West Tennessee, $215.09; West Virginia, $102.40; White River, $82.07; Wisconsin, $30.58; China and Japan, $23.76; Germany, $92.72; West Africa, $51.50; Porto Rico, $122.16. Total, $4,961.96.

III. FIELD WORK.

Though limited by employment in another department, the Secretary still found time to hold thirty-four institutes and Bible schools, and fifty-three conventions; to attend eighteen annual conference sessions and four assemblies as an instructor, and to deliver one hundred and ninety-two other single addresses on Sunday-school work. In doing this he traveled 47,623 miles, at an expense of $1,044.46.

IV. OFFICE WORK OF SECRETARY.

The employment of Miss Mary E. McGinnis by the Board relieved the Secretary of much of the drudgery of the details of correspondence and office work. Still he gave constant supervising care, and did no little himself. All the work of examinations in Bible Normal Union and issuing of certificates and diplomas, he performed. This office work includes the care of several distinct departments, as—

1. *The Bible Normal Union.* The increase in members in this department has not been so great within this term as formerly, because of the withdrawal of the Secretary from field work, but still 543 new members were added, and 251 were graduated. The total membership is now 5,120, and the number graduated, 1,018. In this connection, attention is invited to our recommendation on this subject. It is our confident hope that you will plan wisely and generously for this department.

2. *Home Department.* This department of our work has now taken firm hold of our people, and new members are being added by the thousands. A recent request from the office of the Secretary brought responses from six hundred schools, one hundred and two of which report 2,389 members in this department, and all speak highly of the happy effects on the schools. A few testimonials on the subject are appended. We are furnishing all necessary blanks for the department free to all our schools. It costs considerable, but it pays the Church well in results:

M. W. Patterson, Casner, Ill., says: "The Home Department has brought people to Sunday school that could not be reached in any other way. Many were strangers to us, some of them members of churches."

Mrs. A. M. Leamer, Lecompton, Kan., says, "The Home Department is good in school and very good outside, creating interest in the homes and hearts of many who have long desired to be in Sunday school, but whose circumstances would not allow."

Hon. Matt Edmonds, of McLouth, Kan., says about the Home Department, "Parents, for themselves and children, take greater interest in the lessons and Sunday-school work."

Rev. O. C. Wright, Columbus, Ohio, says, "Since organizing the Home Department, some are attending the Sunday school that never attended before."

Rev. P. M. Camp, Dayton, Ohio, says the Home Department kept the members in closer touch with the church, and resulted in getting a number to attend Sunday school regularly.

Mrs. K. L. Hummel, Hummelstown, Pa., says the Home Department has increased the attendance, created a greater in-

terest in the study of the lessons, and added very largely to the finances. The receipts of the first quarter more than paid for the literature of the Home Department for the *year,* thus leaving a nice balance to be applied to other purposes.

A brother from Marietta, Ohio, where they have had the Home Department organized for but six months, says: "It has been the means of bringing three scholars into the school. It has acquainted some with our school who knew nothing of it before."

Mrs. Sallie Barber, Poplar Grove, superintendent of the Home Department, says they have had a Home Department for four months, and thinks, without any doubt, it is helping some of the workers to feel responsibility in regard to Sunday-school work, causing some to go out in the work as never before.

Mrs. J. A. Mitchall, of Gibson City, Ill., says, after having the Home Department in operation for five months, that it has brought some into the school that never attended before.

M. A. Bomgardner, Paris, Ill., says, after the Home Department had been in operation in his school for six months, that, first, it increased a desire to study the Word of God; second, increased an interest in the Sunday school; third, increased attendance; fourth, it more than pays for the extra literature.

A. L. Young, Huntington, W. Va., has eighty-five in the Home Department, all secured in one year, and he says, "We have some seven or eight men who attend regularly, I believe, who might not have been in the Sunday school if it were not for the Home Department, and some who had not read the Bible for years now are reading it and saying, 'Bring me another Quarterly.' "

D. P. Whitesell, New Madison, Ohio, says they have had a Home Department six months, and that at first they had about eighteen members, but now only nine. One was dropped by request, and eight have become members of the main school; four of these were converted and joined the Church. They are good workers in the Sunday school.

Clara Gepford, West Salem, Ohio, says of the Home Department, "We have noticed that some have been brought into the church and others feel more interested in the church and

Sunday school than they did before joining the Home Department."

M. B. Monn, Shelby, Ohio, says: "First, the Home Department makes the children feel that the parents who are members have an interest in the school. Second, it gets persons interested in Bible school and church work who were not before."

Mrs. Jane Graves, Hector, Ind., says, "The Home Department has a good effect, bringing the school into closer relation with more of the people outside."

H. W. Purcell, Paris, Ill., says, "Since organizing a Home Department, three months ago, two of the members have become regular attendants of the main school, and the department collections more than pay for the extra literature, and it has created more of an interest in house-to-house visitation."

Harry O. Weisel, Middletown, Ohio, says of the Home Department: "A strong and mighty arm in the encouragement and upbuilding of our Sunday school. Its membership are ever ready and willing helpers."

Wert Williams, Union City, Ind., says that, since they organized the Home Department there is a better missionary spirit manifested and a larger sense of sociability in the community, as the visitors represent the school in every home they visit.

C. H. Stump, of Germantown, Ohio, says, "The Home Department is a good help financially, interesting because the people are brought in touch with the school and are recognized by the school."

H. B. Eyer, ..., ..., says: "It has had a very good effect. Some have become members of our Sunday school, and all are a great help financially. They more than doubly pay their literature."

J. C. Myers, Miamisburg, Ohio, says of the Home Department: "I believe it has a good effect upon the school, both inside the church walls and outside, in the homes of all the people. I believe the school is better and stronger on account of it."

Adam Deem, Coalton, Ohio, says of the Home Department: "It interests those that could not otherwise be interested. It increases the collection and gives the school prestige."

Mrs. Maggie Wheeler, who organized a Home Department, January, 1901, says it gets members of the church to study the lesson at home that never attended the Sunday school, and that they have gotten those who are members of no church to study the lesson.

The largest Home Departments are at Springfield, Ohio, 141 members; and Oak Street, Dayton, Ohio, 100 members. For information as to methods of work in this department, ask Robert Cowden, Dayton, Ohio, for a copy of the "Blue Book," gratis.

3. *The Cradle Roll.* This latest departure in the onward march of organized Sunday-school work is gaining ground rapidly. We have taken hold of it with vigor, and have prepared a line of necessary blanks for its introduction, and furnish them free to our own people. One hundred and eight, out of six hundred schools reporting, have 1,881 enrolled members. The far-reaching results, who can foresee? For information as to methods of introduction, ask for the "Green Book" (now in press). The largest Cradle Rolls are in Bremen, Ind., 83 members; and that reported by Charles N. Jackson, 75 members. Here is what a few of them say:

C. C. Bondurant, Bremen, Ind., says: "Our Cradle Roll has created the greatest religious sentiment of any part of the school work. We have a great many little ones on our roll whose parents do not belong to any church, and we make it a rule to look after them in sickness and in death, and it is plainly noticed that if you take the lambs in your arms the mothers will follow. We count our Cradle Roll a great blessing, and would advise every school to look after the babies in their districts." They have eighty-three on their roll.

W. F. Haffner, of Astoria, Ill., says the Home Department and Cradle Roll there have grown beyond their expectations.

Carl Davis, Wellston, Ohio, ordered Cradle Roll supplies on January 25, and on February 8, he says: "I will again have to ask you for more Cradle Roll blanks, as those sent are all gone, or about gone. Mrs. Stephenson, the superintendent of that department of the school, informed me that parents are taking considerable interest in the Cradle Roll, and send for her to come and get the names of the little ones, that they may

be enrolled. The first enrollment made was on January 27, and we now have twenty-two names enrolled, with prospect for continued interest."

4. *Written reviews,* or examinations on the International Lessons. This department has not had the support it should have had, but it is experiencing a revival just now. We know of no other denomination that has any such system. A few individual members of a sister denomination are doing the work under our direction. Some who have tried it report as follows:

One says, "I think it is the proper thing to do, and believe that when the system is adopted generally by our Sunday schools that much better work will be done."

"The examination on the Sunday-school lessons would give each one a more thorough knowledge and appreciation of God's Word, as well as of our duty to him and to one another." Mrs. A. M. Leamer, Lecompton, Kan.

Mrs. E. J. Myers, Newport, Ky., says that she thinks the International Sunday-School Lesson examinations would be a great blessing and would accomplish much good if used.

"I think it would be a great benefit not only to the school, but to every individual member in helping them to understand the Bible better, and thus enable them to be of better service in the Sunday school." D. P. Whitesell, New Madison, Ohio.

Jay M. Cogan, Canton, Ohio, says, "If the International Sunday-School Lesson examinations were taken, a more thoughtful study of the Bible, and, consequently, a better retention of what has been learned, would result."

Ezra Light, Findlay, Ohio, says of the examinations, "Individuals would become better acquainted with the Scriptures, could do more effective class work, and would add greatly to the interest in the Sunday school."

W. O. Moubray, Singer's Glen, Va., says he knows from his experience in the public schools that the written examinations would be a most excellent adjunct to Sunday-school methods.

H. S. Madeira, of Shoemakersville, Pa., says, "The examinations would certainly be a great benefit to all who take them."

"The International Sunday-School Lesson written examination would prove beneficial to the individuals and to the whole school." Mrs. Maggie Wheeler.

REPORT OF THE TREASURER.

First year, from July 1, 1897, to May 4, 1898—

Receipts		$3,038 30

Disbursements.

To Lorenz & Co., Children's Day service	$411 00	
To U. B. Pub. House, for money advanced to former Board	583 93	
To U. B. Pub. House, literature, etc.	1,446 15	
To Robert Cowden, office expenses, clerk hire, etc.	437 82	
To W. J. Shuey, for typewriter	50 00	
To traveling expenses	100 00	
To Treasurer's expense	8 75	
Total disbursements		$3,037 65
Balance		$ 65

Second year, from May 4, 1898, to May 4, 1899—

Receipts.

Balance in treasury, May 4, 1898		$ 65
Received of Colonel Robert Cowden		3,213 69
Total in treasury during year		$3,214 34

Disbursements.

To traveling expenses of Board	$63 75	
To Lorenz & Co., Children's Day service	284 00	
To U. B. Pub. House, literature, etc.	1,299 76	
To Robert Cowden, office expenses, etc.	668 83	
To Treasurer, for expenses	11 10	
Total disbursements		$2,327 44
Balance in treasury, May 4, 1899		$886 90

Third year, from May 4, 1899, to April 15, 1900—

Receipts.

Balance in treasury		$886 90
Receipts from May 4, 1899, to April 15, 1900		3,224 13
Total in treasury during year		$4,111 03

Disbursements.

To U. B. Pub. House, for literature	$1,480 45	
To Robert Cowden, office expenses	790 98	
To Rev. E. L. Ortt, salary	400 00	
To traveling expenses of Board	65 67	
To expenses of Treasurer	9 73	
Total disbursements		$2,746 83
Balance, April 15, 1900		$1,364 20

Fourth year—

Receipts.

Balance, April 15, 1900		$1,364 20
Receipts during year		4,673 09
Total in treasury during year		$6,037 29

Disbursements.

To moving expenses of E. L. Ortt	$78 99	
To medicine for E. L. Ortt	34 90	
To field expenses of Treasurer	12 99	
To R. E. Williams, field expenses	19 00	
To H. A. Thompson, field expenses	5 30	
To A. Snider, field expenses	15 20	
To C. J. Kephart, field expenses	9 33	
To traveling expenses of Board	63 07	
To E. L. Ortt, for rent, etc.	25 00	
To Robert Cowden, office expenses, etc.	887 17	
To U. B. Pub. House	2,698 41	
To E. L. Ortt, salary	684 67	
Total disbursements		$4,534 03
Balance, April 15, 1901		$1,503 26

From July 1, 1897, to April 15, 1901—

Receipts.

Total in treasury		$14,147 21

Disbursements.

To U. B. Pub. House, borrowed money, former Board	$583 93	
To U. B. Pub. House, literature	6,924 77	
To Robert Cowden, office, field, clerk hire, etc.	2,784 80	
To Lorenz & Co., Children's Day services	695 00	
To W. J. Shuey, typewriter	50 00	
To traveling expenses of Board	292 49	
To field expenses of the Board	48 83	
To Rev. E. L. Ortt, salary	1,084 67	
To Rev. E. L. Ortt, moving expenses	78 99	
To Rev. E. L. Ortt, medicine	34 90	
To Rev. E. L. Ortt, extra rent	25 00	
To Treasurer, field expenses, Committee and Treasurer's expenses	42 57	
Total expenses		$12,645 95
Balance in treasury, April 15, 1901		$1,503 26

Respectfully submitted,

E. W. Bowers, *Treasurer.*

In conclusion. We have studied the situation very carefully, with a view to determining what is wisest and best for this body to do for this most interesting and promising department of our work, especially at this particular period in our Church life, and have harmonized unanimously on the following:

RECOMMENDATIONS.

1. *The Secretaryship.* It is our opinion that the Secretary of this Board should give his entire time to the extension and upbuilding of the work in this department, not only looking after the training of teachers in normal classes and institutes and by correspondence, but also assisting in the organization of

new schools in cities, and in introducing the Home Department and Cradle Roll, and instructing in better methods of work.

2. *Finances.* In order to secure the amount of money really necessary for the prosecution of our work as it should be prosecuted, we recommend:

(1) The continuance of our present plan of an assessment of an average of three cents per member of the Church in all the conferences, with the addition of the adoption of some means by which the apportionment of the whole amount may be made upon fields of labor, and preachers be held to reasonable accountability for its collection.

(2) That Children's Day continue to be observed on the first Sunday in June each year, and that all our Sunday schools be requested to observe the day and to receive from those present an amount equal, if possible, to at least two cents per enrolled member of the school, exclusive of the Home Department and the Cradle Roll, which amount shall be sent to the Secretary for the use of the Board.

3. *Periodical literature.*

(1) We recommend that *Our Bible Teacher* be continued as a monthly, but with forty pages, and the addition of a normal department and school of methods, and that the name be changed to *Bible Teachers' Manual.*

(2) That the *Bible Lesson Quarterly* be continued in size and form as now.

(3) That the *Intermediate Quarterly* be discontinued.

(4) That a *Home Department Quarterly* be issued, adapted to use in the homes of our people.

(5) That a *Junior Quarterly* be issued, graded to the understanding of pupils of from nine to twelve years of age. It may contain twenty-four pages, and the lessons may each be printed on the two sides of a leaf, so that, if desired in any school, each lesson could, in turn, be disengaged from the book. This would meet the demand for lesson leaves.

(6) That the *Lessons for the Little Ones* be continued for use in the Primary Department.

(7) That the *Children's Visitor* be discontinued, and the *Children's Friend* be issued weekly, in its present size and form.

(8) That, beginning with 1902, the lesson pages of the *Bible Teachers' Manual* be bound as an annual, in cloth, to be called the *Teachers' Companion.* This, it is believed, will meet a demand, with small expense. It will be fifty per cent. larger than Arnold's "Practical Commentary," as the *Bible Teacher* gives six pages to a lesson.

4. *Our work in Porto Rico.* We recommend to our successors, in strongest terms, the work we began in Porto Rico, and advise that Rev. E. L. Ortt and wife be continued in that field. Their success the fifteen months of their service to date must commend their work to all our people.

5. *The Gauge.* This device for measuring the degrees of interest any school is taking in its own improvement, and rewarding it with this sign of recognition by the Board, is most helpful and stimulating, and we earnestly advise the continuance of the plan.

6. *Home Department.* This department is just twenty years old. It has behaved well as a youth, and, considering the small care and expense of its nurture thus far, its growth has been prodigious. We expect great results from it in this new century, and even in the next quadrennium.

7. *Cradle Roll.* This is, in a department sense, the baby in the organized Sunday-school work. Its possibilities for usefulness are beyond compute. It is the Home Department end of the Primary Department of the school, and is to that department what the Home Department is to the main school. Our successors will care well for it, we doubt not.

8. *Teacher-training.* This work should be pushed with very much greater vigor. It is, of all the departments, the most vital to the success of our schools. It proposes to increase the effectiveness of the teaching by the better instruction of the teacher in the truths of the Bible and methods of imparting them. This department has suffered by the assignment of our Secretary to another field of work.

9. *Written reviews.* We believe this department very useful, and that it should be continued. The happy effects upon all who take these reviews are seen in their increased knowledge of the teachings of the Bible. A child beginning in the Junior grade and continuing to pass these examinations for

six years, and then for another six years, has, by the time he is twenty years old, gone twice over the whole Bible in its most essential parts and is well grounded in the truths of inspiration and established in the faith of the gospel.

10. *Libraries.* As the last may well be called the women's so this will certainly be the children's century. If we would properly direct and safely guide our children and youth, we must select for them their reading matter. They will read. We desire that they should. We should therefore establish libraries of well-selected books in our schools as rapidly as possible. "Just as the twig is bent the tree 's inclined." We want that it should incline in the right direction. Every school should also have a good teachers' library for reading or reference. A dozen well-selected books of this character would be a mine of wealth.

11. *Decision for Christ.* The first great aim in our Sunday-school work is to secure the early conversion of all our pupils. The use of set days for this purpose, called Decision Days, when every exercise of the school and every possible effort is made to help every unsaved person to surrender self and will to Christ, are greatly blessed of the Lord. The observance of such days should be general in all schools throughout our Church. This should be our purpose every Sunday, but supreme efforts should be made about quarterly.

12. *City evangelization.* The judicious use of money in liberal donations of Sunday-school literature and singing-books, and, in some instances, other supplies, by this Board, was blessed by God in establishing and maintaining many Sunday schools in important cities and centers of great populations where we had not been known and could hardly have succeeded without this aid. This policy should be continued and the work enlarged.

13. *Interdenominational.* That the General Conference, by appropriate resolution, pledge the denomination to the support of the International Sunday-School convention and what it represents in international, State, and county work. It is wise to be associated in these great movements. Two are more than twice one.

14. *Amendment of Constitution.* That all of Article 6,

page 89, following the word "fields" in the third line, be omitted. It will then read, "The funds of this Board shall be used to assist in establishing and maintaining Sabbath schools in home and foreign fields."

15. *Salary of Secretary.* That the General Conference continue the policy of paying the salary of the Secretary of the Sabbath-School Board out of the funds of the Publishing House, thus leaving the Board free to push more vigorously its own department of work.

Respectfully submitted,

A. SNIDER, *Pres.*
W. WILLIAMSON, *Rec. Sec'y.*
E. W. BOWERS, *Treas.*
R. E. WILLIAMS,
C. J. KEPHART,
H. A. THOMPSON.
ROBERT COWDEN, *Gen. Sec'y.*

Dayton, Ohio, May 6, 1901.

REV. W. E. SCHELL. I move that the report be received and referred to the Committee on Sabbath Schools.

The motion was agreed to and the report so referred.

THE PRESIDING BISHOP. Is it your wish to take up the Sunday-School Treasurer's report at this time?

COL. ROBERT COWDEN. That is included in this report.

BISHOP HOTT. If the Conference will indulge me, I would like to interject, just at this moment, an understanding which, I am sure, would come to our hearts with pleasure. In 1898, when there fell upon our missionary work in Africa that terrible disaster which placed our property in desolation and scattered our brothers by the hundreds and thousands, there was laid in one sad grave seven of our heroes. The Board of Missions, the Parent Board, and the Woman's Board were day and night in prayer. No wonder. I might say, almost in bewilderment they said, "What next shall we do?" Providence pointed to the reëstablishment of the work, to the gathering together again of the scattered forces and to the sending of men and women who would take charge of this melancholy task. Among those who undertook this work were Rev. and Mrs. Howard, who came from the African work shortly before the disaster, and the Rev.

J. R. and Mrs. King. Rev. and Mrs. Howard were dispatched to Japan. Brother and Sister King, under an appointment by the joint action of the committee of the Parent Board and of the Woman's Missionary Board, turned their faces again to the west coast of Africa, and undertook what was the most heart-touching task man or woman has ever undertaken in the history of this Church. They went back to Shengeh, where our property lay in ruins; they went back to Rotifunk, where our property lay in ruins. It was theirs to walk in the shades of those bitter memories; it was theirs to gather up the dust of their fallen comrades with whom they had toiled, and place them in a proper grave, side by side with Brother West and others who sleep in the soil sacred to all our hearts. I wish to ask the privilege of introducing to this General Conference Rev. J. R. and Mrs. King, who have recently returned from Africa.

THE PRESIDING BISHOP. Will you grant it.

VOICES. Agreed.

BISHOP HOTT. I take great pleasure in introducing Brother and Sister King.

The Conference arose and many waved their handkerchiefs in receiving these two missionaries.

REV. J. R. KING. I am sure, friends, that we feel altogether unworthy of the high compliment that has been paid us by Bishop Hott, and by the hearty demonstration that you have given in receiving us at this time. I do assure you that we are glad to be here. That we may for the sake of Africa, for the sake of the work, have gathered some inspiration from this Conference as we enter upon the new century. I am sure that in going to Africa that we did nothing more than our duty, and we were glad that the Board was willing to place upon us this responsibility, that we might have a part in re-establishing the work that lay so near our hearts. I thank you for your kindness.

BISHOP HOTT. I would like that we sing together "Blest be the tie that binds."

The Conference arose and sang two stanzas, led by Bishop Hott.

REV. W. I. BEATTY. We believe in woman's rights and woman's privileges, and we would like to have a few words from Mrs. King. [Applause.]

MRS. J. R. KING. I believe in woman's rights, too, but I think that one of her rights is to keep quiet when she likes to, and I al-

ways like to keep quiet in public meetings. I assure you that it is a great pleasure to be present here, and we do appreciate your kindness and your love for us and for our work. We ask that you all pray for us and for our work, that it may be carried on, and that the souls over there may have the privileges that we have here. [Applause.]

Rev. Dr. McClain, Chancellor of the Chesapeake Chautauqua, addressed the Conference in the interests of his work.

Rev. D. J. Nelson. I have a paper respecting the superintendency which I would be glad to have the Conference refer to the Committee on Superintendency.

It was so referred.

REPORT OF THE EXECUTIVE COUNCIL OF THE YOUNG PEOPLE'S CHRISTIAN UNION.

The Presiding Bishop. We will hear the report of the Executive Council, coming from Dr. Landis, President of the Young People's Christian Union of the Church.

Rev. J. P. Landis. Brethren, this report is short and sweet—at any rate short.

To the General Conference, Greetings.

Growth.

Four years ago the Corresponding Secretary reported to your body 1,850 societies and 73,600 members. The secretary, who is our statistician, now reports in round numbers 1,500 senior societies with a membership of 61,000, and 450 Junior societies with a membership of 19,000, aggregating about 2,000 societies and 80,000 members.

While this is a respectable showing, it is evident that a good deal yet remains to be done in the matter of organization. The current Year-Book reports 4,229 organized churches. Thus there are still about 2,500 organized churches without any Senior society, and more than 3,400 which have no Junior organization. Allowing that there are sparsely-settled rural districts where it may be difficult, and, in some places, quite impracticable, to maintain such organizations, yet there must be a wide margin of unworked territory. The greater part of the growth within the quadrennium has been in the Junior department.

This is a very hopeful field for cultivation, not merely to increase the statistical tables, but for effective work in training for Christian

service. Not a few instances might be cited where the Juniors who have been graduated into the Senior societies have proved themselves the most regular in attendance, the most prompt to participate in the services, and very efficient as committee workers. The boys and girls are also being trained to lead meetings, to lead in the singing, to preside at business meetings, to perform the duties of secretary or treasurer. They learn not a little about the methods of deliberative bodies, and their acquaintance with the general interests of the denomination is enlarged, and thus it would seem they must become at once more intelligent and loyal church-members, and have their vision and sympathies broadened toward the kingdom of Christ. There is therefore great encouragement to pastors and all concerned to press energetically and perseveringly this department of church work, and not be deterred by apparent hindrances, such as the difficulty of finding suitable superintendents.

Points Emphasized by the Union.

First of all during the present biennium the work of soul-winning is being made prominent. This was the key-note and watchword of the great convention in Lebanon, Pa., in June, 1900. It was felt that, while the subjective spiritual life of the membership is of prime importance, and the first essential in spiritual activities, possibly disproportionate stress had been laid upon that, and the same subjective results to the individual member might be attained by aiming less immediately at self-culture and more directly for the conversion and spiritual upbuilding of others. By all means, these societies ought to become, by the wise management of the pastors and the blessing of God, marked evangelistic agencies.

Missionary Spirit.

Great emphasis, too, was laid by the convention upon the missionary elements in the best church life. Owing to the numerous missionary enterprises, local and foreign, to which many societies and Branch Unions had committed themselves, no further united work was undertaken beyond pointing out the object to which it would be well to direct the anniversary offerings; yet the officers of the Union were directed to select the books for the next course of reading from the Student Volunteer Missionary library, which has accordingly been done.

Christian Stewardship.

More prominence than ever is placed upon the matter of systematic and proportionate paying to the Lord's cause. It is confidently believed that, in no small measure, the solution of the harassing financial questions which consume so much time and effort, and hinder and interrupt the streams of intellectual and spiritual power, lies

in the thorough indoctrination of all church-members in the teaching that all things belong to God, that they are *his* and not ours, and that men are but stewards to whom the Lord has temporarily entrusted some things of this world. About three years ago Brother S. S. Hough's booklet on "Money and the Gospel" was printed, and large numbers have been circulated.

The Watchword.

Four years ago, after an existence of three years and nine months, this Young People's paper had reached a circulation approaching seven thousand. It was then an eight-page paper. About two and a half years ago the publisher, Dr. Funk, conceived the idea of enlarging it to sixteen pages, reducing the club rates somewhat, and making an effort to place it in the more advanced young people's classes in the Sunday schools. The officers of the Union were entirely willing that the experiment should be made, if the publisher thought his financial risks were not too great. What with his enterprise and the industry and success of the editor, the Watchword has become a periodical of which its patrons have reason to be proud, and its circulation has sprung up to at least 20,500. Four years ago it was seriously questioned by some whether its continued publication was expedient. We think its usefulness is thoroughly established and its necessity for the successful promotion of the Young People's work in the Church set beyond question. Of the financial features of the publication others will speak.

Reading Course.

The reading course has not awakened the interest among the young people that was looked for when it was projected. The books have all been of the choicest kind and yet inexpensive. About one hundred have enrolled, and about one-third that number have received certificates and seals. The cost to the Union, however, has been trifling.

Bible Training.

The Union continues, through the Watchword and otherwise, to urge the matter of systematic Bible study, with a special view to use in Christian work. Though few have taken it up, it can but be fruitful in results wherever undertaken.

General Secretary.

At the biennial convention in Lebanon, Pa., June, 1900, the question of the election and employment of a general secretary, who should give his whole time to the work of organizing societies, attending conventions, perhaps holding institutes, and otherwise promoting the Young People's work, was seriously discussed. While

there was some diversity of opinion, the sentiment of the proposition had the support of a considerable majority. The question as to the right of the convention to elect such an officer brought a pause to the action which then resolved itself into instructions to the executive Council to present the issue to the General Conference, with the request as from the convention, that if they deemed the Young People's organization competent to constitute such an office and elect such an officer to fill it, they authorize the Union to do so, and if they regarded it as the sole prerogative of the General Conference, that this body constitute such an office and elect a competent man to fill it. The sentiment was that his support should come from the young people themselves.

The reasons presented for wishing the employment of such an officer, among others, were such as these: The large marginal territory still unorganized as shown above; the certainty of better unification of the work, but especially the hope, if not certainty, of giving it greater efficiency, creating and maintaining enthusiasm in the Young People's work all over the Church. It is pointed out that the present energy and efficiency and enthusiasm in the missionary and church-erection work of the Church are largely due to the work of the secretaries operating in these fields. The world-wide spread and enthusiasm of the Christian Endeavor movement is largely owing to the incessant traveling and untrammeled labors of Dr. Francis E. Clark and J. Willis Baer. Respectfully submitted,

H. H. Fout. J. P. Landis.
M. R. Drury. C. W. Brewbaker.
W. A. Dickson. H. F. Shupe.
D. E. Donly. J. A. Eby.
I. B. Haak.

On motion it was referred to Committee on Young People's Christian Union.

Rev. C. E. Farney. If the Chair pleases, I move we adjourn.

The Presiding Bishop. Are there any announcements? Rev. J. Showers will be added to the Committee on Missionary Interests.

The motion to adjourn prevailed. The benediction was pronounced by Rev. J. R. King, of West Africa.

FOURTH DAY—MORNING SESSION.

Monday, May 13, 1901.

The General Conference assembled at the designated time and place, and was called to order by Bishop N. Castle, who occupied the chair.

Rev. F. H. Neff, of the Oregon Conference, had charge of the morning devotions. During the devotional services Rev. J. W. Howe, at the request of Bishop Castle, sang, "Lead Me On."

THE PRESIDING BISHOP. Brethren, before the secretary calls the roll, I desire to say that I think the influence of the Sabbath services still lingers with us. You all seem happy this morning, and I believe you are. I hope this good atmosphere may continue with you all through all the sessions of this Conference, and with you until you reach the bright skies of the heavenly home.

The secretary began the roll-call.

BISHOP KEPHART. I move that the present calling of the roll be discontinued, and that the roll of the conferences be called.

It was agreed to.

THE PRESIDING BISHOP. Call the roll of conferences, and if there are any petitions you will present them.

REV. GEO. MILLER, of Des Moines Conference. I have a special memorial which I wish to have go to a special committee, but I do not think they have announced it here, a Committee on Preachers' Aid and General Church Pension Bureau. I have also a resolution that I would offer in connection with this:

Believing, as we do, that the time has fully come when this Conference should take steps looking toward the providing of a suitable fund with which to honorably retire and pension her worn-out and disabled ministers; therefore, be it

Resolved, That there be appointed a special Committee on Preachers' Aid and General Church Pension Bureau. Signed,

GEORGE MILLER.
W. F. CRONK.

On motion, it was referred to Committee No. 15, on itinerancy.

REV. A. C. WILMORE, of the White River Conference, also presented a paper upon the same subject.

REV. W. F. CRONK, of Des Moines Conference. I have a paper on "Deaconesses" that I would like to have referred to Committee No. 14, and also one for Committee No. 5, on Moral Reform, and also one to be referred to Committee No. 14, and another one to Committee No. 17, on Conference Representation, and then I have a petition on "The Church Manual." I do not know just what committee it should go to.

THE PRESIDING BISHOP. Committee on Formulas, No. 20. These will be referred to the appropriate committees.

REV. E. W. CURTIS, of Des Moines Conference. I have a petition to the General Conference which should go, as I understand it, to Committee No. 17, and another to Committee No. 18.

REV. J. T. HOBSON, of Southern Indiana. I have a petition signed by delegates from our conference on a subject which I wish referred to Committee on Ministry of the Church.

REV. W. H. WASHINGER, of Pennsylvania Conference. I have a paper which I wish referred to Committee No. 17, on Government of the Church.

THE PRESIDING BISHOP. We have drifted into this a little unceremoniously, and we will hear the reading of the journal of Saturday's proceedings.

Secretary Snyder read the minutes of Saturday's sessions.

THE PRESIDING BISHOP. You have heard the reading of Saturday's minutes. Are there any corrections to be made? If not, they will stand approved as read. Anything of a miscellaneous character to present?

REV. L. W. STAHL. There was a paper referred to the Committee on Boundaries. It came into our possession, and the Committee on Boundaries was divided somewhat to know what to do with the paper, whether it was our paper or whether it should go to the Committee on Superintendency. If the Committee on Boundaries has jurisdiction over the bounding of the Bishops' districts, then the paper is doubtless ours. If it referred to the Committee on Superintendency, then the paper does not belong to the Boundary Committee; and we do not understand whether, or are at a loss to know whether, we have anything to do with the bounding of the Bishops' districts or not, and we ask for that information this morning. Four years ago the Boundary Committee reported the boundaries of the Bishops' districts.

THE PRESIDING BISHOP. Yes; I think it will be so this time. It will be so understood.

REV. A. P. FUNKHOUSER. In order that it may be settled, I move that the question be referred to the Committee on Superintendency; they have that section of the Discipline in hand which they did not have four years ago.

The motion prevailed, and it was referred to the Committee on Superintendency.

A PILGRIMAGE TO THE KEMP HOME.

Rev. A. Orr. I would ask permission to read a resolution.

In view of the fact that the sessions of this General Conference are held on historic ground, around which gathers many tender and sacred memories in connection with our Church fathers and their heroic efforts to establish the kingdom of Christ; therefore,

Resolved, That we ask the Committee on Devotion to arrange for a great mass-meeting to be held at the Kemp homestead at some suitable hour next Sabbath afternoon. Signed,

A. Orr.
A. J. Wagner.

Rev. A. P. Funkhouser. Unless the brother knows how we are to get there, and knows something of the difficulty of securing transportation there and how to overcome it, I fear when next Sabbath afternoon comes we shall not be there. I am ready to vote for it so far as sentiment is concerned, and so far as that trip is concerned would like to be in it, but you have a Committee on Pilgrimage to the Kemp Home, and that committee ought first to make its report.

Rev. W. E. Schell. I move to amend the resolution by substituting "this Monday afternoon" for "next Sunday afternoon," and I so move because there is going to be an excursion to that place this afternoon, as already provided for, and as will be stated by the committee later.

Rev. J. R. Chambers. I wish to say that the Committee on Memorials is ready to report. We have made arrangements for the memorial services this afternoon at three o'clock. We first made arrangement for Saturday afternoon at three o'clock, but would like to have it this afternoon because of the presence of the ladies of the Woman's Missionary Association. They will not be here next Saturday, and our martyred missionaries are included in the report of the committee. We came here to transact General Conference business, and not to make excursions every place. [Applause.]

The Presiding Bishop. By the indulgence of the Conference I desire an opportunity to make a few remarks. First, I want to say that at the last session of the East Pennsylvania Conference I was

presented, by Rev. J. G. Smoker, with this gavel, and I simply name it to say that it was made out of an old hickory that grew and fell between the Washington mansion and the Potomac River, and so I prize it very highly because of its historic character. Further, I am quite sure that we have all come to a place where we ought to halt a little for careful thought. On Saturday you will remember there were quite large provisions made for excursions to one place and another, among them one to the Kemp home. Now, if you will allow this opportunity, I will say that, in the first place, we are surely here for business [Voices, Amen, Amen.] and we have one excursion planned that we certainly are all in accord with, and that is to Baltimore on Tuesday. Beyond that, I think we should be very deliberate as to whether we shall conduct any or many more. You are aware that the time of this General Conference is taken up, beyond that of any other, with these special centennial services, and if we are not careful, we shall drift through the coming week—this present week—when almost all the business of this Conference should be done, with but little of it done. When the beginning of the coming week is here, you will be a very restless body, and you will have to be going home, and the work of this General Conference, not being done, what remains of it to be done will be done by a few possibly, and may not be wisely done. Now, I would say, brethren, while I would not advise against your pleasure, let us do this business first [Voices, Amen, Amen] and after that we will have the liberty to go here, there, and yonder as each one may feel that he can afford to do. We are not a convention. This is not a convention. This is a General Conference of the Church of the United Brethren in Christ. It is a legislative body, and you have behind you constituents, and they are interested in knowing that you do this work well. Brethren, let us consecrate our best energy and our best thought to the doing of this work. [Voices, Amen, Amen.]

Rev. C. T. Stearn. I move that, except the excursion to Baltimore to-morrow, that there be no excursions arranged for until after next Monday, this day one week.

Seconded.

Rev. A. P. Funkhouser. Mr. Chairman, this Conference was brought to Frederick City, as I understand it, for the special reason that Frederick City is near the birthplace of the Church, so far as organized effort is concerned. One of the great features that was used

to induce us to agree to come here was the Centennial Pilgrimage—the pilgrimage not only to the grave and church of Otterbein, but to that historic old house near here, where those fourteen earnest, honest, good-natured Germans met one hundred years ago and organized the first annual conference. The sentiment, which is shared not alone by the brother who offered that resolution a moment ago obtains in this Conference that we ought at least in our pilgrimage go to the Kemp home, and have there some religious services. Go to that spot in a body, where the fourteen men one hundred years ago rode out on horseback and resolved to build up the Church for God in the wilderness. Now we as a great company, gathered as delegates and representatives of a greater body from all over this Union, should go there and have a similar service or a short service. [Applause.] If you will permit, I will take the liberty right now to make a report for that committee.

The Presiding Bishop. We have this motion before us.

Rev. A. P. Funkhouser. It can come in at this time just as well. You can vote intelligently on this motion. We were disappointed on Saturday. Maybe it was a good thing. The Lord sent a heavy shower of rain, and we kept out of it by not going. It was a disappointment, not because of the shower, but because sufficient arrangements had not been made to conduct the body there. I have the pleasure of saying now that the leading business men of this city have been interested, and arrangements are completed for this whole body to be taken out there this afternoon at four o'clock, after the regular hours of business, and I hope it will be the pleasure of the Conference to agree to adjourn at that time and meet in front of this opera house, where vehicles, band-wagons, surries, and, it may be, hay-wagons, will be in readiness to take us all out where we can be together and share in the services of sentiment and religion.

The Presiding Bishop. We will go as nearly as we can in the old-time way. Now, I would suggest that if Brother Stearn will accept this as an amendment and include this as one of the excursions, I think we will get through with it nicely.

Rev. C. T. Stearn. I am heartily in sympathy with Brother Funkhouser's suggestion that the Conference go to this place and hold some service there, but I am not at all in sympathy with the time. The people here in this country have a kind of an off-day after dinner on Saturday, and Monday is the busiest day they have. If

we will have it on Saturday, it will bring a great gathering of all our people from the country round. If we are going to have it at all, why can't we have it on Saturday afternoon? These arrangements could all be rearranged, and Saturday afternoon is when we ought to have it. A large gathering, not only of people of the Conference, but of people who are interested and would like to be there.

THE PRESIDING BISHOP. Do you wish to so amend your motion?

REV. C. T. STEARN. I would so amend.

REV. A. P. FUNKHOUSER. The arrangements have been made for this afternoon. Vehicles have been provided, and I hope you will go this afternoon.

THE PRESIDING BISHOP. Will you accept of this?

REV. C. T. STEARN. No, sir.

REV. W. E. SCHELL. I rise to a point of order, Mr. Chairman.

THE PRESIDING BISHOP. What is your point of order?

REV. W. E. SCHELL. My point of order is that it is out of order on the grounds that the Conference has provided excursions to Washington, Gettysburg, and Baltimore. Now this motion says that we cannot have any excursions but to Baltimore.

THE PRESIDING BISHOP. This simply relates to the time. The motion of Brother Stearn is before you, which shuts out all excursions except this one for this week.

MR. MATT. EDMONDS. I move that the motion be laid on the table.

The motion was laid on the table.

MR. MATT. EDMONDS. I move we agree on Dr. Funkhouser's report.

The motion prevailed.

REV. B. W. BOWMAN. It will doubtless be the pleasure of the Conference to determine, some time during this week, the place of its next meeting. Considerable interest is already being manifested in this matter by persons who have places to present for our next meeting, and I move you, therefore, that a committee be appointed to which this matter be referred to report where, in their judgment, the next General Conference shall be held.

The motion was seconded and agreed to.

REV. A. P. FUNKHOUSER, of the committee to confer with the Associated Press, reported that full reports of the proceedings were being sent through that agency.

REV. J. HILL, of Erie Conference. We have a request from the

quarterly conference of Bradford church relative to the change of Discipline, and a paper relating to change of the Board of Trustees; also as to the lay delegates to annual conference, which I wish referred to the appropriate committees.

THE PRESIDING BISHOP. They are referred.

REV. J. R. CHAMBERS. The Committee on Memoirs is ready to report. We would like to report so that those who are interested would have a little time for preparation.

THE PRESIDING BISHOP. What is your pleasure? Will you have the report of the Committee on Memoirs?

VOICES. Hear hear.

REPORT OF THE COMMITTEE ON MEMOIRS.

REV. A. A. CHAPMAN, the secretary of the Committee on Memoirs, read the report:

Your Committee on Memoirs would submit the following report:

That, whereas, God in his infinite goodness and wisdom has called from our ranks of toil to their respective rewards in the illimitable bliss of heaven our colaborers, Bishop Jonathan Weaver, D. D., Ex-Bishop Daniel Shuck, Rev. E. Lorenz, Rev. John Peters, Rev. C. A. Burtner, Rev. George Sickafoose, Rev. Joseph Bays, Rev. J. S. Tedrow, Professor McClellan, Rev. I. N. Cain, Mrs. Mary M. Cain, Dr. Mary C. Archer, Dr. Marietta Hatfield, Miss Ella Schenck, Rev. L. A. McGrew, Mrs. Clara B. McGrew, and Rev. Joseph Caulker, we therefore recommend that memorial services in sacred honor of them be held on Monday, May 13, 1901, at the hour of 3:00 P. M.

We further recommend the following program:

Bishop E. B. Kephart, D. D., LL. D., master of ceremonies.

1. Singing.
2. Scripture reading by Rev. A. Orr, D. D., Ph. D.
3. Prayer by Rev. J. Showers.
4. Address in memoriam of Bishop J. Weaver and Ex-Bishop Daniel Shuck, by Rev. D. W. Sprinkle, D. D.
5. Address, Rev. D. R. Miller, D. D.
6. Address in remembrance of Rev. E. Lorenz, Rev. John Peters, Rev. C. A. Burtner, Professor McClelland, Rev. George Sickafoose, Rev. Joseph Bays, Rev. J. S. Tedrow, and Rev. Jos. Caulker, by President L. Bookwalter.
7. Address, Bishop J. W. Hott, D. D.
8. Address in sweet memoriam of our martyred missionaries, whose remains sleep on the dark continent of Africa, to-wit: Rev. I. N. Cain, Mrs. Mary M. Cain, Rev. L. A. McGrew, Mrs. Clara Mc-

Grew, Dr. Mary C. Archer, Dr. Marietta Hatfield, and Miss Ella Schenck, by Rev. J. R. King.

9. Professor Ruebush, of Dayton, Va., director of music.

Respectfully submitted,

J. R. CHAMBERS. J. H. RICHARDS.
MILLARD F. SNYDER. JOHN M. BONEBRAKE.
G. W. SICKAFOOSE. A. A. CHAPMAN, *Secretary.*

REV. L. W. STAHL. I move the adoption of the report.

BISHOP HOTT. Why not, brethren, have it on next Lord's Day afternoon—on Sabbath afternoon? I do not move it! I just suggest it.

The report, after discussion, was so amended and adopted.

BISHOP KEPHART. The report of your Centennial Committee is now ready. Will you hear it?

THE PRESIDING BISHOP. Will you hear the report of the Centennial Committee?

VOICES. Hear, hear.

REPORT OF THE CENTENNIAL PILGRIMAGE COMMITTEE.

REV. J. L. GRIMM, secretary of the Centennial Committee, read the report, as follows:

We, your Centennial Pilgrimage Committee, beg to submit that we met in Frederick, Maryland, November 9, 1897, and organized by electing Bishop E. B. Kephart chairman and Rev. J. L. Grimm secretary. The Hon. A. R. Yeakel, mayor of the city of Frederick, and Mr. J. D. Baker, president of the Business Men's Club, appeared before the committee and gave satisfactory assurances of their readiness to coöperate with the committee in arranging for the successful entertainment of the General Conference and centennial celebration.

An Executive Committee was chosen consisting of Cyrus F. Flook, chairman, Rev. J. L. Grimm, secretary. The Executive Committee was authorized to secure the incorporation of the committee of fifteen, which was duly prepared by Attorney Reno S. Harp, acknowledged, and entered upon the records of Frederick County, Maryland, November 14, 1898. The name of the incorporation is "The United Brethren Pilgrimage Association." Object, celebration of the one hundredth anniversary of the General Conference of the United Brethren in Christ. The Executive Committee of this incorporation is Bishop E. B. Kephart, chairman; Rev. J. L. Grimm, secretary; Rev. C. W. Stinespring, treasurer; Cyrus F. Flook, transportation agent; Reno S. Harp, attorney. The Executive Committee held

meetings March 9, 1899, and August 1, 1899. Rev. L. O. Burtner, presiding elder of Maryland Conference, was added to the Executive Committee.

The committee of fifteen held a second meeting in the Historical Society Rooms of the United Brethren Publishing House, Dayton, Ohio, May 9, 1900, where a sub-committee of five, ordered by the General Conference, was appointed, consisting of Rev. J. L. Grimm, chairman; Rev. J. E. Fout, secretary; Rev. W. R. Funk, Rev. C. W. Stinespring, and Rev. D. W. Sprinkle. The sub-committee, which met the same day at 2:00 P. M., in the Agent's office of the Publishing House, elected as a Committee on Provisional General Conference Program and Souvenir, Rev. G. M. Mathews, chairman; Rev. C. I. B. Brane, Rev. M. R. Drury, Rev. G. P. Hott, and Rev. T. C. Carter.

The sub-committee held a second meeting in the Publishing House at Dayton, Ohio, January 2, 1901, and ordered that the centennial celebration in connection with the General Conference should run from May 10 to 15, and that transportation and provisional program should be arranged accordingly. Dr. Funk and Dr. Bell were added to the Souvenir Committee. Dr. Mathews, chairman, submitted an outline of program which was approved. The committee accepted the fare of one and one-third rate for the General Conference and the single fare for the round trip for the centennial celebration, appointing Rev. W. R. Funk, Rev. J. L. Grimm, and Rev. C. W. Stinespring to assist in any other effort to secure from the Eastern Trunk Line Association an extension of limit of the one fare rate for the celebration, and the secretary of the general committee was authorized to make announcements through the *Telescope* as soon as satisfactory limitations were secured.

The limit secured was from May 8 to 15 going, and good returning leaving Frederick, May 17.

At the request of the Executive Committee of the Pilgrimage Association, annual conference sub-committees were appointed to coöperate in their localities in furthering the pilgrimage movement throughout the denomination.

The Pilgrimage Association has secured from the Business Men's Association of Frederick a donation of $200 to assist in defraying the expenses of the Association in arranging for the centennial celebration. The authorities of Frederick City have granted the free use of the Opera House for the General Conference sessions.

The sub-committee of five agreed, in session held in the United Brethren Publishing House, May 9, 1900, that the souvenir program be issued by the United Brethren Publishing House, and that the retail price be $1, and that the local church at Frederick, Maryland, be allowed to sell the same during the session of General Conference and centennial celebration, and that they be allowed a commission on their sales of thirty-three and one-third per cent.

At a meeting held in Frederick, Maryland, May 11, at 6:30 P. M., the doings of the several sub-committees of the general committee were submitted and approved, and the foregoing report agreed to, and the following recommendations tendered:

We recommend that the centennial souvenir be recognized by the General Conference as its official souvenir and centennial program.

That the expenses incurred by the committee in the performance of their duties, above the amount distributed by the Business Men's Association, of Frederick, Maryland, be paid by the General Conference.

E. B. KEPHART, *Chairman*,
J. L. GRIMM, *Secretary*,
J. C. KNIPP,
J. E. FOUT,
C. W. STINESPRING,
CYRUS F. FLOOK,
M. R. DRURY,
T. C. CARTER,
W. R. FUNK,
A. H. RICE,
T. J. HARBAUGH,
G. SICKAFOOSE,
G. P. HOTT,
D. W. SPRINKLE,
G. M. MATHEWS,
Committee.

REV. G. W. SHERRICK. I would like to suggest, and move if necessary, that this report be recommitted with instructions that they incorporate a financial statement in their report. If it is a matter of general consent I would be glad to have it go back to the committee.

THE PRESIDING BISHOP. Are you all agreed, without special action, that this report be recommitted?

VOICES. Agreed, agreed.

REV. J. W. HOWE. I have with me to-day my old friend and co-laborer, Dr. Statton, formerly a member of Virginia Conference, who traveled and preached in this territory fifty-four years ago. I would like to introduce him to the Conference, and have him invited to a seat within the bar and to hear some remarks from him.

THE PRESIDING BISHOP. Are you all agreed?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Brethren, this is Dr. George Statton, who lives in Colorado. My first recollection of meeting Brother Statton was at the General Conference at Lebanon, Pa., in 1869. If he desires a word we will hear. [Applause.]

REV. GEO. STATTON. Yes; it is true. I preached in this territory fifty-four years ago. Brother W. R. Coursey, of precious memory,—many of these older brethren remember him,—also traveled and preached upon this field, which comprised the Middletown Valley,

Eiler's Valley, Harbaugh's Valley, Mechanicstown, and all the country around Littlestown, Manchester, and Middleport in Carroll County, Maryland. He had twenty-five appointments every four weeks. The next year I was sent to the Parkersburg Conference. The Rev. John Haney, still living in Minnesota, and now the oldest preacher in this Church, joined the Virginia Conference seventy years ago. He and myself preached all over the territory of Parkersburg Conference, preaching every day during the year. His circuit was two hundred miles around, and mine was one hundred and seventy miles. Every four weeks we had a place of meeting, and had a good time together—a real jollification time. I want to say, my dear brethren, that I came a long distance to see your faces and to shake your hands. I have no mission here particularly, only that I wanted to come once more and meet with the brethren of the General Conference of our Church. I cannot tell you how happy I have been ever since I have been here. [Voices, Good, good.] I have been so happy that I could hardly sleep at night. Often I lay awake until three o'clock in the morning thinking about those good old times, now revived by these associations. I awaken my wife, and begin to talk about these good times that we are having. When I go back to my western home I will go back carrying precious memories concerning the happy times that we have spent together during this week at the General Conference. I thank you, gentlemen. [Great applause.]

Rev. L. W. Stahl. I move you that Professor G. A. Funkhouser, senior professor of the Union Biblical Seminary, President T. J. Sanders of Otterbein University, President H. U. Roop of Lebanon Valley College, and all other heads or members of the faculties of our institutions of learning present, be invited to a seat within the bar.

The motion was seconded and agreed to.

The Presiding Bishop. The committee on place of holding the next session of the General Conference will consist of Rev. B. W. Bowman, Senator Matt. Edmonds, Mr. John Thomas, Rev. W. O. Siffert, Rev. W. M. Bell, Rev. A. P. Funkhouser, Rev. T. J. Harbaugh, and Rev. W. E. Schell Shall we now hear the report of the Young People's Christian Union? Is the Secretary ready to report?

REPORT OF THE CORRESPONDING SECRETARY OF THE YOUNG PEOPLE'S CHRISTIAN UNION.

Rev. C. W. Brewbaker, of Canton, Ohio, Corresponding Secretary of the Y. P. C. U., read his report:

To the General Conference:

Eleven years ago the Young People's work of the United Brethren in Christ took a definite form under the name of "Young People's Christian Union." Since then there has been a constant and healthful growth, until now this department of the Church is recognized as a strong factor in the spread of Christ's kingdom and in the development of denominational and church life. It also receives friendly recognition from other Young People's organizations, especially the Y. P. S. C. E., of which many of our societies are representatives.

The field is just opening for more aggressive and efficient work in the way of organization and in training in the various departments of the work. Four years ago (1897) the secretary reported 1,850 societies, with a membership of 73,600. To-day there are 1,689 Senior societies, with a membership of 62,918, and 446 Junior and Intermediate societies with 16,657 members, making a total of 2,135 societies and a membership of 79,575, showing an increase of 285 societies and 5,975 members. I find from the Year-Book that there are 4,229 organized churches in the denomination, thus leaving 2,540 without Senior societies and 3,783 without Junior societies, which plainly indicates the great work yet to be done.

The Value of the Movement.

Of the great army of young people and children in the Church, the 79,575 enlisted in the Young People's work have a decided advantage that the others do not, for they are in touch with the greatest movement of the age, which has already encircled the globe. By looking at the aim of its various departments a better and more intelligent understanding of its mission can be had, and a greater love and zeal for the work will be the result.

I. *Department of Organization.*

Under this head we have the local, branch, and general work.

1. The local work refers to the individual societies, which are Junior, Intermediate, and Senior societies, which receive their names from the respective ages of those who compose the membership. Frequently the Juniors are placed last on the list, but I have reversed the order. The child comes before the young man or young woman; the children must be saved before we can have a saved young people. While the Juniors and Intermediates are in the minority, yet I am glad to state that this work is in marked advance of four years ago.

In this work the children are taught to accept Christ and to unite with the Church before they become contaminated with sin, so that they can become consecrated and efficient workers. "Train up a child in the way he should go, and when he is old he will not depart from it," as well as the teachings of Christ on the sacredness and divinity of childhood, are emphasized. I am glad the day is almost past when people cry out against child religion.

In the Senior societies we have those who have grown to manhood and womanhood. (1) Active members, those who are professed followers of Christ and members of the Church, who sign a pledge promising loyalty to God and the Church and the society, thus developing a strong Christian character in active service. (2) Associate members, those who do not belong to church or profess to be Christians, but who pledge themselves to help the society and Church along the best they can. It is the aim of active members to win them to Christ and into Church membership.

2. Branch work. Under this head we have each conference organizing itself into what is termed a Branch union, composed of all the local societies in the conference, which holds a convention at least once a year, composed of delegates from each society, for the purpose of mutual helpfulness and reorganization. A number of the large conferences have their work divided into districts, thus enabling them to have district conventions aside from their annual gatherings, which prove to be very helpful. At present there are forty-six branch unions, including Germany and Africa, both of which are doing good work. Kentucky and West Tennessee are the only ones not represented.

3. The general Union is a union of all the branches and local societies throughout the Church, which meets biennially in convention, having representatives from the various branches, to hear reports, exchange views, devise new plans and methods of work, and elect officers who have general supervision of the work. The officers are: President, four vice-presidents (one from each Bishop's district), recording secretary, corresponding secretary, treasurer, Junior superintendent, and an Executive Council of seven members, three of whom are elected by the general Union and four by the General Conference. A wide range is given to the branch and local workers. No fees are exacted of individual members, but each local is required to pay one dollar as annual dues, seventy-five cents of which goes to the general work and twenty-five cents to the branch work. Already six biennial conventions have been held, with great success. The last one was held last June at Lebanon, Pa.

II. *Departments of Work.*

Several departments have been inaugurated for organized, systematic work. Over these departments are placed superintendents who are appointed by the Executive Committee of the Executive

Council, who, in their respective spheres, advise and stimulate to action.

1. In Bible study, the object being to get the young people to study the Bible more systematically and prayerfully, and thus equip them for effective work in soul-saving. This work is advancing, and the Bible is becoming more and more the armor of the youth. Frequently helpful articles are written in the *Watchword,* with suggestive outlines for study.

2. In Christian stewardship the work is advancing. Thousands of tracts on the subject have been circulated throughout the Church. The matter has been emphasized in the Young People's meetings, by our pastors from the pulpits, and through the columns of our Church papers, until the contributions of the Church have increased to a marked degree, and many have enrolled in the Tenth Legion, or as tithers, thus giving one-tenth of their income to God's cause. Eight hundred and sixty-six have their names on the list, not counting the many who have not reported.

3. Missions. This work has gained rapidly during the last quadrennium. The young people and children are getting on fire with the spirit of missions. Our convention programs, local gatherings, and literature all emphasize this great and glorious work. Already some societies and branches are supporting native workers, and helping to send missionaries, and educating others. The "Student Missionary Campaign" of our Church is doing much in helping to create interest and action among our young people in this department of church work.

I have given a brief sketch of what is being done in the various departments of the Y. P. C. U., which undoubtedly leads to a hopeful conclusion as to the future of our Church in a strong body of trained and efficient workers for the Master. I desire to mention, in addition to what has already been said, some of the subjects and phases of work that are emphasized in all of our societies and conventions.

1. Deepening of the spiritual life. The weekly prayer or devotional meetings, in which a suitable topic is considered throughout the Church, giving each member an opportunity to speak, pray, or read from the Word of God, not only enlists a great army of leaders, but trains each one for future work in the Church. The need of daily communion with God through his Word is emphasized. Already many have enlisted as comrades of the Quiet Hour, who set apart a certain period of each day for talking with him, thus developing a strong spiritual life.

2. The social side of life is not lost sight of. The frequent coming together of the young people in their various religious and business meetings, besides frequent Christian socials and wholesome entertainments, have added much in the way of surrounding them with a pure social atmosphere, and thus giving to them higher ideals of life and shielding them from evil temptations and associates.

3. Good reading. Every year a reading course is mapped out by the Executive committee. Since the beginning of this movement, seven years ago, many have enrolled in the course, and a goodly number have received certificates and credit for work done, some having completed six years' work. Besides the reading course, it is our aim to secure as large a circulation of the *Watchword* as possible, and through its columns furnish good reading and helpful information in every line of Young People's work. The circulation of the *Watchword* has reached 21,000, which is an increase of 15,000 over four years ago.

4. Good citizenship. This subject and work is emphasized in order to teach the young people that they are not only Christians, but citizens, that they have duties which they owe to matters of society and state as well as to the Church, and that they shall utter no uncertain sound against existing social and economic evils; in fact, the Young People's work touches almost every phase of human life. It is deeply spiritual, humanitarian, fraternal, churchly, and reasonable in its requirements.

Finances.

There is no way to reckon the entire sum raised in various ways by the different societies and Branches during the quadrennium, as each local and branch does largely as it wishes in this respect, the work of the general Union being suggestive rather than binding along this line. Without doubt, were we able to ascertain what has been done in the way of finances, we would find the amount very gratifying indeed.

The treasurer reports the following for the quadrennium: Dues, $1,734.85; Los Angeles, $1,091.28; Weaver Memorial, $611.80. Total, $3,437.93.

The Outlook.

The work of the Y. P. C. U. has not yet reached its zenith; in fact, it has only rightly begun. Many of the pastors, as well as people, need to be awakened to a sense of the greatness of this department of church work and the need of a more vigorous effort in organizing our young people for training and future usefulness. The great number of churches yet without a society show the vastness of the field and the need of more life in this work.

The *Watchword* should be made better each year, which can be done by increased circulation and the hearty coöperation of every loyal United Brethren. This paper means much to our young people.

We trust that the General Conference will continue its unanimous approval of the plans, methods, and work of the Young People's Christian Union, and give such counsel as may help advance the work more rapidly.

We also ask the prayers and hearty coöperation of the entire Church for God's continued guidance and help in this great work.

Respectfully submitted,

CHARLES W. BREWBAKER, *Corresponding Secretary.*

On motion of Rev. W. H. Washinger, this report was referred to Committee No. 19 on Young People's Christian Union.

MR. W. H. ULRICH, of East Pennsylvania. I would like to ask this question. We have had a number of these treasurer's reports. Have they been audited?

THE PRESIDING BISHOP. I think they were, possibly before they came here.

MR. W. H. ULRICH. I have no objection to the report, but it seems to me there ought to be something in the report as to whether they were audited or not, and by whom they were audited.

THE PRESIDING BISHOP. Will it be your pleasure to hear the report of the General Board of Trustees? There seems to be a necessity to have it this afternoon. Will you hear?

VOICES. Hear, hear.

DR. D. R. MILLER, of Sandusky Conference, read the third quadrennial report of the Church Trustees:

REPORT OF BOARD OF CHURCH TRUSTEES

To the General Conference in Session.

BRETHREN: In conformity with custom, and in obedience to law, we submit the following

REPORT.

On call, the members-elect for the Board convened in Music Hall, of Western College, Toledo, Iowa, May 24, 1897, and organized by electing D. R. Miller, president; W. McKee, secretary; and W. J. Shuey, treasurer.

At a subsequent meeting an

EXECUTIVE COMMITTEE,

consisting of W. J. Shuey, W. McKee, J. P. Landis, Hon. S. E. Kemp, and D. R. Miller, was elected.

Regular annual sessions of the Board were held in the Publishing House, in Dayton, Ohio, during the quadrennium; also, three called special sessions, jointly with the Agent and

local committee of the Publishing House, for the consideration of some important questions pertaining to litigations.

There came to our notice during the quadrennium

SOME ITEMS OF FINANCIAL INTEREST,

which called for official recognition and action on our part. Some, too, which provided for legacies which, without the incorporate existence and action of this Board, could not have been made available. Some were evidently intended for local, others for general interests of the Church. Those to which our attention has been called, and which have received official recognition and action, were:

1. That of the will of one Lawrence Lineberger, of the State of Wisconsin, which devised five hundred dollars to "The United Brethren Church." We were notified of the existence of this will by some brethren of the Wisconsin Conference, who asked our aid in the presentation and collection of our claim. Pleadings in our incorporate name were made, and a decree in our favor obtained. The $500 was paid to our authorized attorney, Rev. A. A. Hood. Subsequently the Wisconsin Conference, in session, claimed that because the legator resided in the bounds of said conference, it must be inferred that he intended to give this amount to the Church in its bounds. This claim we refused to allow. We, however, allowed the said conference one-half of the net amount obtained in consideration of the interest taken and aid rendered in the presentation of the claim in the courts by several members thereof. We also subsequently appropriated to the said Wisconsin Conference one hundred dollars additional to aid in the prosecution of another bequest claim within its bounds, in which a much larger sum is involved, and in which the entire Church is interested.

2. A bequest of George Neville, of Industry, Pa., in the Allegheny Conference, which provided that the amount obtained from the sale of certain real estate should be paid by his executor to "The Church known as the United Brethren in Christ." The aggregate amount obtained by the executor from the sale of this real estate was $1,145. From reliable testimony before us we were fully convinced that the intention of the testator was to give this to the local church of the United

Brethren in Christ at Industry, Pa. We, therefore, assigned all interest thereon to said local church, and executed an order in favor of the trustees thereof for the same.

3. Legacies by Mrs. L. A. Huffman, of Columbus Grove, Ohio, in the Sandusky Conference. This will provides that, after the payment of certain other legacies by the executor, that all remaining of said estate (which will aggregate several thousands of dollars) shall be paid by the executor to "The Trustees of the United Brethren in Christ, authorized by the General Conference of said Church, in trust." That the aggregate thus remaining shall by said "Church Trustees" be divided into six equal parts and paid to the several Boards, societies, and institutions of the said Church of the United Brethren in Christ, as follows:

(1) To the Board of Education, to aid young men in preparing for the Christian ministry, two parts.

(2) To Union Biblical Seminary Endowment Fund, one part.

(3) To the Woman's Missionary Association, one part.

(4) To the Church-Erection Society, one part.

(5) To Otterbein University, one part.

The final settlement of this estate, we are assured, will be filed with the proper civil tribunal in the very near future, and an order issued for the distribution of the funds according to the several provisions of the will.

RECEIPTS AND EXPENDITURES.

Receipts.

From A. A. Hood, on bequest of L. Lineberger	$250 00

Expenditures.

Special appropriation to the Wisconsin Conference ..	$100 00
Balance in treasury	$150 00

A QUESTION OF NAME.

During the quadrennium we have been confronted with the fact that, notwithstanding the many decisions of State courts, and the emphatic confirmation of these decisions by the Federal courts, that they are not the original and true Church of the United Brethren in Christ,

OUR RADICAL BRETHREN,

who went out from us in 1889, persist in advertising themselves as the Church of the United Brethren in Christ, and, without discrimination, transact their commercial business, and, through their periodicals, call for contributions for the support of missions, educational, and other church interests under our name, which is misleading to the innocent and confusing and deceptive to business and commercial firms. Repeatedly these questions have been submitted to us, "Why do these brethren continue to adhere to this impropriety?" and, "Is there not a way of relief from this imposition? If so, why are they not estopped?"

In the reasonable hope that these brethren would recognize the propriety and utility of refraining by at least adopting some discriminating prefix or suffix, we have remained silent to the present. We think, however, that further forbearance will cease to be a virtue, and, after due deliberation and counsel, submit for your consideration and approval the following recommendations:

1. That this General Conference, through its Board of Bishops, respectfully request the General Conference of the Radical Church, now in session in Chambersburg, Pa., to provide the needful discrimination, and, by return answer, assure us that they will do so.

2. That if, in due time, no satisfactory answer be received, the matter be referred to a special committee of seven, consisting of the Board of Bishops and three other persons named by them, who shall further consider the same and make such recommendations to this conference as, in their judgment, will, on the most friendly and legitimate terms secure the needful discrimination.

Respectfully submitted,

D. R. Miller, Pres.	N. Castle,
J. P. Landis, Sec.	J. A. Shauck,
E. B. Kephart,	G. M. Mathews,
W. J. Shuey,	T. J. Sanders,
S. E. Kemp,	J. S. Mills,
W. McKee,	W. H. Jack.

The reading of the report was followed with applause.

Rev. W. E. Schell. I move the adoption of the report.

The Presiding Bishop. This ought to go to the Committee on Revision. A portion seems to require special action. What is your pleasure, Dr. Miller?

Rev. D. R. Miller. It was thought by the board when in session, in order to facilitate business, that if the recommendation was favorably considered by the body it might be done by the motion of the body, and that would place it immediately into the hands of the Bishops to carry it out.

Rev. L. W. Stahl. Mr. Chairman, I move you that the rules be suspended and we proceed at once to take action on this report.

The motion was seconded and prevailed unanimously.

The Presiding Bishop. It is now before you. What is your pleasure?

Rev. Wm. Smith. I want especially to call attention to page four of this report concerning the Lineberger will, to the Wisconsin Conference. I was the pastor of the circuit upon which Mr. Lineberger lived, and one of the parties that was interested in the obtaining of this will. The report here says that subsequently the Wisconsin Conference, in session, claimed that, because the legator resided in the bounds of said conference, it must be inferred that he intended to give this amount to the Church in its bounds. Mr. Lineberger made a positive statement, just a few days before his death, to an Evangelical preacher, who testified to it in the Probate Court, that he gave the Wisconsin Conference $500. That statement was made in Court by the Evangelical preacher when this will was probated. By the law of our State our conference, not being incorporated at that time, we were not in position to receive a bequest, consequently we asked the brethern who were trustees of the incorporated Church for a copy of the incorporation of the Church, and under that act to receive this bequest. This bequest was positively intended for the Wisconsin Conference by Mr. Lineberger. He designated the Southern Wisconsin Conference. Of course there was no Southern Wisconsin Conference, but a West Wisconsin Conference. According to Mr. Lineberger's own statement, a few days before his death, and upon that statement, Mr. Chairman, we have always claimed the money.

The Presiding Bishop. I would suggest that if it becomes apparent that this matter will have to be canvassed before the Con-

ference that this go before the committee, and give the said conference what the committee recommends. If you cannot settle it at once, I would suggest that.

Rev. C. J. Burkert. I would move that the item touching the Lineberger will in this report be referred to a special committee.

The motion was seconded and agreed to.

The Presiding Bishop. Will you hear the report of the Board of Education, by Dr. Faust? Will you hear?

Voices. Hear, hear.

REPORT OF THE BOARD OF EDUCATION.

Dr. S. D. Faust, of Union Biblical Seminary, and Secretary of the Board of Education, read the report:

> In accord with the provisions of the Discipline, the Board of Education presents this seventh quadrennial report to the General Conference of the United Brethren in Christ.
>
> The General Conference of four years ago elected on the Board of Education E. B. Kephart, J. S. Mills, N. Castle, G. A. Funkhouser, T. J. Sanders, R. J. White, L. Bookwalter, T. C. Carter, G. M. Mathews, C. M. Brooke, W. J. Shuey, and J. P. Landis. All these persons have served during the quadrennium. The meeting for the organization of the Board was held in the Phillips Music Hall, Toledo, Iowa, May 24, 1897. Bishop E. B. Kephart was chosen president, George A. Funkhouser, treasurer, and S. D. Faust, corresponding secretary. All these have served in their respective offices during the quadrennium. The Executive Committee of the Board was made to consist of three persons, namely, George A. Funkhouser, G. M. Mathews, and T. J. Sanders. At a meeting of the committee, October 4, 1897, T. J. Sanders was elected chairman, and S. D. Faust, secretary of the committee. This committee was enlarged by the Board on May 2, 1898, by adding the names of W. J. Shuey, J. P. Landis, and S. D. Faust.
>
> Within the quadrennium, the Board has met at Toledo, Iowa, May 24, 1897, and at Dayton, Ohio, April 30, 1898, May 2, 1899, May 8, 1900, and May 6, 1901.

THE BENEFICIARY WORK.

The beneficiary fund is an important interest committed to the Board, and is intended to supplement the means of students preparing for special work in the Church. The statistics with reference to this fund are given below, and will show an increase, both as to loans and as to collections. But the importance of this interest has evidently, to some degree, been overlooked. The amount assessed to the several annual conferences by the Board is $4,345, ranging in amounts from $10 to $275 to a single conference. Few conferences, comparatively, have seen fit to assess to their several fields the full amount asked by the Board; and yet, upon this fund, more largely than would at first appear, depends the ultimate efficiency with which the entire work of the Church is carried forward. It is granted always that the divine element in the Church and in the individual holds the supreme place, but next to it is the human, in the form of a ministry born of heaven and with every noble power enlarged to the utmost possible. Such a ministry it is in the province of the beneficiary fund to help make in so far as school advantages can aid. To enlarge this fund and make it more widely efficient is a most urgent necessity, for, while the schools are open to all, not nearly all seeking the ministry are able to enter. The Church will do most to help answer her own prayers for enlargement and efficiency when she makes it possible for every suitable person looking toward the ministry to secure complete academical and theological training, and sees to it that he so does. Not so much the best men are required as is the best in every man upon whom God lays his hand. The fund has been increased during the term of four years by collections to the amount of $7,360.34.

[The treasurer reported receipts during the quadrennial term of $17,006.86, including special contributions of $100 from A. Anderson, Polo, Ill., $50 from John Dodds, of Dayton, Ohio, and $149 from Allegheny Conference. The expenditures for the period were $16,602.17, leaving a remainder of $404.69 on hand.]

REPORT OF THE TREASURER OF THE UNITED BRETHREN BOARD OF EDUCATION FOR THE QUADRENNIAL TERM ENDING APRIL 10, 1901.

Receipts.

To April 30, 1898—		
Balance on hand April 30, 1897	$827 62	
Conferences	1,448 44	
Beneficiaries	1,785 60	
To April 30, 1899—		
Conferences	$1,904 18	
Special from A. Anderson, Polo, Ill.	100 00	
Special from Allegheny Conference	149 00	
Interest	6 00	
Beneficiaries	1,736 75	
To April 30, 1900—		
Beneficiaries	$2,514 44	
Conferences	1,884 06	
Special from Brother Dodds	50 00	
To April 30, 1901—		
Conferences	$2,123 66	
Special donation	15 00	
Beneficiaries	2,462 11	
Total		$17,006 86

Expenditures.

To April 30, 1898—		
Beneficiaries in Seminary	$1,842 00	
Beneficiaries in colleges	1,871 00	
Traveling expenses of Board	73 29	
Traveling expenses of Executive Committee	2 50	
Salary and expenses of Corresponding Secretary	54 46	
Salary and expenses of Treasurer	67 50	
Printing, etc.(U. B. Pub. House)	109 46	
To April 30, 1899—		
Beneficiaries in Seminary	$2,130 00	

Beneficiaries in college	1,359 00	
Traveling expenses, Board and Committee	67 50	
Printing (U. B. Pub. House)	25 00	
Books to conferences (U. B. Pub. House)	43 61	
Salary and expenses, Corresponding Secretary	76 67	
Salary and expenses, Treasurer	75 00	
To April 30, 1900—		
Traveling expenses to Board	$98 70	
Traveling expenses to Committee	2 85	
Printing	1 50	
Beneficiaries in colleges	1,222 00	
Beneficiaries in Seminary	2,330 00	
Salary and expenses of Secretary	54 27	
Salary and expenses of Treasurer	78 00	
To April 10, 1901—		
Traveling expenses to Board and Committee	$122 35	
Printing	27 65	
Attorney S. S. Deaton, claim collected	15 00	
Dr. Bell, overpaid on Central Illinois	30 00	
Beneficiaries in colleges	1,630 00	
Beneficiaries in Seminary	3,065 00	
Salary and expenses of Corresponding Secretary	55 86	
Salary and expenses of Treasurer	72 00	
Total		$16,602 17
Balance on hand		$404 69

THE TREASURER'S STATEMENT OF THE BENEFICIARY WORK SINCE 1880.

Year Ending April 30.	Paid to Beneficiaries.	Paid back by Beneficiaries.	Paid by Conferences.	Expenses, Excluding Printing.	Expense for Printing.
1880	$300 00	....	$1,485 48	$79 20	$203 50
1881	570 00	$43 70	1,238 80	72 10	5 90
1882	552 00	50 00	520 49	82 92	160 00
1883	445 00	117 25	648 52	86 55	....
1884	986 00	10 00	598 82	132 00	34 00
1885	770 00	35 00	648 52	70 50	....
1886	1,270 00	169 45	1,226 30	409 86	133 75
1887	1,445 00	455 00	1,280 33	161 00	3 25
1888	2,150 00	267 10	1,280 94	105 10	....
1889	2,452 25	357 00	1,282 90	107 45	11 00
1890	2,176 50	1,150 00	1,472 74	68 10	100 50
1891	2,329 00	640 00	1,382 71	55 75	....
1892	2,130 00	1,037 00	1,573 82	67 50	....
1893	2,965 00	855 02	1,538 66	85 87	23 50
1894	2,957 50	1,039 00	1,384 41	103 35	65 00
1895	2,832 50	1,637 00	1,419 68	64 38	5 50
1896	3,285 50	1,809 00	1,480 67	97 00	116 50
1897	3,050 50	1,863 56	1,419 18	197 85	11 00
1898	3,713 00	1,785 60	1,448 44	197 75	109 46
1899	3,489 00	1,736 75	1,904 18	262 78	25 00
1900	3,552 00	2,514 44	1,884 06	233 82	1 50
1901	4,695 00	2,462 11	2,123 66	295 21	27 65
Total	$48,115 75	$20,033 97	$29,243 36	$3,036 04	$1,047 01

Number aided, 374; paid back in full, 118; accounts canceled by death, 8; accounts uncertain, 22.

G. A. Funkhouser, *Treasurer.*

ANNUAL APPORTIONMENT TO THE ANNUAL CONFERENCES.

The assessments to the annual conferences were readjusted. The following are the assessments, together with the amounts paid by each conference:

CONFERENCES.	Annual Assessment.	Reported, 1898	Reported, 1899.	Reported, 1900.	Reported, 1901.
Allegheny	$175 00	$69 93	$87 35	$89 00	$152 74
Arkansas Valley	40 00	14 85	18 20	13 42	14 00
Auglaize	175 00	20 85	28 00	33 67	37 85
California	30 00	9 00	6 25	6 07	8 25
Central Illinois	120 00	38 60	55 60	77 00	45 25
Central Ohio	200 00	85 48	87 14	97 06	81 00
China and Japan	.....	.....	.....	.....	.....
Colorado	15 00	.....	6 00	2 00	.....
Columbia River	20 00	5 50	11 67	4 50	6 00
DesMoines	90 00	15 74	26 25	33 53	2 15
East Nebraska	40 00	.....	.....	14 50	23 20
East Ohio	230 00	71 60	62 50	78 11	82 25
East Pennsylvania	150 00	83 50	86 80	87 00	99 00
East Tennessee	10 00	.....	.....	.....	.....
Eastern	175 00	114 48	126 59	136 00	147 00
Elkhorn and Dakota	25 00	.....	1 70	.....	.....
Erie	110 00	59 07	59 88	64 82	77 27
Germany	10 00	.....	.....	.....	.....
Illinois	110 00	36 98	46 97	42 50	38 00
Iowa	175 00	44 22	45 30	47 00	46 00
Kansas	70 00	39 15	49 25	47 85	54 90
Kentucky	5 00	.....	.....	.....	.....
Lower Wabash	150 00	26 10	33 32	41 10	49 20
Maryland	80 00	.....	.....	14 00	14 50
Miami	275 00	149 50	182 30	182 00	237 00
Michigan	75 00	16 00	14 36	14 60	14 62
Minnesota	40 00	11 30	17 00	19 00	17 00
Missouri	50 00	12 00	12 25	9 00	8 20
Neosho	25 00	7 50	13 00	13 15	16 45
North Ohio	100 00	22 10	22 17	18 75	15 45
Northwest Kansas	25 00	24 50	24 89	30 31	28 25
Ohio German	50 00	44 00	33 00	37 50	35 00
Oklahoma	10 00	13 77	9 10	6 20	13 00
Ontario	25 00	8 00	9 15	8 35	6 35
Oregon	15 00	.....	.....	7 00	5 00
Pennsylvania	200 00	133 00	168 00	166 00	191 50
Rock River	75 00	16 00	22 60	20 50	19 00
Sandusky	200 00	153 72	175 17	180 46	218 90
Scioto	150 00	21 87	29 75	28 56	73 25
Southern Indiana	110 00	13 40	15 75	18 99	16 90
St. Joseph	175 00	53 50	64 00	56 11	74 64
Upper Wabash	150 00	22 25	35 40	26 50	30 85
Virginia	80 00	1 00	15 87	17 09	20 33
West Africa	10 00	21 53	.....	.....	.....
West Nebraska	20 60	8 50	10 50	9 00	12 16
West Tennessee	10 00	.....	.....	.....	.....
White River	175 00	27 80	45 15	41 35	41 25
Wisconsin	25 00	12 50	10 50	18 50	16 00
West Virginia	60 00	15 75	24 69	26 00	34 00
Southern Missouri	10 00	.....	.....	.....	.....
Total	$4,345 00	$1,448 44	$1,904 18	$1,884 06	$2,123 66

THE DISTRIBUTION OF AID AMONG THE CONFERENCES.

Below are given, for each year of the quadrennium, the number of beneficiaries from the several conferences and the aggregate amounts loaned them:

	1897–98.		1898–99.		1899–00.		1900–01.	
	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.
Allegheny	2	$150	1	$40	2	$140	2	$115
Auglaize	2	120	2	90	3	160	3	235
California	1	150	....	.....	.....	.....	.....	.....
Central Ohio	5	295	.....	.....	.....	.....	1	50
Eastern	4	254	3	210	5	300	8	695
East Ohio	4	340	3	175	3	305	1	60
East Pennsylvania	4	254	2	135	2	120	3	270
East Tennessee	1	25	1	110	1	25	3	130
Illinois	2	71	1	35	....	.....	.....	.....
Iowa	2	75	4	215	4	215	5	310
Kansas	2	300	2	290	2	150	1	100
Miami	6	430	5	209	7	305	4	270
Missouri	1	12	.....	.....	1	150	.....	.....
Ontario	3	260	3	170	2	200	1	50
Pennsylvania	2	230	5	500	7	690	9	930
Rock River	1	80	1	80	1	50	2	70
Sandusky	1	40	2	125	1	25	.....	.....
Scioto	2	255	2	300	1	150	1	150
St. Joseph	2	105	2	225	.....	.....	2	125
Virginia	3	280	2	100	2	80	2	120
Erie	.....	.....	1	65	.....	.....	1	75
Lower Wabash	.....	.....	1	30	.....	.....	.....	.....
Maryland	....	.....	1	75	1	75	1	70
Southern Indiana	.....	.....	3	145	1	125	4	215
White River	.....	.....	1	115	1	150	1	150
Wisconsin	.....	.....	1	35	.....	.....	.....	.....
West Nebraska	....	.....	1	15	1	27	....	.....
North Ohio	....	.....	....	.....	1	30	2	130
Oregon	....	.....	....	.....	1	25	3	110
Des Moines	....	.....	....	.....	.....	.....	2	80
East Nebraska	....	.....	....	.....	....	.....	1	50
West Virginia	.....	.....	....	.....	....	.....	1	75
Germany	....	.....	...	.....	....	.....	2	60
Total	50	$3,726	50	$3,489	50	$3,497	66	$4,695

DISTRIBUTION OF AID AMONG THE SCHOOLS.

In the following table is given, for each year of the quadrennium, the number of beneficiaries at the several schools and the aggregate amounts loaned:

SCHOOLS.	1897-98.		1898-99.		1899-00.		1900-01.	
	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.
U. B. Seminary	21	$1855	25	$2130	29	$2357	31	$3065
Otterbein University	14	995	9	504	6	340	6	325
Lebanon Valley College	8	513	9	585	12	710	14	795
Avalon College	1	12	....	.....	....	.....	....	.....
Western College	2	105	5	205	2	65	71	260
Westfield College	2	71	2	65	....	.....	2	40
Edwards Academy	1	25	....	.....	1	25	....	40
Chicago Medical School	1	150	.....	.....	.....	.....	1	.....
York College	....	.....	.....	.....	.....	.....	2	50
Plymouth College	.....	.....	.....	.....	.....	.....	2	60
Germany	.....	.....	....	.....	....	.....	.....	60
Total	50	$3726	50	$3489	50	$3497	66	$4695

OUR SCHOOLS.

Union Biblical Seminary.

An urgent demand should be made by the Church, upon the candidate for the ministry, to secure, as far as possible, academic and theological training. Especially is the duty of the ministry in this respect plain and emphatic. The attendance at the Seminary should be largely increased. Graduates of our colleges, intending to enter the ministry of the Church, should be expected to seek their theological training in this institution. Since last reported to the General Conference there were eighty-six students matriculated and forty-two graduated.

College Department.

Otterbein University, Westerville, Ohio. Founded 1847. Rev. T. J. Sanders, A. M., Ph. D., president.

Western College, Toledo, Iowa. Founded 1856. Rev. I. Bookwalter, D. D., president.

Westfield College, Westfield, Illinois. Founded 1865. Rev. W. S. Reese, A. M., president.

Lane University, Lecompton, Kansas. Founded 1865. Rev. C. M. Brooke, D. D., president.

Philomath College, Philomath, Oregon. Founded 1865. Rev. P. O. Bonebrake, A. M., president.

Lebanon Valley College, Annville, Pennsylvania. Founded 1867. Rev. H. U. Roop, Ph. D., president.

Ruskin College, Trenton, Missouri. Founded 1881. George McA. Miller, Ph. D., president.

York College, York, Nebraska. Founded 1890. Rev. William E. Schell, A. M., president.

Academies and Seminaries.

Edwards Academy, White Pine, Tennessee. Founded 1877. Rev. J. D. Droke, A. M., principal.

Shenandoah Institute, Dayton, Virginia. Founded 1876. Rev. E. U. Hoenshel, principal.

Erie Conference Seminary, Sugar Grove, Pennsylvania. Founded 1884. Rev. D. H. Seneff, A. M., principal.

Washington Seminary, Huntsville, Washington.

TEACHERS, STUDENTS, MATERIAL WORTH.

These schools employ 73 professors and 71 other teachers. At present the net total of students of all departments attending them is 2,661. There are 26 buildings, which, with their grounds, are valued at $396,000. The value of cabinets, apparatus, etc., is $24,100. Their libraries contain 40,755 volumes, valued at $19,040. The total productive endowment is $361,618, and the available contingent assets are $100,171. Total property, $900,929. Debts, $154,891.

RELIGIOUS WORK.

There have been reported 409 conversions during the past four years. The number of students at present studying for the ministry is 201.

CHANGES.

San Joaquin Valley College reported to the Board for the last time in 1897. It has since closed permanently.

Washington Seminary was reopened, and reported in 1899. Avalon College has taken the name, Ruskin College. It has secured a productive fund of $90,000 for a term of years.

ADVANCES.

Union Biblical Seminary, Lebanon Valley College, Western College, Otterbein University, Philomath College, and Lane University have reduced their debts. Other schools have carefully guarded against debt, providing for any deficiency arising year by year. Erie Conference Seminary has made a handsome beginning in securing an endowment fund. Several of the schools have erected new buildings or greatly improved the old ones. All show increased attendance. General prosperity has attended the educational work of the quadrennium.

OUR SCHOOLS IN AFRICA.

The Rufus Clark and Wife Training School was reopened January 1, 1901, with three teachers and eighty-eight students. The property at Shengeh is valued at $8,000. Other school property at $2,000. In these schools there are 6 teachers and 393 students.

GENERAL REMARKS.

It is most gratifying to note the increased attendance at the several schools, the larger and more general support given wherever vigorous efforts have been made, and the more general recognition given educational interests by both the laity and the ministry. The denomination is constantly coming to a more complete conception of the fundamental importance of Christian education in the field which it essentially occupies. But, withal, there is great occasion for alertness and aggressiveness. Nothing less than the best the Church can do is worthy the importance of this cause.

The church is the mother of modern forms of education as found in Christian lands. When earliest Christianity spread it found Hellenic and Roman culture. Education was pagan in form and contents. But the education of the clergy especially could not be wholly committed to the enemies of the church. Augustine first gathered his clergy for instruction, and thus laid the foundations for the *cathedral school.* With

the monastery in the west sprang up the *cloister school.* From these, in turn, and more or less directly, sprang the mediæval university, and also the modern. Popular education, whether represented in Theodulf, Charlemagne, Alcuin, or the Brothers of the Common Life, is always under the direction of the church. Even the modern public school is the child of the church, only taken in charge by the state on economic grounds.

But some modern churchmen regard the task of the church completed when she has brought into existence sufficient public sentiment in favor of general education to make the state school possible. Such persons are ready to advise the transference of patronage from the denominational college to the State university. This would seem to be sound advice, if the denominational school stands for nothing other than that suggested by the printed curriculum, or the emphasis it may place upon religious truths as related to particular individuals.

But the field of the distinctively Christian school is as limitless as is the soul. The secular school many develop a science of the mind as related to the training of the intellect, but the task of the religious school is to develop a science of the soul as related to spiritual unfolding. As yet the church seems often to teach soul geometry when spiritual addition would more nearly fill the demand. If the denominational school, in connection with the ordinary work of scientific education, can unfold a science of the soul in relation to the processes of spiritual development, then, indeed, must the church not be willing to forsake the field of Christian education. If, more than in secular schools, men and women, to any degree, are strengthened in these Christian schools to stand against the seductive evils of a materialistic age, then the church cannot afford to turn away from them or let them suffer. If they afford an opportunity, not elsewhere so fully found, for the heart to receive the graces of Christian character at the same time the mind is being led out, then is the church sordid indeed if she count gold more than soul.

Necessity forbids us the thought of suspending effort or of forsaking the field of education. There is but a single course open. It is that which looks forward. To turn backward is ruin. To stand still is defeat. Energy is our hope. Courage

is our strength. Wisdom that puts education above every other material interest is our victory.

It is most urgently hoped that the liberal policy of the Church toward our schools will not only be continued, but that the recognition given Christian education among us will assume proportions corresponding to the fundamental importance of this department of church work. Notwithstanding the commendable progress made by our schools during the past quadrennium, they are still bearing heavy burdens caused by indebtedness and insufficient financial support and a too limited patronage. Debts ought to be paid, patronage increased, and endowments enlarged many fold within the quadrennium just about to begin. To do this best the subject of Christian education needs the recognition of the General Conference in setting it before our people as a chief object of their benevolence during the next four years.

Our educational interests need to be magnified in the eyes of the Church, to the end that a unity of sympathy and effort may accomplish the very largest things possible for the particular and general advancement of our people. Educative forces need to be engaged and directed among our young people and Sunday-school children, so that positive sentiment favorable to Christian culture may be created, and a helpful sympathy for our schools engendered. Enthusiasm for Christian education needs to be inspired among all classes by the most effective agencies at the command of the Church, until it shall be conceded in a practical way as well as in a theoretical, that a soul enlarged by educational processes is richer and greater than it possibly can be made by mere money or earthly advantage. Emphasis needs to be laid upon this matter until all may see that the finished product of the Church's efforts is not only the soul redeemed, but the soul redeemed at its best and largest. Especially do standards need to be set before our young men entering the ministry, suggesting the demands of their high calling with an emphasis sufficient to lead every one of them to impose upon himself the task of taking a complete course in college and in the theological seminary. The character of a denomination inheres largely in the character of its ministry. Educate the ministry, and you add largely to that breadth

and vigor which insures stability, solidity, and masterly administration in every department of church work.

Our educational work, in some respects, needs to be unified. Not that all the schools shall be cast in the same mold, or shall form parts of an organic institution with a central administration. That were suicide. Each institution must maintain its autonomy—must be a community that governs itself. We seek not a *unit,* but unity. The unity which is to be sought is to proceed from that recognition and helpfulness of each on the part of every other, that will infringe upon no right, and will neglect no service. The high character of these interests places an obligation upon those who administer them to provide such a distribution of affairs as will incite to such unity. We must set for ourselves the pace at which we would go forward.

RECOMMENDATIONS OF THE BOARD.

1. That Section IV., item 2, page 71, in the Discipline be made to read, "Should any licentiate fail to complete the course within four years, unless providentially hindered, he shall forfeit his license, except when such licentiate is in school."

2. That there be inserted after the words, "fields of labor," in item 8, page 121, in the Discipline, the words, "So as to cover the full amount so apportioned."

3. That the quadrennium be given to emphasizing our educational work.

Rev. J. I. L. Resler. I move that the report be received and referred to the appropriate committee.

Seconded.

Rev. W. E. Schell. On page twelve of this report the statement is made with reference to the liquidation of debts by a number of colleges, and I simply wish to state to the members of the General Conference that York College has also greatly reduced its debt, having nearly annihilated it during the quadrennium. It was probably overlooked by the secretary.

Rev. G. P. Hott. I am glad to state that, by the efforts of Brother J. W. Howe, Shenandoah Institute has paid its debt.

Rev. J. B. Connett. I wish to state that Westfield College has not only remodeled her building, but has also paid the entire indebtedness. Nothing is said about that in the report, I believe.

Rev. J. R. Parker. I desire to say that Philomath College has yet $35 to raise to complete its debt. [Applause.]

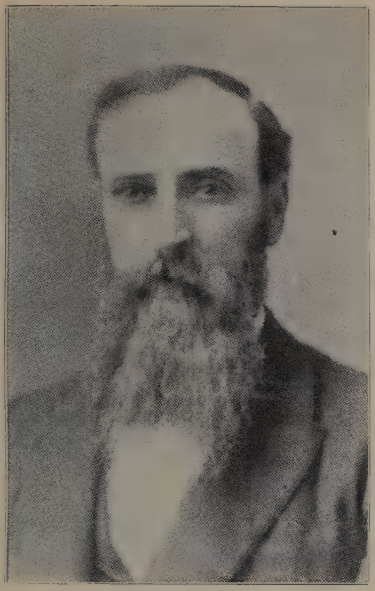
Rev. J. S. Rhoads. I wish I could say what Dr. Parker has just said for our seminary out on the Coast, but I cannot. We are still in the ring and still working for the institute in Washington, with no notion of giving up the battle. We have a little debt of $5,500 on the institution. We intend to pay it. We would like very much to have some of the Eastern brethren who have more money than they know what to do with, more money than they can get to heaven and be happy over there with, to send us some of it. We want to pull that institute to the shore. We would like to have them divide their funds and give part of it to Washington Seminary. I would like to say to these people that Washington Seminary is one of the permanent fixtures of the United Brethren in Christ. We would like to have the coöperation of the Eastern conferences in this work. We would like to invite and press that invitation so that it would reach every man. We would like to have them help us, and I assure you that we will thank you for nothing less.

Rev. S. D. Faust. Mr. Chairman, the Board of Education provides a form in blank which the secretary sends to the president of each school, at the close of each year, and requests that the blank be filled out and returned. In making my report I had no authority except that which I derived from these reports. These reports are not very full, and I am conscious that the statements given here are also not complete. It would be good for our Church if from each of these separate schools each year a complete statement be given of our finances and of our educational work.

Rev. J. R. Meredith. I move that we do now adjourn.

The Presiding Bishop. Brethren, I take pleasure in introducing to you Dr. Apple, president of the Woman's College, of this city. He desires just a word, I believe.

Dr. Apple. Mr. President, I wish to extend to you and your honorable body an invitation to visit our institution while in the city. We will not call it an excursion, and we shall not get into trouble. We think you will be interested in the institution. As a local institution it was founded by our people in 1843. It has extended and developed since, and has taken on the dimensions of a college. We should like to have you go there individually or as a body. I thank you very cordially.



J. H. Snyder, D.D.,
Recording Secretary General Conferences of
1885, 1889, 1893, 1897, 1901.

Charles J. Hall,
Stenographic Secretary, General Conference
1901.

The Three Women who were Delegates

to the **General Conference,** *Frederick, Md., May 9-21, 1901.*

MR. W. H. ULRICH. I would like the unanimous consent to offer a paper, to be referred to the appropriate committee, before we adjourn.

THE PRESIDING BISHOP. What is it?

MR. W. H. ULRICH. A resolution as to Church treasurer. It is short and I will read it:

WHEREAS, There are various funds of this Church now divided among different treasurers to be responsible for; therefore,

Resolved, That our Discipline be so amended that all of these funds be in the custody of one person, to be elected by the General Conference, to be known as the General Church Treasurer, who shall receive and disburse by order, said person to be treasurer of the Home, Foreign, and Frontier Missionary Society, Church-Erection Society, General Sabbath-School Board, Board of Education, Church Trustees, General Conference expense fund, Union Biblical Seminary Fund, and other benevolent funds of the Church, said treasurer to give bond for the faithful performance of his duty, the bond to be fixed by the Board of Bishops and the salary by the General Conference.

THE PRESIDING BISHOP. Are you all agreed that it be referred? It will be referred.

The motion to adjourn prevailed, and the Conference arose and sank two stanzas of "Nearer, my God, to thee." Rev. W. F. Parker, St. Joseph Conference, pronounced the benediction.

FOURTH DAY—AFTERNOON SESSION.

MONDAY, May 13, 1901.

The Conference convened at 2:00 P. M. Bishop E. B. Kephart occupied the chair. The devotional exercises were conducted by Rev. R. Cookson Taylor, of West Africa Conference.

THE PRESIDING BISHOP. This is the hour for our special order of business, and I now take pleasure in introducing to the Conference Mrs. B. F. Witt, who will read the quadrennial report of the Woman's Missionary Society.

MRS. B. F. WITT, Corresponding Secretary, read the report:

REPORT OF THE WOMAN'S MISSIONARY SOCIETY.

To the General Conference of the United Brethren in Christ:

DEAR FRIENDS: It is with glad thanksgiving unto our God for the privilege of a quarter of a century of service, with gratitude to this the highest body of our Church for uniform courtesy and sympathy, and with a keen appreciation of our own littleness, that we present our report.

The century just closed has witnessed a marked development in Christian womanhood, and in opportunity for her to labor, and she is now recognized as a factor in the work of our Master, whose first risen word to Mary, "Go, tell," has reëchoed in the heart of woman down through all the years.

The summing up of all missionary effort with the closing of the century, and the remarkable gathering for missionary conference of one year ago, crystalized latent impressions of responsibility and privilege, and infused a new longing to send forth the message of our risen Lord, just a little faster.

The *Woman's Evangel* has been successfully conducted, and has made a steady advance in circulation, the average being 4,658, while for the past year it has not fallen below 5,000, the highest being 5,300. A special memorial number was issued in July, 1898, and a silver anniversary number in September, 1899. It has had helpful contributions from Bishops and Church friends, and is the connecting link between our workers in the home and in the foreign field. It has its place in our Church literature.

Portland Church property, after being freed from all indebtedness, has been formally deeded to the local trustees of Portland charge, Oregon Conference, and we have, in addition, aided in the support of the pastor during the quadrennium.

The Chinese Mission School, being much hampered by its remoteness from Chinatown, upon the advice of those in charge, the experiment was made of renting a room for school purposes nearer to the residence of the Chinese. The result was not satisfactory, the attendance was small, and the demands more urgent. The superintendent resigning, it was thought not wise to make renewed effort with an untried leader, and, believing that the wants of the few who came could be supplied by the numerous other schools for Chinese in the city, the school was suspended, not without regret. We are sure that it has been a means of great good, and its fruit, though scattered, will be garnered at last.

China. During the greater part of the quadrennium the work has moved with encouragement in China. Early three missionaries were added to the force. Ground was purchased and a high wall built, enclosing a plat 211 feet by 148 feet. Upon this, under the careful supervision of the superintendent, Dr. Shumaker, was built a home called "Beth-Eden"; this was completed and occupied in

January, 1899, and has proven a house of pleasantness indeed to our missionaries, where they may have quiet, good air, and rest. Rev. Lau Seng Lam, our native pastor at Canton, received ordination as an elder, and has done faithful service. Four schools have been continued with success. Into the hearts of these children much good seed has been sown which may bear fruitage in later years. One pupil, in a little more than a year, committed to memory the four Gospels.

The medical department has been an important factor in the work. During the quadrennium 61,602 cases have been treated, the highest record for any one year being 20,002. This work is carried on in connection with the chapel, and the message of life given to all patients. A number of Bible women have been employed, a special Woman's Bible Training Class maintained, and weekly meetings held for Bible study. The membership during the quadrennium has increased from seven to fifty-eight, slow growth to be sure, but showing a larger per cent. of increase than in some of our home churches.

Many difficulties arise in the matter of regular church organization. The converts have little conception of church government, must learn the first principles of governing and being governed. It is a question whether they shall not be partially self-supporting before being organized.

Three country stations have been opened since our last report, one at San Tong, a city with a population of 10,000 men, thirty miles east of Honam. The work is in charge of a native preacher of thirteen years' experience with the Presbyterian Church, and serves as a center from which twenty-four villages are visited, and the work has been encouraging. In the other two, Kwang Li, a city of 4,000 population, eighty-five miles west of Honam, and Siu Lam, a city of 50,000, fifty miles south of Honam, work had but just been begun when all country work had to cease.

While remote from the serious outbreak in China during the last year, and suffering no loss of life or property, our active work had to be suspended for a time, and our missionaries seek refuge elsewhere, by order of the consul. The superintendent remained at his post and continued building operations begun, completed a building for women's and girls' boarding-school on Beth-Eden grounds, which was opened March 12; also a lodge just inside the gate, where Dr. Shumaker has his room and office.

The chapel rented a number of years ago, becoming inadequate to our needs, was purchased, together with an adjoining lot, and the building enlarged and remodeled to suit the present needs of chapel and dispensary combined.

The missionaries returned to their duties late in 1900, the outstations are now opened, and the work is pushing on. Workers for China are greatly needed.

Africa. Our work in Africa was seemingly never more prosperous

than at the beginning of the quadrennium. Then, in May, 1898, came the devastating blow to Bompeh Mission, in which all of the force were cut down, save one only, who brought home the sorrowful story of our martyred seven, and the almost entire destruction of our property.

We shall not soon forget how you all rallied around us in sympathy and helpfulness, and made our sorrow your own. Paralyzed at first, we rallied soon, remembering that our God still held the ends of the earth in his hands, and that it was ours, not to deal with results, but to obey commands.

With property and records destroyed, and in the face of unsettled conditions, Rev. J. R. King and wife stepped forward in the fall of 1898, ready to undertake the gathering together of the scattered forces and the bringing of order out of chaos. All honor to this noble gentleman and his noble wife, who have unflinchingly met all hardships, and have unceasingly toiled to the close of the quadrennium. Slowly the work has gone forward because the thought has been prominent to get all possible help from the native, and to lead him toward self-support, and that by contributing toward the erection of buildings, he might come to better realize their value, and to feel an interest in the protection of property. It is easier to do work than to show another how to do it, but not always better.

Much change has come to Sierra Leone during these four years. The railroad from Freetown to Rotifunk is an established thing, ennabling the missionaries to do in a few hours what before took sometimes a long week, baffling with wind and tide. Two post-offices, established in our mission, make Africa seem nearer. With the railroad comes facility for shipping, and a new impetus to the industrial work.

We have now eight stations opened—Rotifunk, Moyamba, Makundu, Kwellu, Bompeh, Palli, Rokon, and Yonweyema—with schools at most of these, and itinerating in the country adjoining. Three American houses have been built, one a church and two for dwellings, and a number of native mission houses. Calls are coming from the interior for the gospel, and there is much to encourage, but need of continual intercession.

The Philippines. Just as the quadrennium closes, as a memorial of our twenty-five years of service, we decided to enlarge our borders, and, the islands of the sea appealing to us, we have entered the Philippine Islands, our new possessions. Two young men have been sent out to spy out the land, and have only just set foot upon it, but we have begun to possess. Two of our tried missionaries in Africa will soon follow, to carry the light of the gospel of liberty where superstition has reigned so long.

Summary. We have foreign missionaries in Africa, 9; in China, 5; in the Philippines, 2; at home, 3; under appointment, 4; total, 23;

ordained ministers, 12; medical, 3; stations, 13; meeting-places, 122; Sunday schools, 8; pupils, 389; day schools, 10; pupils, 402.

Property valuation: Africa, $6,776; China, $13,104.75; total, $19,880.75.

We have an organization of forty branches, comprising 612 local societies and bands, with a membership of 13,232. During the quadrennium we have gathered $82,974.69, and since organization, $311,920.65.

Quite a balance of money on hand is due to several causes: The money appropriated to a country residence and hospital in China has not been expended because of the recent conditions there. Three thousand dollars appropriated for a church at Rotifunk, West Africa, may be called for at an early date; the plans for said church are in our hands. A large sum must be used in the near future in establishing our work in the Philippines.

The work of the last four years, and of the last twenty-five years, is but a little ray of light into the darkness of heathendom, but we believe it has been a work given us of God to do, and that it would not have been accomplished by the women through the other channels of church work. While we continue to do our part in the general work of the Church, we needed organization of our own to do just this much more.

Your body, from the first, gave us sympathy and support, wise counsel, and the fullest liberty to get upon our feet, try our own powers, develop, manage our own fields, in short, see what we could do.

We have not accomplished great things, but we have tried to be faithful in the little, and to not only glean in the home field for money, but to sow the seed of missionary thought and impulse in the hearts of the children and young people of our Church, so that in the years to come we shall have a broader Church membership.

And how this God-given impulse to organization has helped the women of our Church, lifted us up out of the petty ruts of living into a larger atmosphere of faith and love, and a broader knowledge of that work for which our Master came and lived his life among men, and died upon the cross! Service has new meaning, and those other sheep of his impel us to the ends of the earth.

We believe your counsel to us has ever been wise and good. We appreciate your large-mindedness that has made our work possible. We appreciate the fraternal good will and comity of all the general officers of our Church and ministry. We pray that this new century may find us more faithful to duty, more willing to sacrifice, more in intercession, more truly in line with the Master's plans, more loyal to all of the interests of our Church, so that we, with you, may hasten the crowning day of our Lord. Faithfully,

Mrs. B. F. Witt, *Corresponding Secretary W. M. A.*

Rev. George Miller. I have a resolution to offer which I will read:

Resolved, That we have heard with great pleasure the quadrennial report of our sisters of the Woman's Missionary Association, and recommend that this report be published with the printed proceedings of this Conference. Signed,

GEORGE MILLER.
E. W. CURTIS.

The motion was seconded and adopted.

THE PRESIDING BISHOP. What items of business will you take up? Are any of the standing committees ready to make their reports?

REV. J. W. HOWE. It seems to me that there is a great deal of committee work to be done yet, and I move, therefore, that we adjourn to give the committees time to get their reports ready.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that we adjourn to give time to the committees to prepare their reports. Are you ready to vote on this?

The motion to adjourn did not prevail.

REV. W. I. BEATTY. I have a paper that I wish to have referred to the committee on missions.

THE PRESIDING BISHOP. It is referred.

REV. R. J. WHITE, of Buffalo, N. Y., was granted permission to say a few words in reference to the Pan-American Exposition.

REV. L. W. STAHL. It is our privilege to have in our midst to-day one of the two or three survivors of that famous vessel called the *Monitor*. Rev. Daniel R. Ellis, of Rockwood, Pennsylvania, who is a minister of our Church and a member of Allegheny Conference. He was on that vessel from the time she went into commission until she went down on the coast of the Atlantic. When the *Monitor* met the *Merrimac* and fought that famous battle, Brother Ellis was the last man, save one, getting off the vessel when it went down, and I would like to have the pleasure of introducing him to this Conference. I am sure that this Conference would like to look into his face.

THE PRESIDING BISHOP. Brethren, this is Brother Ellis.

REV. DANIEL R. ELLIS arose and stood before the conference, while the Conference extended its greeting.

THE PRESIDING BISHOP. I would ask if any one or any member of a committee is ready to report in whole or in part?

REV. H. R. HESS. Committee No. 22 has had a meeting, and since

I have come into this room, after we completed what we intended to do, there has been some new material handed to me, but we are ready to report.

THE PRESIDING BISHOP. Will the Conference hear this report?

VOICES. Hear, hear.

THE PRESIDING BISHOP. The report will be read.

REV. B. W. BOWMAN read the report on meeting-houses, parsonages, etc., as follows:

Your Committee on Meeting-Houses, Parsonages, Charter, etc., to whom was referred Chapters XIII. and XIV., would report as follows:

In Chapter XIII., page 83, under the heading of "Sale and Rent of Church-Houses and Parsonages," add the following to item 9: "Provided, further, that no church-house shall be sold that would result in the discontinuation or disorganization of a class, without the consent of the annual conference, within the bounds of which said property is located," which would cause the item to read as follows: "The quarterly conference may authorize a board of trustees to lease, rent, or sell a church or parsonage property within its jurisdiction, provided, however, that said proceeds shall be used in purchasing, repairing, or building a new church or parsonage property within its bounds, except the interests or rents accruing from parsonage property, which may be applied to pay rent on the house occupied by the pastor. Provided further that no church-house shall be sold that would result in the discontinuation or disorganization of a class, without the consent of the annual conference within the bounds of which said property is located."

The remaining portions of Chapters XIII. and XIV. entire, to remain unchanged.

HENRY DOTY. H. R. HESS, *Chairman.*
N. L. VEZIE. T. J. BROWN.
D. K. APPENZELLAR. B. W. BOWMAN, *Secretary.*
I. F. SARFF.

REV. J. W. HOWE. I move its adoption.

THE PRESIDING BISHOP. You have a rule which you have adopted that a report which proposes to change anything in the Discipline must lie over at least one day, unless you see fit to suspend the rule.

REV. L. W. STAHL. I move you that the rules be suspended and that the report of the committee be adopted.

Seconded.

REV. W. I. BEATTY. I am not quite ready to vote. I would like to hear it read once more, and if we cannot hear it again, then let us

not suspend the rules. This report may interfere in some of the conferences. I move that we have it printed before it is passed upon, if we cannot have it read again.

Rev. H. R. Hess. I do not see any need of printing this report. This committee has been on time, and has been very judicious, and this will incur expense unnecessarily. It only adds one clause to the Discipline, the thirteenth clause, and I think that we all can understand it.

Rev. S. S. Hough. I rise to a point of order. My point is that there is a motion before the house to suspend the rules.

The Presiding Bishop. Yes, but the order to have the report printed would take precedence, especially in reference to a matter that involves a change of Discipline.

Rev. G. M. Mathews. I move as a substitute for all these motions that all the reports be printed, unless we otherwise take action, from time to time. Four years ago there was great confusion in regard to the understanding and interpretation of these reports.

The Presiding Bishop. You move, as a substitute for all these, that all reports, unless otherwise ordered, be printed?

Rev. G. M. Mathews. After they are read.

Rev. S. C. Coblentz. I would like to ask what number do you advise to be printed.

The Presiding Bishop. So that each member of the Conference can have a copy.

The substitute did not prevail.

The Presiding Bishop. Now, as to the motion by Dr. Beatty. Are you ready to vote on this? All in favor raise your hands, and opposed, a like sign.

It was lost.

The Presiding Bishop. The motion to suspend the rules and to place this report on its passage now, will require a two-thirds vote. Are you ready to vote?

The motion to suspend the rules was carried.

The Presiding Bishop. The rules are suspended, and the report will now be considered.

Rev. G. W. Sherrick. It seems to me that this is a rather serious proposition, and especially as the law of the Church already provides that the quarterly conference may disorganize a class at any time it

sees proper to do so. It would be taking out of its hands that privilege. Perhaps this committee has stated the matter over some special cases that have come before them. I would like to understand it better.

THE PRESIDING BISHOP. I do not think it would prevent you from reorganizing.

REV. W. I. BEATTY. I wish to amend on page 84, Article XIV. of Discipline, where it reads, "Division of Interest," to the article under above heading, the following: "In case this plan fail, the quarterly conference shall instruct the presiding elder to appoint a committee of three persons, all members of our Church, but none of them residents or members of either of the fields affected, and their decision shall be final." I think I have some good reasons for presenting this, and I move this amendment.

Seconded.

THE PRESIDING BISHOP. The amendment is moved and seconded as read. It is now before you.

REV. W. I. BEATTY. Now, Mr. Chairman, my reason for doing this is that there was a very serious case a few years ago, and the Board of Bishops will remember something about it. A matter of this kind came up, and for two years before I went on the district the matter was under discussion. They made a special effort to appoint a committee. The committee was appointed; they met; they disagreed. Another committee was appointed; they made a special effort to get some persons outside of the Church to act as the committee, but it all failed. The people were becoming very much dissatisfied, and it seemed that it would be almost impossible to settle the matter. After thinking over it a long time I presented this matter to the quarterly conference. They consented, and it was adjusted for the time being, but it afterward had to be referred to the Board of Bishops, and was finally settled on this plan. Many objected to this simply because it was not in the Discipline, declared it was illegal. Now, the fact is that if it can be included in the Discipline with this article, if the other plan fails, which it is quite likely to do under certain circumstances, this plan can be used. That is the reason for this amendment.

THE PRESIDING BISHOP. Are you ready to vote on this amendment?

The amendment was adopted.

Rev. R. P. Burton. I wish to move a further amendment: Page 82, Chapter XIII., paragraph 7, beginning with the second line, strike out "employ janitors, furnish light and fuel."

Rev. W. M. Bell. Mr. Chairman, I second this. It is covered at another point by the official board.

The Presiding Bishop. Will that point be understood by the Conference?

Rev. L. W. Stahl. I could vote heartily for the amendment offered by my friend as far as the churches are concerned that have official boards, but we have in our conference a number of churches in the rural districts that have no official boards. I think it should be said "on stations," and I would be ready to support the amendment.

Rev. R. P. Burton. I wish to correct Brother Stahl. All churches have official boards. The matter of stations was stricken out four years ago.

Rev. George P. Hott. The official board does not represent what the trustees shall represent. The trustees are the legal body of the church, and they can make such contracts as official boards cannot make.

Rev. G. W. Deaver. There are churches over my district that have no official board. I know of but one, execpting a station, within the bounds of our conference. We have just what we need, brethren, and it will not be objectionable for the board of trustees; both will be charged with the matter. We have just what we want.

Rev. L. H. Cooley. What constitutes an official board on the circuit?

Rev. George P. Hott. Section IV., paragraph 1, of the Discipline reads: "The properly recognized members of the quarterly conference shall be the members of the official board." When there are six in the circuit all go together the same as one church.

Rev. A. B. Statton. Each official board, where there is a circuit of many fields, would all these come together to hire a janitor? I am opposed to it.

Rev. J. R. Meredith. When there is a regular, recognized official board, it should be their duty to attend to these matters, and not the

trustees. It seems to me that that would help us out of the difficulty, and the Discipline ought to be specific that such is the case.

Rev. J. A. King. It seems to me that the regularly-elected class-leaders, class stewards, and board of trustees, will be the official board of any class. That is the church; it is the organized church. That is the official board whether it be class or station, and these official boards on the circuit constitute the quarterly conference.

Rev. M. B. Spayd. I desire to call attention to the fact that the Discipline does not conflict. I want to read—page 32, item 7. It is the only reference that I can see that is made concerning the official board in hiring anybody. It reads, "And make out an estimate of the expenses of the station for the year," and then these are the items, "preacher's salary, presiding elder's salary, sexton hire, cost of light, fuel, insurance, and any other ordinary expenses incident to the year's general account." It does not say anything anywhere, that I can find, concerning the hiring of any one.

Rev. C. H. Cox. The statement of the brother is exactly correct. It has nothing to do with the employment of janitors.

The amendment was lost.

The Presiding Bishop. Are you ready to vote on the report?

Voices. Question, question.

The report was adopted.

The Presiding Bishop. Have you another report or reports that are ready?

Rev. D. R. Seneff. The report of the committee on Senator Edmonds' resolution is ready, and if I can have it a little quiet I will read the report. This is the report of two members of the committee, the other member not concurring:

We, your committee, to which was referred the Edmonds resolution, submit the following report:

Whereas, The proposed resolution, if passed by this Conference, would form a basis for a precedent certain to be embarrassing to future conferences; and,

Whereas, The financial benefit, contemplated by the resolution, was not sought, and is not, we believe, desired by him on whom it is proposed to bestow it, therefore we offer the following substitute:

Resolved, That we have heard with profound interest the tender reminiscent address of Rev. W. J. Shuey, D. D., Manager of the Union Biblical Seminary; that we record with satisfaction our deep

appreciation of his long, efficient, faithful services to the Church in the various relations into which he has been called; that we will pray that when the time of his retirement from active service shall have come, he may, in his immunity from toil, enjoy abundantly the blessings of peace, contentment, and gladness as the rightful fruits of his well-wrought labor. Signed,

D. R. Seneff.
J. S. Rhoads.

Rev. A. Orr. I move its adoption.

Seconded.

Mr. Matt. Edmonds. I wish to make a minority report, if it is in order at this time.

The Presiding Bishop. Make your report.

Mr. Matt. Edmonds. My report is that Dr. Shuey be allowed $600, or whatever amount this Conference sees proper to vote, the same to be paid out of the profits of the Publishing House. If it is agreeable, I would like to talk a few minutes on this question.

The Presiding Bishop. Well, you have heard the minority report. Now, then, do you offer that as a substitute for the original?

Mr. Matt. Edmonds. I do.

The Presiding Bishop. The minority report is offered as a substitute for the original report. Is there a second to the minority report?

Seconded.

The Presiding Bishop. It is moved and seconded. The minority report is before you.

Mr. Matt. Edmonds. If the chair pleases, I do not want to be contentious about this, neither do I want to force anything on this Conference. I do not want to bankrupt the United Brethren Church, nor want it to be extravagant with its finances. I want to suggest a few thoughts, and then I will leave this question with this body. I am well aware that the ministers of this body look from the inside, and I look from the outside, and it is from the outside that I want to talk. I want to talk in the interest of the Church in general. Now, many of you ministers have been engaged in this work a long time, and some of you are growing gray. You have felt the burden in the heat of the day, and, as an observer from the outside, I have noticed this fact. It is not a matter of decision to-day, but it is a decision of to-morrow, and in accordance with the way we plant we

shall reap. The harvest time is coming by and by. We want to know something about what is the general outlook. A father engages in the ministry. He has raised a family. They have watched all his steps, and how he has devoted his life. They have worked hard when the father was absent. The mother has worked hard, toiled late and early. He cares for himself in a way. By and by these boys and girls leave home, and they have watched all of father's steps, as they have been watched by father and mother. They have watched these labors and rewards. Some of them judge from a financial standpoint, and from the standpoint of the comforts of this life, and do not look clear beyond all of these for the rewards, but want some of it in this life. They have noticed that after he has devoted his time, and as the years are growing short and he is getting old, now nobody wants him; they want a younger man. He goes to the conference, but returns home without any field of labor. Now he must look out for himself. Now, men have said to me that they are afraid of this precedent. While I do not expect to live to offer another resolution in regard to the Publishing House and its head, yet I am in favor that when Dr. Funk shall have served his time there, and shall have turned this worthy establishment over to the Church, and he cannot labor any more, that he shall retire from the field, and that the Publishing House shall take care of him. It shall become one of the principles of the United Brethren Church. You won't deny this fact, I think, without any reflection on anybody else, that when Dr. Shuey took charge of the Publishing House, in its infancy, that, practically, if its indebtedness had been paid there would have been nothing left. It is now turned over to the United Brethren Church with assets of over a quarter of a million dollars, and a source of revenue to the Church. Dr. Shuey has given it his time; he has devoted all his energies to the Publishing House, and turned it over to another administration, which has proven a success. It has not only met with success in the last four years; it is a success, and can take care of the original head in a small way, and make him comfortable the balance of his life without endangering any of the interests of the Publishing House. This is a matter of consideration for you, and I wish it could be in every department as it has begun with the Bishops. I wish it could be carried out into the fields generally,

and into the conferences, that every minister in this Church shall be taken care of whether he be small or great, if he has been faithful with his work. If his life work entitles him to consideration and care, I believe that it is in the hands of the Church, it is their prerogative, to look after his interests. If you will to-day be in favor of caring for them, and you will devise means to care for them, this Church will be blessed of God in the future—the outlook shall be greater and the coming in shall be more noble than in the past. If you devise means and commence as you have talked about here to-day, then this Church shall amount to something, and shall have her place, and she shall have a ministry that she shall be proud of, and shall be faithful in the service; but if you discharge them when nobody else wants them, the reflection shall come to us. I remember that it came to notice in a revival that was in progress that a family was sick and in destitute circumstances. The family needed help. They appointed a time for prayer. All gathered there, and they were praying, and God was blessing them, and they were happy. While they were shouting, a little boy opened the door, and looked in, and set in a ham in a sack, and said, "Here is father's prayer." I remember in a foreign country when they wanted to give notice of anything that needed their attention at once, that they put a bell up in a certain place and tied a rope to it, and when anybody needed anything they would pull the rope of the bell. If there would be a case of distress or anything of the kind, they would ring that bell and the neighbors would turn out. An old horse had served his time, and they had turned him on the commons with nothing to eat. He wandered around and got hold of this rope, and he pulled it, and the neighbors turned out and cared for him. [Applause.] I remember of a Roman soldier that had been a soldier during his life, but when he could not serve any longer they turned him loose without any support whatever. He turned and looked back as he was leaving that great city of Rome, and said, "I cannot defend you any longer." He departed with a broken heart.

Rev. Elias Counseller. I admire the humane and Christian spirit manifested in the speech that has been given, but I do not admire his financial sympathy for the protection and growth of our Publishing House. If we pass such a precedent as this we shall greatly cripple the future prospects of our Publishing House. I know that

Brother Shuey has done a grand and good work, and I appreciate it as much as any other man on this floor, but it must be remembered that Brother Shuey, Brother Funk, or any other man in this Church could not succeed without the coöperation of our good people and itinerants who have been in close touch these years in assisting the Publishing House. I know that it is the purpose of the constitutional legislation of this Church that the overplus of income from the Publishing House shall assist in the support of the worn-out and helpless itinerants, and there are many of them in this Church besides this brother. I am perfectly willing that Brother Shuey shall have his proportion, but if we draw out $600 the coming year for this purpose, and follow it up by giving every Christian itinerant minister of this Church who retires a like proportion, we will soon have no Publishing House. I shall have to, with all my love and sympathy for Brother Shuey, vote against this minority report, but I shall not vote against a resolution, if you bring it up, to tax us proportionately as itinerants to pay this $600. I am not quite as old as Brother Shuey, but I am willing that he shall have $600, but let those of us who are in the active service pay it directly out of our pockets, rather than take it from the Publishing House at this time. It cannot pay everything for us.

The minority report was lost and the majority report adopted.

The Presiding Bishop. Have you any other reports?

Rev. M. J. Mumma. As the time is drawing very near for the adjournment to go to the Kemp home, I would move that we now adjourn.

Seconded.

The motion to adjourn was carried, and a few announcements were made by chairmen of committees.

Rev. W. R. Funk called attention to the "centenary addresses" delivered during the Conference, which would be published in a book to contain two hundred pages and illustrations, and sell at 75 cents per copy, post-paid.

Bishop Hott. I would like to make, if you please, just one statement. It has been agreed that at the hour of four we will go, in a large number at least, to the house where the conference was held one hundred years ago. I know that we shall all go there with something of the spirit that ought to attend us as we go to this sacred

place, and we have asked Bishop Mills to lead us in a very short service there. Professor Ruebush will be associated with him, and I say, brethren, that I do not go beyond propriety at this time when I suggest that our gathering there shall not be in the spirit of an excursion, but of a drawing nigh unto God, that the spirits of Otterbein, and Boehm, and Newcomer, shall look upon us as worthy sons and daughters, and it should be held as sacred in all our hearts.

Rev. W. J. Shuey. I think that I ought to say this to the Conference, that all these proceedings relating to myself have been more or less painful to me. I never expected to stand in the relation that I have been forced to stand during the consideration of this little personal matter, and I hope that it is distinctly understood by everybody that I have had no part in it, no inclination to have anything in it. I did not come here expecting anything, and I hope you will, in your hearts, dismiss everything of that sort and hold me in your thoughts and recollections as a man [voices, Amen, Amen], an independent man. Appreciating the needs and conditions of the Church I have served so long, I do not think that I could have accepted $6 from the Publishing House, let alone $600, and I do not want these itinerants ever to take up a collection for W. J. Shuey. I have been an itinerant. I began with a salary of $200 per year. I do not want you to sympathize with me in that way. I will share with you what bread I have as long as I live.

The benediction was pronounced by Rev. J. R. King, of the West Africa Conference.

FIFTH DAY—MORNING SESSION.

Wednesday, May 15, 1901.

The Conference convened at 8:30 a. m. Bishop J. W. Hott occupied the chair. Rev. A. W. Ballinger, of Auglaize Conference, conducted the devotional exercises.

The Presiding Bishop. It is probable that no General Conference in the history of our beloved Church has ever assembled with such memories lying back of it as those carried by us to this morning's session from yesterday and the day before. Since our last business session we visited the scenes of the first conference, held one hundred years ago by the fathers at the home of Peter Kemp, and

yesterday we mingled in holy fellowship and service within the walls where Otterbein, the founder of our beloved Zion, ministered the Word of God for so many years, and stood by the tomb where his dust rests in peace. We come up to this morning's session filled, I doubt not, with such hopes for our Zion, and such hopes for the kingdom of God, as have not before rested upon us, and with such purposes of holy consecration of our lives and of our powers and of our services to the great end sought by our fathers, as have not before entered into the experience of our lives. We can only crave an answer from our loving Heavenly Father to our prayers that have come up this morning, and in the last two days, out of our hearts before the throne in behalf of this General Conference and in behalf of the Church at large which it represents; and, girded by the Spirit of power, may God's blessing and pillar of fire lead us whither he will.

The secretary read the minutes of Monday's session, and they were approved by the Conference.

THE PRESIDING BISHOP. Is there any miscellaneous business?

REV. A. M. EVERS. I have a statement from one of our brethren of the Maryland Conference that he could locate the grave of Bishop Newcomer, and I thought it would perhaps be a matter of interest to the Conference. He says he knows where Bishop Newcomer is buried.

THE PRESIDING BISHOP. If this testimony is reliable, something ought to be done by those who have it in hand to give some permanent marking to the place.

REV. G. M. MATHEWS. I have a paper in my hand that should perhaps go to the appropriate committee, but the party desires it to be presented to the open Conference. It is a paper on General Conference representation, and comes from Brother John Dodds, who is sick and not able to be present with us.

THE PRESIDING BISHOP. Do you desire to present it?

REV. G. M. MATHEWS. He desires to have it read before the Conference.

THE PRESIDING BISHOP. Dr. Mathews will read the paper on General Conference Representation presented by Brother John Dodds.

Believing that the time has come in the history of this Church when a just and equal representation should be extended the laity, and also that the number of the delegates to the General Conference

should be so apportioned to the several annual conferences that the present number should not be increased, but rather diminished, therefore,

Resolved, That the basis of representation in the General Conference of the United Brethren in Christ shall be as follows for each conference:

1,000 to 3,000 members—1 minister and 1 layman.
4,500 to 6,000 members—2 ministers and 2 laymen.
7,500 to 9,000 members—3 ministers and 3 laymen.
9,500 to 12,000 members—4 ministers and 4 laymen.
12,000 to 14,000 5 ministers and 5 laymen.

Summary—Ten conferences, 20 delegates; twenty conferences, 80 delegates; ten other conferences, 66 delegates; three other conferences, 24 delegates. Total representation in all conferences, 190 delegates.

JOHN DODDS.

By general consent it was referred to the proper committee.

THE PRESIDING BISHOP. Any other miscellaneous matters? Will you have the calling of the roll of conferences for the presentation of memorials?

REV. A. M. SNYDER, of Upper Wabash. I have no petition to offer, but Rev. R. M. Zuck, one of our delegates, was called home by telegram on acount of the sickness of his son, and I ask that he be excused.

REV. O. P. COOPER, of Upper Wabash. I have a paper which I wish to send to the Committee on Ministry of the Church, No. 14.

REV. B. W. BOWMAN, of Illinois. If it is not too late I have a resolution, or paper, for the Committee on Course of Reading, and would like it referred to it.

THE PRESIDING BISHOP. It is referred to Committee No. 16.

REV. J. S. SHOWERS, of Ontario Conference. Rev. I. W. Groh, of our conference, was called home this morning on account of the death of his father. I ask that he be excused.

THE PRESIDING BISHOP. If it be your pleasure, the call of the committees will be made in the order in which they stand on your committee list, and your committees will have an opportunity to make a report to the body in their order.

REV. C. T. STEARN. I would like to move that the roll shall not be called after to-morrow morning for any memorials or petitions or papers of that character. I make this motion in order to save time.

The motion was seconded and agreed to.

Rev. George Miller. I have a simple request that I wish to make: I had a letter from the railroad authorities, asking that we have an enrollment of all the members of the Conference, visitors, and all here in attendance, giving their names, addresses, and manner in which they came; and to state if they used clergyman's permit, if they came on passes or mileage books, or if they came by the certificate plan. The paper is prepared, and you will please enroll yourselves.

The secretary called the roll of committees as far as No. 7, Committee on Church Erection.

REPORT OF COMMITTEE ON CHURCH ERECTION.

Rev. G. W. Sherrick, of Allegheny Conference, read the report of the Committee on Church Erection, as follows:

Your Committee on Church Erection has carefully considered the interests referred to them, and would make the following report:

It is a reliable inference, from the fact already presented to this General Conference, that there is a rapidly-growing sentiment throughout the Church in favor of church erection. The literature sent out by the Corresponding Secretary has been received and extensively read by the people, and the collections from assessments and special solicitations have alike steadily increased during the past quadrennium. The much greater promptness of the Church in returning loans is also a very significant fact, while a state of general satisfaction throughout the Church, with the vigorous and aggressive and businesslike policy of recent years, indicates, too, that the minds and hearts of the best-informed and most thoughtful of our people are turning to this cause. It is only natural that the new enterprise, known as the "Parsonage Fund Movement," should prosper and rapidly grow in such an atmosphere. The present church-erection situation constitutes a splendid vantage ground for larger enterprise and more rapid growth during the coming years. The fact that about one thousand United Brethren Church societies are at this time without houses of worship, and the more stirring fact that countless doors of opportunity for church-extension work stand open before us in all the conferences, lend added importance to this department of church work. Moreover, as an organized force and department, correlating with the church-extension or home missionary work, church erection is called to step forward into the front rank and to move steadily, in harmonious tread, with the advancing columns of the Church as a whole. Then there are elements of the situation which are extraordinary. It has always been a matter of regret to United Brethren that they were but little known in New York and New England. It is too late now, perhaps, to remedy this misfortune, but the great

Southland, as well as the West, lies open before us, and while sending to our ears a call most urgent, offers opportunities which imply responsibility.

How can we occupy these regions beyond without the vigorous, effective assistance of greatly-enlarged church-erection resources and enterprises? Seldom, we believe, in the history of modern Christianity has any church faced a situation more significant, more imperative, or received a challenge more inspiring of sacrificial devotion.

We recommend, first, that the Church-Erection Society continue the policy of coöperation with the Missionary Society, alike in the central organization and the conference branches, in all well-directed efforts to enter the great centers of population, and that this policy be more and more, and by all means, placed upon the hearts of our people, yet not so as to neglect the wider field or to fail to create, by a judicious location of loans, the visible grounds of local inspirations in all the conferences.

Second. That while we greatly rejoice in the increased chart collections and highly commend both the Society and the people for the progress made, we must regard this as only a rising tide that is still far from its full flood, and would recommend increased urgency on the part of the Society, the superintendents, and all the pastors of the Church; also, that the field of larger contributions and bequests be diligently cultivated.

Third. That the Church-Erection Society, as the fitting and proper exponent of the best thought upon this subject, shall often direct the attention of our people to the lessons of conservative business management in the building of churches as set forth in Part IV., Chapter XIII., Section VI. of the Discipline, together with the very great importance of having our churches well and centrally located, and of the very best quality and style of architecture possible within the limits of business prudence.

Fourth. We recommend the following changes in the Discipline:

That the words "and parsonages" be added to Article II., Chapter XIX., page 111. The article will then read, "The object of this Society shall be to assist congregations in locating and erecting houses of worship and parsonages."

Fifth. That Section II., of Article X., Chapter XIX., page 113, be amended by striking out the words "to one thousand dollars," in the first line on page 114, and the words "to ten years" in the second line, and that the words, "at the discretion of the board," shall be advanced from the last line, page 113, to the first line on page 114, after the word "increased." The section shall then read: "All aid rendered shall be only as a loan, the principal to be refunded without interest at such times as the board may direct, but in no case for a longer term than five years at any one time, or more than $500 to any single church, except that in large, growing towns and cities the

amount may be increased and the time extended at the discretion of the board, provided, however, that contributions to a donation fund may be received and appropriated to aid in the erection of churches in important localities, under such regulations as the board may adopt."

Sixth. That Article II., Section I., page 114, after the word "church," in the first line, shall be inserted the words "or parsonage," and in the third line after the word "church" the word "property" shall be substituted for the words "church building." The article shall then read: "The trustees of any church or parsonage, which receives a loan from the Church-Erection Society, shall be required to secure said property from loss by fire in some reliable insurance company in favor of said Church-Erection Society.

Seventh. That the following be added to the constitution of the Society as Article XII.

Parsonage Fund.

1. This fund shall be under the control of the Church-Erection Society, and shall be loaned, without interest, to aid in the building of parsonages, on the same plan and under the same regulations that loans are made to churches.

2. The Church-Erection Society shall adopt such methods as it shall deem proper to increase this fund and to bring the membership of the Church into a larger sympathy with the work of building church parsonages.

3. It shall be the duty of the Church-Erection Secretary to include in his annual report to the board a full statement of new funds received and of loans returned, together with the number of parsonages added during the year.

Eighth. The following shall be added as Article VIII.:

Duty of the Ministry.

1. Each pastor shall present the interests of church erection to his people during the year, and distribute such literature as will best inform them upon the subject.

2. The presiding elder shall direct attention to the interests of the Society at quarterly meetings, and shall advise with the pastors as to the best methods of securing the assessments in full. They shall also interest themselves in securing special gifts and bequests from those who may be able to give. Signed,

J. H. Ruebush. G. M. Mathews.
A. A. Garner. J. S. Rhoads.
G. W. Sherrick. A. M. Snyder.
A. W. Ballinger. J. S. Showers.
W. I. Beatty. G. C. Snyder.
John Dodds. D. J. Nelson.

Rev. L. W. Stahl. I move you that the report be printed.

The motion was seconded and agreed to.

Mr. J. C. Myers. There seems to be a sentiment in favor of this report, and that the report be adopted here without the expense of printing, by being read item by item. I voted in favor of the motion to print, and I now move that we reconsider the vote by which this order was adopted.

The motion was seconded and agreed to.

Rev. J. W. Howe. I move you that the rules be suspended, and that the report be considered at once.

The motion was seconded and agreed to.

The secretary finished the call of committees.

The Presiding Bishop. We will take up, according to your order, the report of the Committee on Church Erection.

The report was read and adopted, item by item, just as it came from the committee.

Rev. J. W. Lilly. The report of Committee No. 23, on circulation of the Holy Scriptures, is ready to report, and Rev. J. R. Meredith, of East Pennsylvania Conference, will read the report.

REPORT OF COMMITTEE ON CIRCULATION OF THE HOLY SCRIPTURES.

Rev. J. R. Meredith read the report as follows:

We, your Committee on Circulation of the Scriptures, would respectfully report the following:

We clearly recognize the supreme importance of freely circulating the Scriptures among men everywhere, that they may have knowledge of the way of life and salvation, as secured by our Saviour, the Lord Jesus Christ, and that they may develop in themselves a true Christian character, and build themselves up in the most holy faith as taught in the Scriptures.

We are pleased to know that the Bible has been so reduced in the price of publication as to make it possible for even the poorest to possess a copy of the Word of God as his own.

Much is being done by various agencies for the dissemination of the Scriptures throughout the world. The Bible, or parts of it, is now printed in about five hundred languages and dialects, and with raised characters for the blind, that they, too, may read the precious Word of life through the sense of touch.

It is gratifying to us to learn that our own Publishing House has been able to dispose of over 4,000 copies of the Bible, in the last

quadrennium, and thus help to broaden and deepen the stream of life among men.

The American Bible Society is now publishing the Scriptures in over one hundred languages and dialects. This society alone has circulated over 65,000,000 of the Word of life among men, and has extended its work into many places where the missionary has prepared the way.

It is with exceeding pleasure that we learn that many thousand copies of the gospel of Christ are distributed among the natives of the Philippine Islands, and thus the bonds of spiritual ignorance and the shackles of religious intolerance are being broken, and they are being brought out into the light and liberty of the children of God.

WHEREAS, The work of the American Bible Society is undenominational, and on broad lines of benevolence, and has for its sole object the dissemination of the Word of God among men; therefore be it

Resolved, That we heartily commend the work of that society, and request our pastors to ask their congregations to give it the financial support it so richly deserves.

We recommend that our pastors and presiding elders urge our Young People's Societies to supply themselves with cheap Bibles for use in their services, so that they can furnish all who wish to participate with them a copy of the Word of God.

J. W. LILLY.
U. A. COOK.
D. L. DOUB.
J. D. DONOVAN.
J. R. MEREDITH, *Secretary.*

REV. D. W. SPRINKLE. I move the report be adopted as read.

Seconded

REV. H. R. HESS. I move to strike the word "cheap" out of the report, where it recommends to our young people the purchasing of a Bible.

The motion was seconded and agreed to.

REV. W. R. FUNK. May I be allowed just one word? With due respect to the report of the committee, it said that our Publishing House had been able to sell 4,000 copies of the Bible during the quadrennium. That is a very low estimate, I am sure. The International Bible Society, in which we own one-third, has been able to circulate during the quadrennium about 400,000 copies.

REV. G. P. HOTT. I am highly in favor of this report in the sentiment expressed. I am not certain that it reaches the end that we

are here for. It is an excellent report. It exhorts us and gives us good sentiment, but I do not see that it prepares anything for our Discipline. I should like this committee to formulate something in our Discipline. I move that the report be recommitted.

Seconded.

Rev. C. T. Stearn. I hardly see the utility of this motion. I think that about all the Bible Society wants is an expression on the part of this body that we are in harmony with them in their work. This report will be published in the proceedings of the General Conference, and is all that could be desired.

The motion did not prevail.

The Presiding Bishop. Is there any other committee that desires to make a report?

Rev. W. E. Schell. The Committee on Education is ready to report.

The Presiding Bishop. We will hear the report of Committee No. 8, on educational interests.

REPORT OF COMMITTEE ON EDUCATION.

Rev. A. P. Funkhouser, secretary of the Committee on Education, read the report:

Whereas, The beginning of a new century in the history of our Church, and a time when the trend of all great interests and enterprises, evangelistic and commercial, is towards affiliation, combination, and more thorough organization, to the end that modern agencies may be utilized to secure most desirable results otherwise unattainable, and,

Whereas, It is most desirable that the cause of education—the most vital and essential to the permanent growth of all our Church agencies; that cause whose business it is to develop men and train them—shall be given the best help possible to overcome the difficulties encountered, and to so unify and strengthen it that we shall face the new century and its duties and opportunities equipped, in some measure, to discharge the obligations pressing upon us; therefore,

Resolved, 1. That the ensuing quadrennium be specially given to emphasizing the cause of education, in unifying its work, federating our institutions, enlarging our contributions for their support and to cancel present indebtedness, and in every way to make this great department of our Church work more highly appreciated throughout our Zion.

2. We urge each of the schools of the Church to pay off its debts in these days of prosperity, and to make its current expenses no more than its current income.

3. That our Bishops be requested to hold a great educational meeting annually at some central place within the bounds of each conference.

4. We believe that a federation of all our schools, so as to form one university, of which Union Biblical Seminary and all of our colleges and academies shall be coöperating factors, is desirable. The object is not to form a new institution, but a federation of all our schools, for moral support, coöperation, and improvement.

5. That to accomplish these things and reach the end so desirable, it is necessary to have some one who will thoroughly and specially investigate the whole subject, who shall constantly carry on his mind and heart the interests of the great cause here represented, and who shall be able to speak on this subject with the authority of an expert. We recommend, therefore, that a Secretary of Education be elected by this Conference, who shall be under the direction of the Board of Education as to the amount of time he shall spend in the field, and as to his remuneration, it being distinctly agreed that he shall be paid only for services actually rendered, and that this field service, particularly in the immediate future, shall not exceed three months in the year, the duties of the secretary being especially for the information and the inspiration of our whole Church.

6. The Board of Education is hereby charged with the work of aiding in all advance movements in the educational work of the Church, and securing the needed funds; of directing the formation of the university, and affiliating the schools of the Church, as recommended in preceding sections of this report.

We recommend the following changes:

Section I., item 1, page 119. In line five strike out "twelve" and insert "nine," and after the word "years," in line six, strike out "six of whom shall be clergymen; the remainder may be lay members of the United Brethren Church," and insert "the Bishops shall be *ex officio* members of the board." It will then read:

"1. There shall be a general board of education, known by the name of 'The Board of Education,' under the care of the General Conference of the Church of the United Brethren in Christ. The board shall consist of nine members, elected by the General Conference, who shall hold office for four years. The Bishops shall be members *ex officio* of the board. Five members, including the president or vice-president, shall constitute a quorum. This board shall have full power to direct and supervise the educational work of the Church, by carrying out the rules and regulations enacted by the General Conference."

Item 8, page 121. In line twelve strike out the word "these" and

insert "the conferences," and after the word "make" insert "these." It will then read:

"If the board thinks best, it may apportion the amount to be raised by the various conferences, according to their number and ability, and the conferences in turn shall make these apportionments to their respective fields of labor, and the funds thus raised shall be sent to the treasurer of the board.

Item 10, page 122. In line two, strike out "a recommendation for." It will then read:

"10. Any person having received aid from the Board of Education shall not be granted an honorable dismissal by his conference until he shall have made satisfactory settlement with the board. The Bishops are directed to enforce this provision."

Section II., 2. *Academies,* page 123. In line three, after the word "their," insert "literary." It will then read:

"In this day of excellent high schools in many parts of our country, academies should be located judiciously, and should confine their literary courses of study to such branches of learning as will prepare for entrance upon the freshman or sophomore year of the best colleges."

Section III., item 3, page 123. In line three, strike out "after A. D., 1900." It will then read:

"3. For the purpose of greater unity and efficiency in our educational work, the General Conference directs that the length of a course of study leading to," etc.

Page 124. Insert sub-sections 6, 7, and 8 as follows:

6. It is recommended that the several presidents and principals of our institutions of learning be *ex officio* members of the local official bodies which govern the said institutions.

7. We direct that the endowment funds of our institutions of learning be kept sacred for the purposes for which they were given, and not dissipated and jeopardized by loans to the contingent fund of the institution and spent for current expenses, and we recommend that these funds of our institutions be not loaned to the members of the board, or officers or teachers of the institution, or others who are personally interested in the care and safe-keeping of these funds.

8. We cordially endorse and approve the best method of industrial education as applied in those institutions where mechanical and other equipment is provided for this purpose, and recommend that this practical training and self help be secured for those who desire it, as soon as practicable.

6. (2) Page 124. In line two strike out "certificates" and insert "diplomas." It will then read:

(2) That these students be examined thoroughly on their courses

of study, and that suitable diplomas be awarded those who complete their work to the satisfaction of the respective colleges.

Item 6, page 124. Item 6 to be numbered 9.

Respectfully submitted,

Wm. E. Schell.	Mrs Fred Giesler.
F. A. Z. Kumler.	Jacob Sneath.
A. P. Funkhouser.	A. B. Statton.
J. D. Droke.	E. S. Neuding.
H. Doty.	R. J. White.
W. D. Stratton.	

R. J. White and E. S. Neuding approve the report, except Section 5, and say: "We prefer that the present arrangement should continue, and the secretary be elected by the board and not the General Conference. The board could better select a man who could give three months of his time to the work."

Rev. C. E. Farney. I move the adoption of the report item by item.

Seconded.

The Presiding Bishop. That involves the suspension of the rules.

Rev. A. P. Funkhouser. A report that takes progressive steps, that emphasizes one of the leading items of church work, and starts out here putting it where it belongs in the advance movements of the age, as does this report on education, I think, Mr. Chairman, the brethren ought to have printed, so they could read and think about it.

Rev. C. J. Burkert. I move to amend the motion to say that this report be received and printed.

The amendment was seconded and agreed to, and the report ordered printed.

Bishop Mills. I move that we adjourn.

The motion to adjourn prevailed, and one stanza of "Nearer, my God, to thee" was sung, and Dr. G. M. Mathews closed the services with a brief prayer and the benediction.

FIFTH DAY—AFTERNOON SESSION.

Wednesday, May 15, 1901.

Conference convened at 2:00 p. m., Bishop J. S. Mills in the chair. Professor Ruebush led the Conference in song. Short pray-

ers were offered by Rev. G. W. Sickafoose, of Columbia River Conference, Rev. G. W. Deaver, of Scioto Conference, Rev. J. W. Kilbourn, of Miami Conference, and Rev. E. R. Baber, of Northwest Kansas Conference.

THE PRESIDING BISHOP. Is the Conference now ready for business? Is there any unfinished business?

REV. L. W. STAHL. I move that the order of the day of Friday morning, immediately after miscellaneous business, be the election of Bishops and other Church officers.

The motion was seconded and agreed to.

THE PRESIDING BISHOP. Any other miscellaneous business? If not, the committees will be called in order.

REV. A. M. EVERS, of Maryland Conference, read the following paper:

WHEREAS, The grave of Bishop Newcomer, who was buried at the German Baptist Church, of Beaver Creek, Washington County, Maryland, was thought to be unknown; and, Whereas, the Rev. M. L Maysilles can locate his tomb; therefore, inasmuch as Bishop Newcomer was associated with the fathers of our Church, having lived contemporary with them, and his labors were abundant, his life a benediction to our beloved Zion, and his memory cherished by them; therefore,

Resolved, That if the grave of this venerable father can be definitely located, that we suitably mark the same, and that a committee of three be appointed by the Bishops to see that the work be done now, or in the near future. Signed, A. M. EVERS.

REV. J. W. HOWE. I move you that we act upon this paper at once.

REV. R. J. WHITE. I would like to know what provisions, if any, are made for the providing of the necessary expense. I suppose it is understood that this committee raise the funds, as well.

BISHOP HOTT. We would so understand it.

REV. J. W. HOWE. Brother White raised the question as to the funds. We cherish the memory of Bishop Newcomer, and if this whole Church cannot raise money enough to mark his tomb so it will be properly identified, and with a monument worthy of the memory of a great and good man like he was, I will do it myself. [Great applause.]

The motion was agreed to.

THE PRESIDING BISHOP. The committees will now be called in order to see if they are ready to report.

The secretary proceeds with the call of the committees, and the first committee ready was on superintendency.

REPORT OF THE COMMITTEE ON SUPERINTENDENCY.

REV. H. H. FOUT, of Miami Conference, read the report of the Committee on Superintendency:

CHAPTER VI.

SECTION VIII.

1. In Section VIII., sub-section 1, page 52. Beginning at period in third line, strike out to the close of the item.

The section will then read, "The General Conference shall elect Bishops for the term of four years, who may, at the option of the Conference, be reëlected."

2. Eliminate sub-section 2, page 52.

3. In sub-section 5, page 53, strike out the clause constituting the fourth line which reads "authorized by the General Conference," and substitute the following "of two from each district to be elected by the General Conference."

The item will then read: "Each Bishop shall reside in the bounds of the district to which he shall be assigned. The Bishops shall be appointed to their respective districts by a committee of two from each district, to be elected by the General Conference.

4. In sub-section 10, page 54, strike out the following concluding clause, "one-half or more of the members of such conference," and substitute the following, "by the majority of said conference."

The item will then read: "The Bishop of any district shall reconvene any annual conference, when requested to do so by the majority of said conference."

5. That sub-section 12, page 54, be stricken out.

6. That sub-section 13, page 54, be eliminated, and the following substituted: "The Bishops shall confer with the presiding elders and pastors to secure definite aims and wise methods for the development of the interests of home missions, foreign missions, and church erection, and shall devote as much of their time as practicable to visiting our mission stations and exploring new fields."

7. That sub-section 18, page 55, be stricken out.

Preliminary to the consideration of Chapter XXIII., page 133, which was referred to us. We beg to submit the following:

1. That four Bishops be elected.

2. That Kentucky, East Tennessee, Tennessee, and Chickamauga conferences, with our work in Georgia, Texas, and Louisiana constitute "the Southern Mission District," to be under the direction of

the Board of Missions, which shall be empowered to employ a superintendent, who shall devote his time to the work of evangelism, and the care and development of the churches.

R. J. WHITE.	D. R. SENEFF.
S. L. TODD.	H. H. FOUT.
F. FISHER.	S. S. HOUGH.
J. T. ROBERTS.	J. W. ZIMMERMAN.

REV. W. E. SCHELL. I move that the report be received and ordered printed.

The motion was seconded and agreed to.

The next committee to report was the Committee on Ministerial Study.

REPORT OF COMMITTEE ON MINISTERIAL STUDY.

REV. J. I. L. RESLER, of Allegheny Conference, read the report:

CHAPTER IX.

We submit the following report:

That on page 66, the book entitled "Seven Laws of Teaching," by Gregory, be taken out of the second year and placed in the first year after "United Brethren Discipline."

That the "Life of J. Weaver," by Thompson, be added after the "Life of Edwards"—Davis, just before the word "examinations."

That on page 67, Section II., just after the word "belongs," line third of item 1, add the following, "and shall have the privilege of being examined after the completion of one or more studies during the interim of annual conference, and that the examinations on the studies be completed, if possible, before the sitting of the conference."

That on page 68, line first, "or essay" be stricken out, and shall then read, "Each licentiate shall also present a written sermon in connection with the examinations," and that just after the word "examination," "of each year" be added. Then following these words, "And if each licentiate fails to appear before his committee, he shall report the cause of his absence."

That the following be a substitute for the balance of page 68 and first part of page 69, up to the words "Books Recommended."

First Year.

Study of the Bible by Books, New Testament—Sell.
New Acts of Apostles—Pierson.
Art of Reading and Speaking—Fleming.
United Brethren Church History, Part I.—Berger.

Homiletics—The Preacher and His Sermon, Parts I. and II.—Etter.
Manual of Discipline—Kephart.
Theology, Ch. 1-22—J. Weaver.

Books to be Read—

With Christ in the School of Prayer—Murray.
Miracles of Missions—Pierson.
Life of Glossbrenner—Drury.

Second Year.

Theology—J. Weaver.
Study of the Bible by Books, Old Testament—Sell.
Homiletics—Parts III., IV.—Etter.
United Brethren Church History, Parts II., III., IV.—Berger.
Extemporaneous Preaching—Buckley.
Jevon's Logic—Hill.
Exegetical Studies—Galatians and Gospel of John.

Books to be Read—

New Era—Strong.
Abraham; or the Obedience of Faith—Meyer.
Autobiography of Finney.

Third Year.

Systematic Theology, Vol. I.—Miley.
Psychology—Hill.
Pastoral Theology—Shedd.
Exegetical Studies—Exodus, Hebrews.
Recent Researches in Bible Lands—Hilprecht.
Church History—Fisher.

Books to be Read—

Mosaic Authorship of the Pentateuch—MacDill.
Social Aspects of Christianity—Ely.
The Spiritual Life—Murray.

Fourth Year.

Systematic Theology, Vol. II.—Miley.
Butler's Analogy—Malcolm.
Ethics—McKenzie.
New Testament Theology—Stevens.
Manual of Christian Evidences—Fisher.

Books to be Read—

Life of Muller—A. T. Pierson.
Apologetics—Kephart.
Life of A. J. Gordon—by his son.

That on page 71, Section IV., item first, that "four" be substituted for "three."

That in item 2, the following words be stricken out, "He may be referred to his quarterly conference," and the following words substituted, "Unless providentially hindered, he shall forfeit his license, except when such licentiate is in school."

Respectfully submitted,

W. H. WASHINGER, *Chairman.*
R. E. WILLIAMS.
C. U. MCKEE.
A. J. WAGNER.
J. I. L. RESLER, *Secretary.*

MR. D. K. APPENZELLAR. I move that the report be received and ordered printed.

The motion was seconded and agreed to.

REPORT OF COMMITTEE ON GOVERNMENT OF CHURCH.

REV. J. A. F. KING, of Central Illinois Conference, read the report of the Committee on Government of the Church:

We, your Committee on Government of the Church, would respectfully submit the following report:

Page 29, Chapter V., Section 1, paragraph 1. Commencing at the word "record," and read as follows, "Giving to each the right hand of fellowship, and by appointing one or more class leaders, and class stewards."

The paragraph would then read as follows: "A local church or congregation of the United Brethren in Christ may be organized, when not already established, by any regularly authorized minister of the denomination, who shall enroll the names of not less than five resident persons in a book of record, giving to each the right hand of fellowship, and by appointing one or more class leaders and class stewards."

Paragraph 2, page 29. Beginning at the word "pastor," on second line from the top, and read as follows: "Pastor and official board. In all cases the pastor shall appoint the leader or leaders, and steward or stewards, to be approved by the official board."

The paragraph will then read: "A local church may be divided into two or more classes, where it is deemed proper to do so, by the pastor and official board. In all cases the pastor shall appoint the leader or leaders, and steward or stewards, to be approved by the official board."

Paragraph 3, page 29. Commencing at the word "be," and read as follows, "by the pastor transferred to such class as may be most de-

sirable." The paragraph will then read: "When a quarterly conference deems it impracticable to maintain the organization of a church in any place, whatever members remain shall be by the pastor transferred to such class as may be most desirable."

Paragraph 4, Section II., page 30. Strike out all but first line, when it will read, "He shall keep a record of the members of the class."

Section III., paragraph 1, page 30. Strike out the last line, and it will read: "Every church shall have one or more class stewards and one or more presiding-elder stewards; the former to be chosen as provided for on page 6, under 'Annual Reorganization,' the latter to be appointed by the pastor."

Section III., paragraph 2, page 31. Strike out the first two lines and the third, down to the "period," and read: "On circuits each member shall contribute quarterly, monthly, or oftener, and on stations monthly or weekly, to the support of the pastor," the remainder of the parapraph to remain unchanged.

Paragraph 3, Section III., page 31. Strike out the word "stewards," and insert "church clerks," which will then read, "It shall be the duty of the church clerk to provide the elements for the sacrament of the Lord's Supper, always securing unfermented wine."

That paragraph 8, Section IV., page 32, be made to read as follows: "The official board shall revise the church records as provided in Section II., paragraph 3, page 61, and on stations shall be the body to grant transfers and dismissals from the Church."

The following, to be added to page 31, Section III., to be known as paragraph 6.

CHURCH CLERK.

Each organized church shall elect, or, if preferable, the pastor shall appoint an officer who shall be known as church clerk. The person selected must be a member of the Church, and well qualified for the duties of the office. The clerk shall act under the direction of the pastor, and shall, by virtue of his office, be a member of the official board and quarterly conference, and shall make reports to these bodies when requested by them to do so. The clerk shall be provided with a record-book by the society, as published by our Publishing House, and shall hold the office until a successor is elected or appointed. He may be dismissed by the society for official neglect or delinquency.

DUTIES.

The clerk shall be custodian of the membership, and historical record of the society, and shall be responsible for its safe keeping, but the pastor and members of the society shall have the right to examine it at any time. The clerk shall be present with the membership record at the annual meeting for revising the list of members.

He shall keep a record of the names of all members of the society in the record-book.

He shall record the names of all members received into the society by the pastor, and it shall be the duty of the pastor to furnish the clerk with the necessary data concerning each member so received.

He shall record in the historical department a statement of the organization of the society, showing when and by whom organized, with the names of the original, or charter members, unless these items are already a matter of record in the historical department.

He shall keep a record of each year's progress, showing the material and spiritual advancement of the church, and the name of the pastor in charge. The improvement of the church property, the number of accessions to the Church, and other items of interest shall be recorded in the historical department.

It shall be the duty of the clerk to obtain, if possible, the addresses of all the absent members of the society, and write to them at least once each quarter for the purpose of ascertaining if such absent members are maintaining a Christian life. The clerk shall also communicate to absent members such messages as the society or pastor may direct, and any member who shall refuse to reply to the letters of the clerk, may be dealt with as in other cases of neglect of duty, and a refusal to answer the inquiries of the clerk may be deemed sufficient cause for withholding a church letter from such absent member, should he desire one.

That Section IV., paragraph 1, page 31, be so changed as to read: "The properly recognized members of the quarterly conference shall be the members of the official board of each local church."

That page 32, paragraph 10, be so changed as to read, "The acts of the official board shall be approved by the quarterly conference."

Page 33, Section V., paragraph 10, under "members of quarterly conference," sixth line from the top, and after the word "conference" and before "presidents," insert "church clerks," and eighth line from the bottom, after the word "organized," "all treasurers of Ladies' Aid societies, Woman's Missionary societies, Young People's societies and Sunday schools," when it will read as follows: "The members of the quarterly conference shall be the presiding elder of the district, the preachers in charge, and all properly recognized preachers, exhorters, class leaders, class stewards, and all other stewards, whose appointments have been ratified by the quarterly conference, presidents of Ladies' Aid societies, church clerks, when properly recognized by the church, or official board, or quarterly conference, presidents of local Woman's Missionary associations, the church treasurer, trustees of church and parsonage houses, superintendents of Sabbath schools, and presidents of Young People's societies, organized in harmony with the provisions of Discipline controlling the organization of such societies, and superintendents of Junior societies, when similarly organized, all treasurers of Ladies' Aid societies, Woman's Mis-

sionary societies, Young People's societies, and Sabbath schools, when said persons are members of the Church of the United Brethren in Christ, who reside within the bounds of the station or circuit, or hold membership therein. Such members as are present at any regular meeting shall constitute a quorum for the transaction of business. The quarterly conference shall open and close with prayer. The quarterly conference shall be amenable to the annual conference for its official acts."

Paragraph 14, Section V., page 35, fourth line from top, instead of the word "except," insert the word "including." The paragraph will then read: "As soon as convenient, after each class has received its apportionment, on the call of the pastor, the official members shall meet and make a distribution of the apportionment, including the assessment for presiding elder, to the members severally, according to their ability, to be paid quarterly, monthly, or oftener; provided, however, that it shall be the privilege of any class to collect the amount apportioned to it by subscription or otherwise."

That the following paragraph be added to chapter 5: "An official member of the quarterly conference, wishing to resign his office, may do so by presenting a resignation to the quarterly conference of which he is a member. This does not apply to a pastor, who may resign his charge to the presiding elder of the district."

That the following take the place of paragraph 1, Section VI., page 35: "The annual conference shall consist of all the elders and licentiate preachers, who have been duly received, and one layman from each charge in the conference, who shall be elected by ballot, at the third or last session of the quarterly conference in the year, a majority of all the votes cast being necessary to a choice.

"The delegate thus chosen shall not be one holding an annual-conference license as a minister, nor one recommended to the annual conference for license to preach, and such delegate shall have all the rights and privileges of ministers in the annual conference, except the right to vote upon the reception or expulsion of preachers, and the passing of preachers in the course of reading."

That paragraph 2, Section VII., page 38, be changed to read as follows: "The conferences shall be represented in the General Conference according to the following ratio:

"Each conference under three thousand shall be entitled to one ministerial delegate and one layman. A conference having three thousand and under four thousand, two ministerial and one layman. Four thousand and under five thousand, three ministerial and one layman. Five thousand and under six thousand, three ministerial and two laymen. Six thousand and under seven thousand, three ministerial and three laymen. Seven thousand and under eight thousand, four ministerial and three laymen. Eight thousand and under nine thousand, five ministerial and three laymen. Nine thousand and under ten thousand, five ministerial and four laymen. Ten thousand

and under eleven thousand, six ministerial and five laymen. Eleven thousand and under twelve thousand, six ministerial and five laymen. Twelve thousand and under thirteen thousand, seven ministerial and five laymen. Thirteen thousand and under fourteen thousand, seven ministerial and six laymen. Fourteen thousand and under fifteen thousand, eight ministerial and six laymen. Fifteen thousand and under sixteen thousand, eight ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Seventeen thousand and under eighteen thousand, nine ministerial and eight laymen. Eighteen thousand and under nineteen thousand, ten ministerial and eight laymen. Nineteen thousand and under twenty thousand, ten ministerial and nine laymen. Twenty thousand, eleven ministerial and nine laymen."

"3. The number of delegates to which each annual conference shall be entitled shall be determined from the statistics of the annual conference next preceding the sitting of the General Conference, at which annual conference the full number of delegates, ministerial and lay, with an equal number of alternates, shall be elected by ballot. A majority of all the votes cast shall be necessary for a choice, ministers and laymen voting in joint ballot. All members of the conference eligible may be voted for without nomination.

"The secretary of the conference shall at once certify as to the results of this election to the Publishing Agent, at Dayton, Ohio."

Strike out the following paragraphs: Page 38, 3, 4, and 5; page 39, 6, 7, 8, 9, and 10; page 40, 11 and 12.

Substitute for paragraph 14, page 41, the following: "Each annual conference shall provide for the expenses of its own delegates to the General Conference, the Publishing House providing for the members *ex officio*.

Substitute the following for paragraph 15, page 41: "The allowance for traveling expenses shall be by the most direct route to and from the seat of the General Conference, and shall include boarding and lodging during the sessions of the General Conference."

WM. M. BELL. J. W. ZIMMERMAN.
T. J. HARBAUGH. J. A. F. KING.
A. R. AYRES. J. R. KING.
MATT. EDMONDS.

On motion of Rev. L. W. Stahl the report was ordered printed.

REPORT OF COMMITTEE ON CHURCH MEMBERSHIP.

REV. J. HILL. Your Committee on Church Membership is ready. Rev. O. P. Cooper is the secretary.

REV. O. P. COOPER, of Upper Wabash Conference, read the report of the Committee on Church Membership:

Your committee, to which was referred Chapter IV. of the Discipline, would report as follows: On page 23, Section II., Article XI., change so as to read: "Any member refusing to pay to the support of the pastor the required amount, unless providentially hindered, shall be reported by the steward to the class or official board, and if refusal is persisted in, shall be suspended from the Church by the class, or official board, until such time as they make payment in full. But in no case can the official board expel a member without the consent of the class."

On page 26, Section III., Article III., fourth line from the bottom, after the word "committee," add the words "chosen by the parties concerned."

On page 28, Section IV., change to read: "If any of our members desire to leave the Church, and their Christian life has been good, and they have settled all of their subscriptions and assessments, if able to do so, shall be entitled to an honorable dismissal from the class by a vote of the class, or official board, signed by the pastor or leader." The remaining portion of the chapter to remain as it is.

J. Hill. F. M. Morgan.
O. P. Cooper, *Secretary*. J. L. Grimm.
S. C. Caldwell. A. A. Moore.

Rev. J. R. Chambers. I would like the chairman of the committee, or the committee, or the Bishop, or somebody else, I am not particular who, to tell us what is meant by the word "suspended" in the last line of Article XI., page 23, of the Discipline. It says that members shall be suspended, provided they persist in not paying the preacher or paying to the support of the church. They retain that in the Discipline, and still say suspended, and that they shall not be suspended except by vote of the class. What I want to know is what that word "suspended" means. I have been asked what I know about it, and I do not know.

Bishop Kephart. You men ought all to know.

Rev. J. R. Chambers. You gentlemen who decide as to the situation ought to know more than we common men about that.

Bishop Kephart. There is such a thing as suspending a minister or a layman, and there is such a thing as expelling him. Expelling a minister or layman from the Church severs all connection. Suspending him, in the sense of it, is that it may be for a definite time. You may suspend him, and in suspending him his functions during the time of his suspension cease, if he is a minister. When he is suspended, as a rule, he is not allowed to officiate. He may be suspended

for a year for some misdemeanor of some kind. That is the sense in which it has been always understood, and on which the Church has acted. Ministers, as you know I speak of them especially, quite frequently in the history of the Church, have been suspended sometimes for insubordination, sometimes for this, and sometimes for that, and sometimes their functions are wholly suspended. At other times they are allowed certain privileges. As an explanation of the matter, a student of college, for a misdemeanor, may be suspended. It may be for one term, it may be until he repents of his sins, and then the suspension is lifted, and he is restored. But if he is expelled, that severs all connection whatsoever.

Rev. J. R. Chambers. What right does suspension cut off from a member?

Bishop Kephart. He cannot vote.

Rev. J. R. Chambers. Does it keep him from going to church?

Bishop Kephart. No, sir; just wait until I explain. You said you wanted an explanation.

Rev. J. R. Chambers. I want it.

Bishop Kephart. He cannot vote in his class; he is not entitled to any. He has no right to commune or anything of the kind. He is under suspension. He has no right to any of the privileges of the church.

Rev. J. R. Chambers. Would that prevent him from going to hear the preaching?

Bishop Kephart. No.

The Presiding Bishop. He is a common sinner until you restore him.

Rev. J. R. Chambers. I know a case in Douglass County, Kan.—

Rev. C. T. Stearn. I rise to a question of privilege. What is before the house?

The Presiding Bishop. It is an inquiry as to the meaning of a certain term occurring in the report. That report is before us, and this brother is inquiring as to the meaning of a certain word.

Rev. J. R. Chambers. We have never had anything definite on that. I want to get all the information I can. I am not trying to puzzle anybody, but I know in a sister church where suspension did mean something, and they were not at sea, as we are in the case. There was a Dunkard brother called up in Douglass County, Kan.

They suspended him by simply telling him that he could not take the Lord's Supper, or have his feet washed for one year, and then he could go ahead. I want to know if we have anything as definite as that?

THE PRESIDING BISHOP. Yes, sir; it simply suspends all his functions until that is lifted. As soon as that is lifted, he is in full standing.

REV. J. R. CHAMBERS. If he is suspended, could he receive a letter during the time he is suspended?

THE PRESIDING BISHOP. No, sir.

REV. J. R. CHAMBERS. If he would pay his subscription in full, could he receive a letter?

THE PRESIDING BISHOP. As soon as the suspension is over he is in full standing, and may receive his letter like any one else.

REV. J. MCMILLEN. Then I understand that failing to receive a letter in that time ought to be punishment enough for a layman?

REV. C. T. STEARN. I was going to move that the rules be suspended and that we take up this report at once.

THE PRESIDING BISHOP. The motion is that the report be taken up and passed without printing.

MR. R. H. BENNETT. I move that the report be printed. It is a short one.

The report was ordered printed.

REV. W. E. SCHELL. At the last General Conference they appointed a Committee on Representation from the annual conference to the General Conference, and that committee is ready to report, if this Conference desires to hear the report. The report is in the hands of the secretary, Rev. J. P. Anthony.

THE PRESIDING BISHOP. Will you hear?

VOICES. Hear, hear.

REPORT OF SPECIAL COMMITTEE ON CONFERENCE REPRESENTATION.

REV. J. P. ANTHONY, of Pennsylvania, read the report:

To the General Conference of the United Brethren in Christ, assembled at Frederick, Maryland:

DEAR FATHERS AND BRETHREN: We, your committee appointed on Annual Conference Representation four years ago, respectfully submit the following:

In the Discipline, page 38, Section II., substitute the following:

Conference Representation.

The annual conference shall be entitled to representation in the General Conference as follows:

All conferences having less than 1,000 members shall be entitled to one ministerial and one lay delegate.

All conferences having 1,000 and less than 3,000 members shall be entitled to two ministerial and one lay delegate.

All conferences having 3,000 and less than 6,000 members shall be entitled to three ministerial and one lay delegate.

All conferences having 6,000 and less than 10,000 members shall be entitled to three ministerial and two lay delegates.

All conferences having 10,000 and less than 15,000 members shall be entitled to four ministerial and two lay delegates.

All conferences having 15,000 members and over shall be entitled to four ministerial and three lay delegates.

WM. E. SCHELL.
J. P. ANTHONY.

May 1, 1901.

REV. J. P. ANTHONY. I want to say this report would make the total number of delegates 191, according to the present church membership—127 ministers and 64 laymen. If any of you wish to know how it affects your conference representation, I have that also calculated.

REV. H. R. HESS. I move that this report be printed.

Seconded.

REV. J. MCMILLEN. I move we suspend the rules and pass it on the reading.

The amendment did not prevail, and the report was ordered printed.

REV. S. S. HOUGH. I move, Mr. Chairman, that the paper of Brother John Dodds, presented this morning, be ordered printed likewise.

REV. WM. M. BELL. By general consent that report was referred to the committee.

THE PRESIDING BISHOP. This committee is asked if they had Brother Dodds's paper before them when they made their report?

REV. W. E. SCHELL. We did not have that report, but we had as many ideas and reports as there are—

BISHOP KEPHART. I thought you had more reports than ideas.

Rev. S. S. Hough. The question was whether the committee ever got that report and whether they considered it.

The Presiding Bishop. I believe Brother Bell said they had.

Rev. W. M. Bell. Yes.

Rev. W. R. Funk. I desire at this time to make a report of the General Conference expense fund.

The Presiding Bishop. We will hear the report.

REPORT OF THE GENERAL CONFERENCE EXPENSE FUND.

Rev. W. R. Funk. The following is a tabulated statement, giving, first, the assessment of 1901; second, the amount paid on said assessment; third, the amount due on the assessment of 1897; fourth, the amount due on the assessment of 1901; fifth, apportionment to each conference of the deficit; sixth, the total amount due from each conference at this date:

	Ass't, 1901.	*Paid, 1901.*	*Due, 1897.*	*Due, 1901.*	*Gen. Def.*	*Total. Due.*
Allegheny	$325 00	$203 50	$86 98	$121 50	$49 55	$258 03
Arkansas Valley	90 00	43 45	13 21	46 55	13 72	73 48
Auglaize	180 00	192 36	.....	.....	27 40	27 40
California	50 00	50 00	.....	.....	7 62	7 62
Cent. Illinois	100 00	100 00	.....	.....	15 25	15 25
Central Ohio	160 00	141 54	44 27	18 46	24 42	87 15
Colorado	50 00	20 00	.....	30 00	7 62	37 62
Colorado River	50 00	27 83	.....	22 17	7 62	29 79
Des Moines	125 00	189 95	64 95	.....	19 07	19 07
East Nebraska	100 00	42 95	73	57 05	15 25	73 03
East Ohio	275 00	106 25	71 20	168 75	41 90	281 85
E. Pennsylvania	275 00	138 00	18 64	137 00	41 90	197 54
East Tennessee	60 00	28 98	.....	31 02	9 10	40 12
Eastern	225 00	170 42	.....	44 58	34 35	78 93
Elk. & Dak.	40 00	30 61	4 70	9 39	6 10	20 19
Erie	125 00	70 09	7 67	51 91	19 00	78 58
Germany	50 00	32 50	.....	17 50	7 62	25 12
Illinois	100 00	73 69	4 35	26 31	15 25	45 91
Iowa	190 00	171 25	.....	18 75	28 90	47 65
Kansas	100 00	82 00	.....	18 00	15 25	33 25
Kentucky	40 00	.....	.....	40 00	6 10	46 10
Lower Wabash	275 00	270 70	27 22	4 30	41 90	73 42
Maryland	125 00	66 00	.....	59 00	19 07	78 07
Miami	325 00	124 00	.....	201 00	49 55	250 55
Michigan	60 00	40 65	.....	19 35	9 17	28 52
Minnesota	50 00	19 15	.....	30 85	7 62	38 47

Missouri	100 00	85 34	15 27	14 66	15 25	45 18
Neosho	100 00	97 00	.....	3 00	15 25	18 25
North Ohio	125 00	94 60	55 50	30 40	19 07	104 97
N. W. Kansas ..	125 00	125 00	.....	.....	19 07	19 07
Ohio German ...	70 00	70 00	.....	.....	10 67	10 67
Oklahoma	50 00	50 00	.....	.....	7 62	7 62
Ontario	50 00	33 00	.....	17 00	7 62	24 62
Oregon	60 60	60 00	.....	.....	9 15	9 15
Pennsylvania ...	325 00	287 40	.....	47 60	49 56	97 16
Rock River	60 00	32 00	.....	28 00	9 15	37 15
Sandusky	325 00	172 45	30 61	152 55	49 56	232 72
Scioto	225 00	115 70	44 84	109 30	34 31	188 45
So. Indiana	225 00	133 61	116 87	91 39	34 31	242 57
St. Joseph	325 00	125 25	5 45	199 75	49 56	254 76
Upper Wabash ..	225 00	105 28	33 24	119 72	34 31	187 27
Virginia	250 00	144 55	95 78	105 45	38 12	239 35
West Africa	30 00	50 18	.....	.....	4 56	4 56
West Tennessee .	10 00	10 00	.....	.....	1 52	1 52
West Virginia ...	225 00	83 23	115 75	141 77	34 31	291 83
White River	200 00	171 00	.....	29 00	30 50	59 50
Wisconsin	60 00	37 55	.....	22 45	9 15	31 60
West Nebraska ..	75 00	40 30	10	34 70	11 44	46 24

REV. J. S. RHOADS. I move you that we do now adjourn.

Seconded.

REV. F. P. ROSSELOT. The report of the Committee on Publishing Interests is ready, and as it ought to be printed so we can act upon it, we should not adjourn until it has been submitted.

REV. W. Z. ROBERTS. I should like to inquire if we have two committees on General Conference Representation. We have had two reports. Have we two committees?

BISHOP KEPHART. Yes, sir.

THE PRESIDING BISHOP. The last report comes from the committee appointed four years ago.

REV. W. Z. ROBERTS. What has this body to do with the committee appointed four years ago? This should have been reported to the committee, instead of the body.

THE PRESIDING BISHOP. No, sir, I think the committee reported correctly.

REV. F. P. ROSSELOT. The Committee on Publishing Interests is ready to report; will you hear?

THE PRESIDING BISHOP. We will hear.

REV. J. A. GROVES. I expect I ought to make an explanation.

This report was written in my absence, and it will perhaps be better that the writer read it. I will ask Rev. C. J. Burkert to read the report.

REPORT OF THE COMMITTEE ON PUBLISHING INTERESTS.

Rev. C. J. Burkert, of Miami Conference, read the report:

We, your Committee on Publishing Interests, report the following:

1. We desire to express our high appreciation of our Publishing Agent and his work, as shown in his most splendid report. That we are most pleased and highly grateful that the interest-bearing debt of the House has been paid during the quadrennium, and that the business of the House is in such a healthy and growing condition.

2. We give our hearty indorsement to the literature issued by our House, and approve the judgment of our Agent as to the form and size of our periodicals, and are well satisfied with the mechanical construction thereof.

RECOMMENDATIONS.

1. That the German papers, *Der Froehliche Botschafter* and *Jugend Pilger,* be turned over to the Ohio German Conference, and they be asked to elect their own editor and assume the financial responsibility, provided, however, that a subsidy of $1,000 be paid said conference the first year, and $500 each year thereafter during this quadrennium to assist in the publication of said papers. And further, that the $1,000 loaned to the German house four years ago be given to them as a donation.

2. That the *Children's Friend* and *Children's Visitor* be merged into one paper, and published weekly, and called the *Children's Companion.*

3. That the price of all our periodicals remain the same, and that the present club plan be continued.

4. That the Publishing Agent, with the approval of the Board of Trustees, shall have power to discontinue any periodical published at a loss, or raise the price to cover the deficit.

5. That the Publishing Agent and Board of Trustees be authorized to set apart a sum not to exceed $6,000 per year, as a fire or building fund, from the profits of the House.

6. That there be one Publishing Agent elected, one editor and one associate editor be elected for the *Religious Telescope,* one editor elected for the *Watchword,* and one editor be elected for the Sunday-school literature, and that the trustees of the Publishing House be authorized to employ any needed help in that department.

We are gratified with the report submitted to Conference by the Quarterly Review Association. Their success with the publication is beyond our expectations; their financial management is good; and since they have succeeded so well during the quadrennium,

we recommend that the relations be not disturbed and its publication continue under the direction of the Review Association.

The *Quarterly Review* merits the support of the ministry and laity. Its contents are of a high order, and make a valuable contribution to our Church literature, and we are glad to know that it ranks well among the various church reviews.

F. P. Rosselot.
J. A. Groves.
John W. Ruth.
R. H. Bennett.
J. A. F. King.
Matt. Edmonds.
J. N. Garber.
J. N. Bricker.
W. H. Ulrich.
G. Fritz.
C. J. Burkert.
George A. Lambert.
H. Barkemeyer.

Rev. A. P. Funkhouser. Mr. Chairman, I move the report be printed.

It was agreed to.

Rev. C. J. Burkert. I wish to say that Brother Groves, who is a member of the committee, and who was elected secretary, was not with us last evening; so, by request of the committee, I acted as secretary *pro tem,* and this is my handwriting. A man not familiar with it will not read it so readily, therefore, he did not succeed in translating everything; for that reason it comes from me.

Rev. D. W. Sprinkle. I move you that we do now adjourn, so that the committees may finish their work.

The Presiding Bishop. Any announcements you wish to make before we adjourn?

Rev. A. P. Funkhouser announced a meeting of the alumni of Union Biblical Seminary.

Meetings of committees were announced by various chairmen.

The motion to adjourn was reconsidered, and President Bookwalter, of Iowa, stated that the report of the Committee on Union Biblical Seminary was ready to report, and that Dr. Seneff would read the report.

REPORT OF COMMITTEE ON UNION BIBLICAL SEMINARY.

Rev. D. R. Seneff, of Lower Wabash Conference, read the report:

Your Committee on Union Biblical Seminary would submit the following:

The growth of our school of sacred learning during the quadrennium is a matter of gratification to the entire Church, and the occasion of thanksgiving to God.

We believe the record of this institution has the sanction of our Heavenly Father, and hence should receive the most earnest coöperation and support, not only of our ministry, but laity as well.

Its able and scholarly internal management and its strong spiritual life commend it as the one school of theology for all our young men and young women preparing for the ministry and for missionary work.

As God calls laborers into his vineyard, so also comes the call for the most thorough preparation for this work.

In view of all this, every opportunity should be embraced for bringing before the entire Church the vital interests of Union Biblical Seminary, and, at the same time, let the entire Church pray that the Holy Spirit may inspire all who enter its walls with power from above.

We would recommend the following changes in Discipline, page 124, Section IV., paragraph 1, line 7, strike out the words "the officers," and substitute the words "its board of directors."

In paragraph 2, page 124, strike out the heading, "Officers," and substitute "Board of Directors."

Also, in paragraph 2, strike out all of the first sentence.

In line 3, after the word "board," insert "of directors."

On page 125, same paragraph, strike out the word "ten" and substitute the word "nine"; also, in the same line, strike out the words "elected by the General Conference." Page 125, line 2, strike out the word "five" and substitute the word "three."

On same page, paragraph 5, line 1, after the word "elect," insert the words "a Business Manager and."

In line 3, of the same paragraph, after the word "Manager," insert, "or its chairman."

As to financial plans and effort, we recommend the following:

First. The providing for the liquidation of the entire debt shall be the immediate end sought, and the time within which this shall be accomplished should be not later than the close of the next Seminary year.

Second. It is the design that the Business Manager devote his time and energy to the raising of funds for the payment of the debt, and that the local and clerical work shall be provided for as the Board of Directors may see fit.

Third. The debt being provided for, the management shall at once enter vigorously upon the securing of endowment, and press this interest upon the attention of our people of means during the entire quadrennium.

Fourth. Meanwhile, the collecting of all obligations due both for the contingent and endowment funds shall be given constant attention.

Signed, L. Bookwalter. J. T. Hobson.
J. Lewis. I. J. Bear.
John Hulitt. F. P. Rosselot.
J. I. L. Resler. J. Runk.
N. J. Smith. D. H. Seneff.

Rev. W. H. Washinger. I move that the report be received and ordered printed.

It was seconded and agreed to.

Rev. M. J. Mumma. I move that we do now adjourn.

Seconded.

The chairmen of various committees announced meetings.

The Presiding Bishop. The motion to adjourn prevails. We will stand and sing "Praise God from whom all blessings flow."

The Conference arose, and, after singing, Rev. R. J. White, of Erie Conference, pronounced the benediction.

SIXTH DAY—MORNING SESSION.

Thursday, May 16, 1901.

Conference convened at the appointed hour, and was called to order by Bishop N. Castle. The devotional exercises were read by Rev. T. J. Bauder, of California Conference.

The Presiding Bishop. We will omit the calling of the roll and commence at once with the business of the day. This will be a busy day for this General Conference, and we will do the best that we can in discharging the business that is before us. The secretary will read the minutes.

The minutes were read and approved.

The Presiding Bishop. I am not clear about the location of the grave of Bishop Newcomer. Was it the intention that the committee should extend this work beyond the limit of this General Conference, or was the committee appointed to verify the report as to whether his grave could be located, gather up the evidence, and report back to this Conference? What was the idea of the mover?

Rev. A. M. Evers. The idea is to look after that matter, and, if possible, have a brief report. We have a brief report to submit to Conference when you wish it.

The Presiding Bishop. That is what I thought. We will have that report at a later time.

Rev. D. M. Harvey. In order to expedite business, I move that sessions be held Friday and Saturday evenings.

The motion was seconded and agreed to.

THE PRESIDING BISHOP. The secretary will call the roll of committees, and you will give attention and answer if you have any reports, petitions, or memorials to present. This is the last morning that the roll will be called in this way, so if there is anything remaining back and unreported, accept this as the time to present anything you may have.

MR. J. MALSBARY. I have a resolution to present:

Resolved, That the General Conference, by vote, instruct the committee on place for holding the next General Conference to consider only such places as will give free entertainment to the delegates.

Signed,

J. MALSBARY.
T. J. BAUDER.

The resolution was not adopted.

THE PRESIDING BISHOP. Now for reports of committees.

REV. J. A. F. KING. The report on Missionary Interests is ready. Rev. J. S. Rhoads will read it.

REPORT OF COMMITTEE ON MISSIONARY INTERESTS.

REV. J. S. RHOADS, of Columbia River Conference, read the report on Missionary Interests:

1. That Article VI., page 100 be made to read:

The Duties of Treasurer.

The treasurer shall hold the funds of this Society and also the funds of the Church-Erection Society, general Sabbath-school, and parsonage funds, subject to the order of their respective boards, and shall be Assistant Missionary Secretary, and shall devote himself to these interests as the board of directors may determine. His salary shall be determined by the General Conference.

2. That Article VII., on page 101, be made to read: "And publish at least one page weekly in the *Religious Telescope* in the interests of missions and such other matter as the cause may demand.

Substitute for Section XII., page 102:

Object of Contributions.

1. The proceeds of the permanent funds be divided between home and foreign missions.

2. One-half of the general missionary money raised in the conferences may be retained by the conference missionary treasurer for

use in the conference. The other half shall be turned over to the Treasurer of the Society, and shall be divided equally between home and foreign work. But donors may specify to what portion of the work their funds shall be applied, and such gifts shall not be subject to the above divisions.

3. Individuals, Young People's societies, congregations, and conferences shall be encouraged to have their own representatives by specially supporting, in addition to the regular collections, a missionary either in the home or foreign field by and under the direction of the Missionary Society, or the annual conference.

Recommendations.

1. That the board of directors employ one or more agents for the home and foreign fields.

2. That we have great reason to rejoice at the splendid results obtained from the organization of the Woman's Missionary Societies, and we would encourage our people to the heartiest support of our dear good sisters in bearing the gospel of life to a lost world, and that in each conference the sisters organize and maintain Woman's Branch Missionary societies.

3. That we recommend that the *Search Light* be discontinued; that all missionary publications be made in the *Religious Telescope*.

J. R. KING. J. S. SHOWERS.
W. F. PARKER. J. S. RHOADS.
J. W. BOGGESS. J. C. MYERS.
A. H. LAUGHBAUM. MRS. M. A. HENKLE.
L. O. BURTNER. GEO. H. CLIFTON.

REV. J. HILL. I move that the report be ordered printed.

The motion prevailed.

THE PRESIDING BISHOP. Is the Committee on Moral Reform ready to report?

REV. GEORGE MILLER. We are ready to report, and we think we have a most excellent report, and hope it will go through without doubt. Rev. J. D. Wyandt will read the report.

REPORT OF COMMITTEE ON MORAL REFORM.

REV. J. D. WYANDT, of East Ohio Conference, read the report of Committee No. 5, on Moral Reform.

We, your Committee No. 5 on Moral Reform, to which was referred Chapter XII. of Discipline, page 77, report as follows:

WHEREAS, the forces of evil are ever on the alert, thoroughly organized and united in the accomplishment of their nefarious and unholy

holy purposes, dictating political platforms, influencing legislation, bribing courts and intimidating representatives and executives of law, until from one end of this vast Commonwealth to another, mob violence obtains, licentiousness, debauchery, and sins of the most numerous and shameful character are knowingly tolerated without rebuke, therefore,

Resolved, 1. That we, in General Conference assembled, declare most positively against these dominating evils, and demand the better enforcement of law, and such increasing legislation as will protect our Sabbath and our families from their blighting effects.

2. We also urge the adjustment of difficulties between labor and capital by the Bible plan of arbitration, whenever possible, without the intervention of courts of justice or lawless mobs.

3. There is no evil which is more destructive to the best interests of man, physically, socially, intellectually, or morally, than the use of, or traffic in, strong drink. It is a constant and powerful hindrance to the dissemination of truth among the masses of our people.

Between it and the church there should be a perpetual war until the former is overthrown. To this end we should preach against it from pulpit, platform, and through the press, and in this way influence our people not to support any man or party who directly or indirectly connives at, or seeks to apologize for, this evil; but, on the contrary, by voice, by pen, and by vote, we should assert ourselves with unabating zeal and fidelity to these principles, until the absolute legal prohibition of the liquor traffic obtains from shore to shore.

The church of the twentieth century should wash its hands of all complicity with this unholy traffic.

We recommend the following changes in Discipline: Page 77, Section I., sub-section 1, in second line from the word "beverage," strike out "Are forbidden throughout our Church as are also," and in the fourth line, following the word "drinks," strike out "as is"; on the seventh line, following the word "drinks," insert, "are strictly prohibited"; in eighth line, strike out, "or preachers"; in tenth line, eliminate "provided, however, that," and in same line, following the words "this rule," shall be supplied the word "however."

Article II., that "October" be substituted for "November."

Section II. We recommend to amend by substituting for first four words of first line "The Sabbath day being."

On page 78, that last word in third line, "to," be expunged, and the following be inserted, "As seen in the open saloon, the beer-garden, the base-ball games, the social dance, and excursion trains. The increasingly prevalent apathy of the masses to an attendance upon public service of the church."

Section IV., page 78, that we substitute for entire Section the following: "Any member found in fellowship with any secret league or confederation, holding principles and governed by laws not in harmony with God's law, and infringing upon the natural, social, po-

litical, or religious rights of those not of their fraternity, shall be considered as unworthy of Church membership, and shall be dealt with as in other cases of immorality."

Section V., page 78. We recommend that the mode of qualifying be substituted for "Oaths."

That in same Section, second line, we strike out the words, "When required so to do in a legal form."

Marriage Relation.

Section VII., that in lines 5 and 6, "Nor should it be by a decree of a civil tribunal," be stricken out.

Sub-section 5, "No" be substituted for "Any," first word in first line, and the word "who" following "Church" be stricken out.

Section V., line 3, that the word "have" be substituted for the word "has."

All that following "justifiable cause" in last two lines be eliminated.

GEO. MILLER.	J. D. WYANDT.
R. COOKSON TAYLOR.	W. C. SENEFF.
J. J. SMITH.	R. M. ZUCK.

REV. W. M. BELL. I move that the report be printed.

The motion prevailed.

REV. J. T. HOBSON. I move that the Committee on Correspondence be instructed to send the greetings of this General Conference to the General Assembly of the Presbyterian Church, which assembles to-day in Philadelphia.

The motion prevailed.

REV. S. C. COBLENTZ. The committee on Sabbath schools is ready to report. The secretary of the committee will read the report.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

REV. L. H. COOLEY, of Lower Wabash Conference, read the report:

We, your Committee on Sabbath Schools, recommend:

1. That the recommendations 4 to 13, inclusive, of the General Sabbath-School Board be referred to the judgment of the Board, and that the Board give very careful attention to the management of the Home and Cradle Roll departments, city evangelization, and a proper observance of Decision Day.

2. That Our Bible Teacher remain as it is, with this exception, that its contents be entirely given to the explanation of the International Lessons and Helps for Teachers.

3. That Our Bible Lesson Quarterly remain in size and form as

now, but that it be improved in the quality and manner of help on the lesson.

4. That our Intermediate Quarterly be so issued as to consist of sufficient pages to give to each lesson two pages, and which shall, if the demand require, be re-issued in separate leaves, to furnish a weekly lesson help for transient scholars, to be called Our Weekly Bible Lesson.

5. That there be a Home Department Quarterly, adapted to the wants of the people in said department.

6. That the Lessons for the Little Ones be continued for use in the Primary Department.

7. That we most heartily welcome the helpfulness of the Watchword in the Sunday school, and hope that its weekly visits shall continue.

8. That the Children's Visitor and the Children's Friend be merged into one paper, called the Children's Companion, issued weekly, so improved as to be adapted to the needs of the Intermediate department of the Sunday school and the Junior department of the Y. P. C. U.

9. That while we fully realize the great value of Sunday-school literature, we recommend the use of the Bible in the class work of the Sunday school.

10. That on page 87, in second paragraph of preamble, fifth line, the words "and associate editor," be omitted; and in the sixth line, after the word "literature," the words "and general secretary" be inserted. It will then read: "The general interests of the Sunday-school work of the Church shall be committed to a Sabbath-school board, consisting of five members, who shall be elected by the General Conference for a term of four years, with the editor of the English Sabbath-school literature and the general secretary as members *ex officio*."

11. That on page 88 of Discipline, Article V., paragraph 3, in first line, the word "such" be omitted; in second line the words "as it may deem fitting" be omitted, and the words "on the first Sunday in June" be inserted. The clause will then read: "The Board shall make provision for the observance of Children's Day on the first Sunday in June, and shall receive the free-will offerings made on that day."

12. That on page 89, paragraph 8, the following be added, "and shall pay one-half of the general secretary's salary from the proceeds of the Board, the other to be paid from the funds of the Publishing House, the General Conference to determine the amount of salary paid the general secretary."

13. That on page 89, of Discipline, Article VI., the words following the word "field," in the third line, be omitted, and the words, "except a sum sufficient to pay half the salary of the general secretary of the Sunday-School Board," be inserted. It will then read: "The funds of this Board shall be used to assist in establishing and maintaining Sabbath schools in home and foreign fields, except that a

sufficient sum shall be reserved to pay half the salary of the general secretary.

S. C. Coblentz.	C. E. Farney.
L. H. Cooley.	S. C. Enck.
G. A. Wolf.	Eugene Schaefer.
J. W. Willis.	Alexander Anderson.
A. J. Cowden.	L. L. Schoonover.

Rev. W. E. Schell. I move that the report be printed.

Rev. S. C. Coblentz. Before voting on this I would like to ask Brother Cooley if the matter of nominating persons for superintendent was overlooked.

Rev. L. H. Cooley. It was not passed before the committee, and therefore I did not put it down.

The Presiding Bishop. Is it understood that your report is not completed? If so, can you not refer it and amend it as you desire? Then it will be before this body.

Rev. S. C. Coblentz. Mr. Chairman, it can be amended after it is printed.

The motion to print prevailed.

Rev. J. R. Parker. The report on ministry of the Church is ready. One or two items came before us which did not properly belong to this committee, and we made no report on them because we did not know where they were to go.

REPORT OF THE COMMITTEE ON MINISTRY OF THE CHURCH.

Rev. W. F. Cronk of Des Moines Conference, read the report of the Committee on Ministry of the Church.

To the Bishops and Delegates of the Twenty-Third General Conference, in Session Assembled:

We, your Committee on Ministry of the Church, to whom was referred Chapter VI. of Discipline, except Section VIII. and Chapter VIII., have met frequently and considered carefully the parts of the Discipline referred, and the memorials that have come before us. We have taken into account that the ministry has much to do with setting pace for the entire denomination. We believe the ministry should be composed of persons with clean habits, as our report will indicate. Our thought is that the office of presiding elder should be vitalized and made more efficient. Thinking the office and work of deaconess should be given greater prominence, we present at length methods of operations. We, therefore, most respectfully recommend the following disciplinary changes:

Chapter VI., Section II., page 43, item 1, in fourth line from the top of the page, after the word "shall," strike out all in the sentence, and insert the following, "be licensed who cannot give satisfactory evidence of his call, Christian experience, soundness of doctrine, and determination to make thorough preparation for the work of the ministry." The item would then read: "Any person wishing to obtain license to preach must obtain from the class of which he is a member, by a two-thirds vote of the members at a meeting called for that purpose, a recommendation in writing, signed by the leader or preacher, to the quarterly conference of the circuit, station, or mission to which he belongs, provided, however, that none shall be licensed who cannot give satisfactory evidence of his call, Christian experience, soundness of doctrine, and determination to make thorough preparation for the work of the ministry. The person making application shall be examined by the quarterly conference, and the following questions shall be asked the chairman:"

Chapter VI., Section II., page 43, following item 5, insert, "and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the quarterly conference." The item will then read: "No person shall be granted license to preach the gospel who uses tobacco in any form, and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the quarterly conference."

Chapter VI., Section II., page 44, item 8, strike out all after the word "taken," in fourth line of item, and insert the following, "he shall be excused from further examination, and shall hold his license subject to the discretion of the quarterly conference." The item will then read: "The license of a quarterly conference preacher is subject to renewal annually, at the discretion of the quarterly conference, provided, however, that when the course of study required has been taken, he shall be excused from further examination, and shall hold his license subject to the discretion of the quarterly conference."

Chapter VI., Section III., page 46, item 6, add, "and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the annual conference." The item will then read: "No person shall be granted license to preach the gospel who uses tobacco in any form, and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the annual conference."

Chapter VI., Section III., page 46, item 9, after the words "general Church work," insert, "and students in our institutions of learning." The item will then read: "A preacher or elder who shall labor in the bounds of an annual conference other than the one to which he belongs for two years, shall be required to obtain a transfer from the conference to which he belongs, and to unite with the conference in whose bounds he labors or to return to his own conference for work, provided, that presidents and professors of schools and colleges and

others in general Church work and students in our institutions of learning shall be exempt from this requirement.

Chapter VI., Section V., page 38, item 7, strike out the item and substitute the following item: "No preacher shall be authorized as an evangelist who does not actively engage in evangelistic work under the direction of the Mission Board or annual conference to which he belongs. He shall report his work annually to the conference or Mission Board."

Chapter VI., Section VII., page 50, item 1, after the word "ballot," in the second line of the item, add "for a term of three years." The item will then read: "Presiding elders shall be elected by ballot for a term of three years. A majority of the whole number of votes shall be necessary to a choice."

Chapter VI., Section VII., page 50, item 3, following the word "stationed," in the last line on the page, insert "for a term of three years." The item will then read: "Presiding elders shall be stationed for a term of three years by the Bishop, and two elders or preachers elected by ballot from each presiding elder district."

Chapter VI., Section VII., page 51, item 4, add the following, "and give special attention in promoting the interests of home missions, church erection, and educational interests, and shall aim to have all assessments paid in full on his district, annually."

Chapter VI., Section VII., page 61, item 5, following the word "them," in the second line of the item, insert the words "when practicable"; also strike out the last nine words in the item. It will then read. "He shall appoint the quarterly and camp-meetings, and attend them when practicable. He shall hold quarterly conferences and administer the ordinances of God's house. He shall inquire whether the preachers do their duty, and exhort them to maintain discipline and order, love and seriousness, in the Church. He shall look after the organization of Young People's societies on his district, and make inquiry in the quarterly conferences as to the work of the societies, and keep a record of the number of members and the names of corresponding secretaries and their addresses, and report them to the corresponding secretary of the Branch Union. He may call extra sessions of the quarterly conference."

Chapter VIII, page 65, strike out the entire chapter and substitute the following:

Deaconesses in Local Churches.

1. When any sister suitable of age, health, ability, culture, and piety, wishes to become a deaconess, she shall receive a recommendation to the quarterly conference from the class where she holds her membership. If, after examination by the presiding elder, or a committee appointed by him, she is approved by the quarterly conference, she shall receive license to perform the duties of a deaconess in the local church, said license subject to annual renewal.

2. Her duties shall be to teach in the Sunday school, the kindergarten, the Y. P. C. U., and in the houses of the people such religious and other useful knowledge as may be needed, visiting from house to house, reading, singing, teaching, exhorting, or comforting the people, as the case may require. She may also nurse, or otherwise minister to the sick and needy, soliciting funds or supplies, and distributing the same, all under the direction of the pastor, to whom she shall report as often as he may desire.

3. A uniform costume shall be selected by a committee appointed by the Bishops, to distinguish and protect her.

4. The deaconess work is not designed to furnish a place for any one to make money; it is a high and holy calling for sacrificial service. Each local church must provide for any necessary expense attending this work, always, however, encouraging those who enter upon this service to do so for the love of Christ and humanity.

5. No one shall be required to make a perpetual vow in this work, but any one may retire from this office at pleasure, after giving the pastor the proper notice.

6. The deaconess shall be a member of the quarterly conference where she serves, and shall be responsible to it for her moral and official character.

7. If the deaconess is deficient in any of the common school studies, she must pass examination in these, along with the following course of study. The presiding elder and pastor shall conduct the examination in writing annually, or on part of the course quarterly, as the candidate may desire.

COURSE OF STUDY.

First Year.

The English Bible.
Synthetic Bible Studies—Gray.
With Christ in the School of Prayer—Murray.
Life of Christ—Stalker.
United Brethren Hand-Book—Shuey.
United Brethren Discipline.
Deaconesses—Wheeler.
Books to be Read—
Primer of Psychology—Ladd.
History of the United Brethren Church—Berger.
Revivals—Torrey.
Seven Laws of Teaching—Gregory.

Second Year.

The English Bible.
Outline Bible Studies—Dunning.
Revised Normal Lessons—Hurlbut.

Christian Character—Kirkpatrick.
Theology—Weaver.
Life of St. Paul—Stalker.
Social Law of Service—Eby.

Books to be Read—

The Tongue of Fire—Arthur.
The Christian Secret of a Happy Life—Smith.
Bible Geography—Hurlbut.
Manual of Nursing—Weeks.

The deaconess desirous to become a nurse should take the course of training for that purpose in a school connected with a good hospital.

8. On the completion of the course of study, and two years' practical work under the direction of a pastor, or an equivalent course in an approved training school, or literary school providing such course, the deaconess shall be consecrated by a Bishop or presiding elder to this service, and receive a permanent license.

Consecration of Deaconess.

Singing. "Must Jesus bear the cross alone?"
Scripture reading. Matt., Chap. 25.
Singing. "It may not be on the mountain height."
Invocation.
Address.
Prayer of consecration.
Singing. "Take my life and let it be."

SECTION II.

Deaconess Homes.

When a majority of the pastors of our Church in a city wish to establish a deaconess home, they must first submit their plans to the Board of Bishops, at one of their annual meetings; and if the matter is approved by this board, it shall prepare rules and regulations according to which a deaconess home shall be founded and managed.

J. R. PARKER, *Chairman.*
W. F. CRONK, *Secretary.*
C. T. STEARN.
G. W. SHERRICK.
A. W. BALLINGER.
J. R. MOORE.
JOHN HILL.
J. HEISTAND.

REV. W. H. WASHINGER. I move that the report be printed.

The motion prevailed.

REV. D. W. SPRINKLE. The Committee on Itinerancy is ready to report, and Rev. C. T. Stearn, secretary of the committee, will read the report.

REPORT OF THE COMMITTEE ON ITINERANCY.

Rev. C. T. Stearn, of Pennsylvania Conference, read the report:

We, your Committee on Itinerancy, would recommend the following:

Page 59, Chapter VII., Section I., item 3, after the words in the third line, "in writing," insert, "and has satisfied him that all his obligations to the charge are satisfactorily adjusted." The item will then read: "3. Should a pastor desire to leave the work assigned him, he must inform the presiding elder of his intention, in writing, and satisfy him that all his obligations to the charge have been satisfactorily adjusted; and should any one leave or neglect his charge, except it be through sickness or other unavoidable circumstances, he shall be accountable to the next annual conference."

Page 64, Section III., strike out the wording in item 3, and insert, in its stead, the wording in item 4, thus eliminating one item.

ANNUAL CONFERENCE PREACHERS' AID SOCIETY.

Constitution.

1. The object of this society shall be to provide for the aged and physically disabled itinerant ministers and their families.

2. The society shall be entirely under the control and direction of the annual conference, and shall be incorporated, and bear the name of the same.

2. It shall be the duty of the Bishop presiding to see that each annual conference has such a society, and make inquiry into its efficacy and usefulness, and encourage the raising of funds to meet the demands of the society.

4. The officers shall consist of a president, secretary, and treasurer. These shall be elected anually by the annual conference, by ballot, a majority of all the votes cast shall be necessary to a choice.

5. There shall be a board of directors, consisting of seven members—five preachers and two laymen. These shall be elected by the annual conference in such a way as it may determine. Provided, that two preachers and one layman shall serve two years, and three preachers and one layman shall serve three years.

6. The officers and board of directors shall hold meetings at each annual conference, and oftener if necessary, to transact the business of the society. A report of all the business done shall be reported to, and submitted for ratification or rejection to the conference before its final adjournment each year.

7. No regular minister in the United Brethren Church, who has served as an itinerant for ten years, consecutively, shall be retired by the Stationing committee on account of the infirmities of old age, or other physical disability, until the Bishop presiding and the

Preacher's Aid Society are satisfied that the conference to which he belongs has done its duty in trying to provide for him an adequate support.

8. All bequests, collections, gifts, and revenues of whatever kind, and from whatever source they may come, intended for the purpose of the Preachers' Aid Society, shall go into the hands of the treasurer of the society, and be held by him, subject to the recommendation of the society and the action of the annual conference.

9. An anniversary of the society shall be held at each session of the conference, at which a statement of the financial condition of the society shall be rendered, and its aims and demands discussed. A collection for the society may also be taken.

10. The allowance the society shall make for the support of legitimate claimants shall, if *possible*, be as follows: (1) Such as have served ten years or more, consecutively, in the regular ministry, when disabled, on account of physical infirmity, and also such as are disabled on account of old age, shall be allowed at least ten dollars for every year they have served in the regular ministry of the Church. (2) Such ministers who have served in the regular ministry for less than ten years, and have become disabled while in the work, also the widows of deceased ministers and their minor children, are claimants on the funds of the society, and they shall be provided for as the society may recommend and the conference direct. The society shall, in all cases, decide who are and who are not legitimate claimants.

Suggested By-Laws.

1. The president shall preside at the meetings of the society and perform such other duties as are usually connected with the office.

2. The secretary shall have charge of the records and papers of the society, and he shall faithfully record the proceedings of the society in a book provided for that purpose.

3. The treasurer shall have charge of all the moneys received for the society; he shall also disburse them as recommended by the society, and ordered by the conference.

4. Should any of the officers be absent from any of the meetings, the members of the society shall fill the vacancy by electing some one else to serve.

5. Such other by-laws as may be thought necessary may be enacted by the annual conference from time to time.

Recommendation.

We, your Committee, No. 15, on Itinerancy," would recommend that the rule of Discipline, Chapter XX., Section I., item 14, on page 117, be faithfully observed, and that the sacred funds that should go to the annual conferences for the benefit of the "worn-out itinerant

preachers and their widows and orphans" be not diverted from their legitimate purpose.

D. W. Sprinkle. C. T. Stearn.
D. M. Harvey. E. W. Curtis.
J. Runk. H. H. Fout.
Wm. M. Buswell.

Rev. C. J. Burkert. Why strike out item 3, page 4.

Rev. C. T. Stearn. Because it was thought it was not necessary.

Rev. P. E. Smith. I move that the report be printed.

Seconded.

Rev. C. E. Farney. I have an amendment that I wish to present before it goes to the printer.

The Presiding Bishop. After the report is printed there will be opportunities to make amendments.

The motion to print prevailed.

REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S CHRISTIAN UNION.

Mr. S. L. Gilbert, of North Ohio Conference, read the report of the Committee on Young People's Christian Union.

We, your Committee on Young People's Christian Union, submit the following:

1. The *Watchword,* our Young People's paper, was never better than to-day. This is evidenced by its large increase in circulation and from the fact that it is entering into our Sunday schools, and is being used as a Sunday-school paper.

We therefore recommend that the price of the paper be unchanged, and that it not only be the official organ for the Young People's Christian Union, but that it be used in the Sunday school for adult scholars.

2. We recommend that the constitution for the Junior society be printed in our book of Discipline.

3. It is the judgment of the committee that the Young People's Christian Union has the right to transact its own business and amend its constitution according to the provisions of that constitution until the General Conference shall withdraw such right. We therefore refer the question of electing a general secretary and providing for his support to the Young People's Christian Union.

4. The special paper referred to the committee was found to be a constitution for a Ladies' Aid Society. Your committee examined said constitution and recommend that it be adopted by this body and printed in the Discipline.

5. We recommend the following change in Discipline:

In the Discipline, page 94, Chapter XVI., Section I., paragraph 2,

amend to read as follows: "The Executive Council shall consist of seven members, including the president and corresponding secretary of the Young People's Christian Union. Of the five members to be elected three shall be chosen by the General Conference and two by the Young People's Christian Union. The Executive Council shall make a quadrennial report to the General Conference."

Chapter XVI., Section I., paragraph 3, amend to read as follows: "The president of the local Young People's society, the superintendents of the Intermediate and Junior societies, shall be members of the Church of the United Brethren in Christ, and shall be members of the quarterly conference of the charge to which the societies belong, and shall make a written report to each session of the quarterly conference."

Chapter XVI., Section I., paragraph 4, amend to read as follows: "The organ of the Young People's Christian Union shall be the *Watchword*, published under the direction of the Trustees and Agent of the Publishing House, the editor of which shall be chosen by the General Conference. This paper shall be devoted to the work of the Young People's Christian Union. In directing the plan and policy of this paper, the Executive Council shall advise and assist. The editor may serve as corresponding secretary of the Young People's Christian Union, subject to the action of the Union."

Page 96, Article IV., Section 2, amend to read as follows: "The Executive Council shall consist of the president, corresponding secretary, and five other members."

Article IV., Section 3: "These officers, except three members of the Executive Council, to be chosen by the General Conference, shall be elected at the regular meeting of the Union, and shall serve until their successors are duly elected. This election shall be by ballot, upon the recommendation of a nominating committee which shall report twice the number of names necessary for each office."

Article V., Section 3, amend to read as follows: "The corresponding secretary shall keep a list of all the branches and of all the Young People's societies in the Church, with the name of the president and corresponding secretary of each. He shall conduct all correspondence, give notice of all meetings of the Union and of the Executive Council, collect any statistics that may be desired, and perform such other duties as may be required by the Union or by the Executive Council."

Most respectfully,

A. E. WRIGHT.
J. B. CONNETT, *President.*
T. J. BAUDER.
SHIRLEY GILBERT, *Secretary.*
J. A. KEIPER.
A. R. AYRES.
C. S. PRICE.
C. H. COX.
N. L. VEZIE.

REV. J. HILL. I move that the report be ordered printed.

Seconded.

Rev. J. B. Connett. There was a special paper referred to this committee. The paper is the constitution for the Ladies' Aid Society. I suppose the Conference will also want that read.

The Presiding Bishop. Was it before this committee?

Rev. J. B. Connett. Yes; it was referred to this committee for consideration. It ought to be read, but perhaps it does not need to be printed.

The Presiding Bishop. Was there any reference in the report?

Rev. J. B. Connett. Yes, sir.

REPORT OF COMMITTEE ON LADIES' AID SOCIETY CONSTITUTION.

Rev. C. H. Cox, of West Virginia Conference, read the paper containing a constitution for the Ladies' Aid Society.

ARTICLE I.

Organization.

When at any time an opportunity presents itself for the organization of a sufficient number of ladies (who are members or friends of the Church of the United Brethren in Christ) into a society for mutual aid in promoting the spiritual, social, financial, and intellectual interests of a congregation or charge, it shall be the duty of the pastor or the presiding elder of the district to call together the lady members of the congregation or charge, and, after securing the names of all present wishing to become members of the organization, he shall proceed to organize, by electing by ballot, a president, vice-president, secretary, and treasurer, whose duties shall be that usually devolving upon such officers.

ARTICLE II.

Name.

This organization shall be known as The Ladies' Aid Society of the Church of the United Brethren in Christ at ————————.

ARTICLE III.

Annual Election.

The officers of this society shall be elected by ballot annually, at its last meeting preceding the session of the annual conference, and the officers elect shall assume the duties of their office at the first meeting succeeding the session of the annual conference, at which time the secretary shall turn over to the secretary-elect all books and papers belonging to the society, and the treasurer shall make settlement with and turn over to the treasurer-elect all funds belonging to the society.

The president of this society shall be a member of the quarterly conference.

ARTICLE IV.

Membership.

The members of this society may be either active or associate. The pastor shall be an active member *ex officio*.

Any lady, being a member of the Church of the United Brethren in Christ, in good standing, is entitled to become a member of this society, subject to a majority vote of the active members of the society present at any regular meeting.

Any well disposed person, wishing to aid the society in its work, may, by a vote of the society, become an associate member; but only the active members can hold office or vote in the transaction of the business of the society.

ARTICLE V.

Meetings.

The regular meetings of the society shall be at least once each month, and oftener when any interest demands it.

The meetings shall always open and close with devotional exercises, and the deliberations shall be conducted according to the usages of the Church.

In case of the absence of the president and vice-president, the secretary shall call the meeting to order, and proceed to the election of a president *pro tem.*, whose official acts shall be valid.

ARTICLE VI.

Dues.

Each member of the society, either active or associate, shall pay into the treasury of the same the regular monthly dues agreed upon by the society, and in case a member shall fail to pay for six consecutive months, unless providentially hindered, her name may be erased from the roll of the society.

ARTICLE VII.

Disbursement of Funds.

All moneys collected on dues, or otherwise, by the society, shall be used for the benefit of the congregation, or charge, or for any benevolent purpose, as the society may direct.

ARTICLE VIII.

Christian Visitation.

In order to promote the work of Christianity among the families under our influence, the members of the society may arrange, so as to have all such families visited at least once a month, by dividing the homes to be visited into districts and one or two go to each home,

look after the sick, invite persons to the various services of the church, and report to the pastor or leader all persons whose interest demands immediate attention.

This is not to be substituted for the leaders nor for pastoral visiting, but to aid them in their work.

ARTICLE IX.

Disorganized Societies.

When at any time a society fails to hold a meeting for three consecutive months, unless providentially hindered, the quarterly conference may direct the pastor or presiding elder to call the members of the society together, and proceed to a reorganization by the election of officers, as before stated, and in case a reorganization cannot be effected, all of the funds of the society shall be turned over to the quarterly conference, to be appropriated by the same, to the financial interest of the charge.

(The foregoing is for all societies of women organized for the purpose herein specified.)

THE PRESIDING BISHOP. This is to be understood as a part of this report.

REV. F. P. ROSSELOT. I move you, sir, that this paper be tabled.

REV. C. T. STEARN. This paper was referred properly to this committee, and it was brought in as a part of the work of the committee, and it ought to be printed.

REV. F. P. ROSSELOT. Do I understand my motion is out of order?

THE PRESIDING BISHOP. There is a motion before the house.

REV. F. P. ROSSELOT. By permission of the members of Conference, I move to strike out all of the report just read, and that it be not printed.

REV. J. E. SHANNON. If I remember correctly, the secretary simply referred this part of the report over to the General Conference, and it is not a part of the report of the Committee on Young People's Christian Union.

REV. C. T. STEARN. Sometimes papers get into a committee, and the committee has the right to examine them. Often they give their thought and effort to make the proper disposition of them, and I do not think it the right thing for us in an abrupt way to throw this paper aside. If it does not belong to this committee, it perhaps belongs to some other committee, and if we are going to eliminate it, cannot we refer it to some other committee?

THE PRESIDING BISHOP. Or it may be acted upon independently. If it was not intended as a part of this committee's report, then we are right in taking the original vote, and vote on the amendment to have this printed.

REV. J. B. CONNETT. This report was referred to the committee on Young People's Christian Union, and after we had considered the work of the Young People's Christian Union, we considered this paper in harmony with the action of the Church. You can consider it a part of the Young People's Christian Union report, or you can consider it separate. We made the report, and the secretary read the recommendation, which is that it be printed in the minutes, and that it be adopted by this conference and printed in the Discipline.

REV. T. J. BAUDER. I understood this to be a part of the report of the committee, and I am sure that the committee consented to the paper.

REV. G. W. SHERRICK. I call for the reading of the report. If it is a part of that report, then the motion that it be printed, covers the whole ground unless you, by special motion, cut that out.

REV. J. E. SHANNON. I rise to a question of information. How can it possibly be a part of the report of the Committee on Young People's Christian Union? It has nothing to do with it.

REV. J. A. F. KING. I call for the reading of that part of the report referring to this particular item.

The report was read, and the motion that the paper referring to a constitution for the Ladies' Aid Society was regarded as a part of the committee's report was carried and it was ordered printed.

REV. A. M. EVERS, of Maryland Conference, a member of the special Committee on Location of the Grave of Bishop Newcomer, offered the following report:

Your Committee on locating and marking the last resting-place of our sainted Bishop Newcomer with a tombstone or monument, reports:

First. That it is eminently befitting to do this, and that we esteem it a privilege to take part in this long-neglected duty.

Second. If it is the pleasure of the General Conference, that the necessary funds be raised at once in this body. Signed,

A. M. EVERS.
J. W. HOWE.
GEO. MILLER.

Rev. A. P. Funkhouser. I move its adoption.

The motion was seconded and agreed to.

Rev. A. P. Funkhouser. Now, Mr. Chairman, this means that a collection or subscription be taken at once, and I take it that no member of this body will fail to contribute his share. We want to mark the grave of the man who gave us the first history of this denomination, who put us in possession of facts that we did not otherwise know, and who was one of the most industrious and active itinerants this Church ever had.

The Presiding Bishop. I simply raise this question, whether you will meet your ideal of a tombstone or monument to mark the grave out of a collection that may be taken here; whether you intend to depend upon that absolutely, or whether you may want to go beyond it. The motion is on the adoption of the report.

Bishop Kephart. Have they really found where the grave is?

Rev. A. M. Evers. Yes, sir.

Rev. J. W. Howe. The idea is to give every member of this General Conference an opportunity to contribute something to the monument of that grand and good man who sleeps in an unmarked grave, and then if there is not enough, Brother Evers and I will see that there is enough procured. In these centennial exercises we want to do a noble thing, I think, and all of us contribute our part. If every man here agrees to do his part, we will see to the balance.

Rev. George P. Hott. I wish only to ask as to the certainty of the identification of the spot. That seemed to be the question which we failed to understand.

Rev. A. P. Funkhouser. I know nothing personally about it, further than the third Bishop of this Church sleeps in a grave in an adjoining county, and that to the great multitude of the people it is unmarked and the precise spot is unknown. These brethren say they know, and I am willing to take their knowledge.

Rev. L. O. Burtner. Brother Maysellis says he knows, through reliable authority, the precise grave, and can point it out without any uncertainty. Now, if the word of the old Dunkard brother, who gave him the information, can be relied upon there is no uncertainty as to the spot.

Rev. D. W. Sprinkle. It is important that this matter be laid over until we hear from that brother. It will help us out of this matter.

Bishop Hott. I will say this, brethren, that I am in the greatest sympathy with what we are in favor of now. What you are trying to reach now is a very different thing, and I think this committee ought to follow this until they are sure that the place of his interment is known. I have myself great infidelity about it. The Newcomer family tried to find the spot. If they have it now I shall be the happiest man of your number.

Rev. J. L. Grimm. I am in favor of laying this matter on the table until it is settled that the grave is located. I was a native of that county, and resided there for many years, and I have conversed with the oldest citizens of that county, and they say that at a certain locust tree, down at the graveyard, he was buried. They tell how Brother Sandt (?) preached his funeral, standing in a wagon, to an immense crowd. I have talked with representative citizens of Washington County, and I have never found where his grave was located, definitely. There is no tomb there. There is no mound there. It is grown over with level sod.

The Presiding Bishop. Do I understand that there is a second to the motion that this be postponed for further information?

Rev. C. T. Stearn. I have traveled the circuit of that county, and nobody seems to know where the exact spot is. I doubt whether anybody knows just where he rests.

The Presiding Bishop. The motion before you is that this matter be postponed for further consideration.

Secretary Snyder. The Conference a few moments ago adopted a paper presented by Brother Evers, and the motion was raised, "Shall we proceed now to raise funds," and that is what is before you, so I do not understand that there is a motion before the house.

Bishop Kephart. Mr. Chairman, I am very well satisfied that with all the talking you may do, and all the investigations you may make, you will never find identically where Bishop Newcomer is buried. It would only be a matter of opinion. The Lord buries sometimes where people do not know in order that they may not be foolish enough to fall down and worship the place. Perhaps he has done that in this. If we want to erect a monument we can erect it approximately, but you can never satisfy the minds of the people by the opinion of the good Dunkard brother, or anybody else, as to the identity of the place. For the last forty years this Church has been

searching for the identical spot, and they have not found it, and they will not find it. If you want to raise a monument, why do that, but let us not spend more time about the place, because we cannot find that.

THE PRESIDING BISHOP. Then the question before us is on the collection. Will you proceed to take up that collection?

REV. S. C. ENCK. I move we reconsider the vote by which we adopted it.

The motion to reconsider prevailed.

THE PRESIDING BISHOP. The motion is now on the adoption of the report of Brother Evers.

REV. S. S. HOUGH. I notice that Dr. Drury, our Church historian, is in the room, and in connection with that I would like to hear him.

THE PRESIDING BISHOP. Will you hear?

VOICES. Hear, hear.

REV. A. W. DRURY. The statement that I would make, Mr. Chairman, would be very brief. I visited that cemetery in 1883, and on the ground I had a conversation with one of the members of the Newcomer family, and he said that one of the oldest members of the family, who died a few years before, knew where the grave was, and they desired that he mark the grave before he should die, but he neglected to do it. As he had died without marking the grave, none of them were able to tell where Bishop Newcomer was buried.

BISHOP MILLS. One thing is certain: The cemetery in which he lies is absolutely known, and one who has visited it tells me that it only covers an acre of ground. A monument put at any point on that acre would cover it, if you did not know the exact spot.

REV. J. L. GRIMM. Personally, I would like to see that monument go there. It is in my native county, but I know that it was the request of Bishop Newcomer that his last resting-place should not be marked. It has been so represented by Brother Josiah Harp. He communicated that fact to Bishop Kephart, and I know he spoke of it thirty years ago when I was traveling that circuit. I think we ought to respect the wish of the dead as well as his memory.

REV. S. C. ENCK. I move that this motion be tabled.

The motion prevailed.

MR. N. W. BRIGHT, of Sandusky Conference, read the report of the Committee on Judiciary.

REPORT OF COMMITTEE ON JUDICIARY.

Your Committee on Judiciary desires to report as follows:

That in the matter of the Lineberger bequest, referred to us by your honorable body, we have carefully considered the statements of the Board of Trustees of the Church, and the representatives of Wisconsin Conference, together with the documentary evidence submitted, and find that there still remains in the treasury of said Board the sum of $150 derived from said bequest, and that said sum properly belongs in said treasury.

We therefore recommend that said sum be retained by said Board of Trustees.

We recommend the following changes in Chapters X. and XI. of the Discipline:

1. That on page 72, Chapter X., Section II., first line, the words, "Any exhorter or preacher dissatisfied with the decision of a quarterly conference," be stricken out, and the words, "Any member of a quarterly conference dissatisfied with the decision thereof," be substituted therefor, making the Section read: "Any member of a quarterly conference dissatisfied with the decision thereof, may appeal to the ensuing annual conference, within thirty days after the quarterly conference, by giving notice to the secretary, in writing, of his intention to appeal, together with his reasons for so doing; and it shall be the duty of the secretary to furnish a certified copy of the proceedings, the notification, and reasons assigned, to the annual conference."

2. That on page 73, Chapter X., Section III., sub-section 3, fourth line, the word "nine" be stricken out and the word "seven" be substituted therefor.

3. That on page 73, Chapter X., Section III., sub-section 6, first line, the word "seven" be stricken out and the word "five" be substituted, and on second line the word "five" be stricken out and the word "four" substituted, and that all following the second line be stricken out and the following be added: "The court may affirm or reverse the finding and decision of the annual conference, or affirm in part and reverse in part; but it shall not reverse the same, nor remand the case for a new trial on account of errors plainly not affecting the result," making the sub-section read: "Five of these members shall be necessary to constitute a quorum, and four must agree on a verdict. The court may affirm or reverse the finding and decision of the annual conference, or affirm in part and reverse in part; but it shall not reverse the same, nor remand the case for a new trial on account of errors plainly not affecting the result."

4. That on page 73, Chapter X., Section III., sub-section 8, third line after the word "conference," insert the words, "within thirty days after the adjournment thereof," making the sub-section read: "In case of an appeal from the decision of an annual conference, the appellant must give written notice to the secretary of said conference

within thirty days after the adjournment thereof, setting forth both his intention to appeal and the reasons for so doing."

5. That sub-section 10, Section III., Chapter X., page 74, be amended to read as follows: "The necessary expenses incurred in the assembling of said court shall be paid by the appellant, if the appeal is not sustained; if the appeal is sustained, the annual conference in which the appeal is made shall pay the expenses, and the appellant shall, in all cases, at the time the notice of appeal is given, deposit with the secretary of said annual conference security for the payment of said expenses, in an amount fixed by said secretary."

6. That on page 75, Chapter XI., paragraph 1, third line, the words, "or connect himself with the minority body which seceded from the General Conference at York, Pa., May 13, 1889, and formed a new organization," be stricken out, making the paragraph read: "In case a presiding elder shall be suspended or expelled, or shall withdraw from the Church by joining another denomination, it shall be the duty of the presiding Bishop of the district to appoint a successor to said presiding elder, and require him to take charge of the district forthwith."

7. That on page 75, Chapter XI., paragraph 4, first line, the word "thus" be inserted before the word "irregularly," and that the words "by joining the said seceding organization," be stricken out, making the paragraph read: "If the offender be a private member who has thus irregularly withdrawn from the Church, it shall be the duty of the pastor to report the fact to the congregation and correct the roll of Church membership."

8. That paragraph 5, Chapter XI., page 75, be entirely stricken out, and that paragraph 6 be numbered 5.

9. That the remaining portions of Chapters X. and XI. be unchanged. Respectfully submitted,

J. T. Roberts. J. C. Myers.
D. S. Longenecker. L. T. John.
L. W. Stahl. N. W. Bright.

Rev. W. H. Washinger. I move you the report be printed.

The motion prevailed.

Rev. George P. Hott. The report of the Committee on Formulas is ready, and will be read by Rev. A. B. Statton.

REPORT OF COMMITTEE ON FORMULAS.

Rev. A. B. Statton, of Maryland Conference, read the report:

Brethren of the General Conference:

We, your Committee No. 20, on Formulas and Forms, to which was referred Chapters XXV. and XXVI. of the Discipline, would respectfully submit the following report:

1. Requests have been presented that a catechism for children, simpler and more practical than the one in common use among our churches, be prepared by some suitable committee. We recommend that this request be referred to the Publishing House Board, with the commendation of the General Conference. We also recommend that the request for the publication of a Church manual, "to contain those parts of the discipline that relate to the reception, duties, and rights of members, along with the provisions for local church government, and the authorized plans for organizing and conducting the different departments of local church work" be referred to the Publishing House Board.

2. We recommend the adoption of a new blank for pastors' report, a copy of which accompanies this report, and which has these points commending it:

(*a*) It is specific, making detailed report of charge.

(*b*) It is comprehensive, providing columns not provided by the present chart.

(*c*) It settles the bothersome question of how to report membership where there is a change of boundary.

(*d*) It may be economically printed.

(*e*) Statistical secretaries may copy its totals to the conference chart with the greatest convenience.

(*f*) It is so plain as to need no long list of instructions.

Changes in Discipline.

3. In Chapter XXV., Section 1, page 149, strike out the words, "we greet you as you come seeking admission into the church which our Saviour purchased with his own blood," and insert, "Inasmuch as you present yourself for admission into the Church of the United Brethren in Christ we rejoice," etc.

4. On page 150 add to the italicized words, "If the applicant has been baptized in infancy, the following form may be observed:

"Your parents, or sponsors, having by solemn consecration and the holy office of baptism dedicated you to the service of Christ, do you ratify the baptismal act and covenant performed and made by them for you? If so, answer, 'I do.'"

Then the members of the church will stand, and the minister shall read this response of the church:

"We, the members of this church, do cordially receive you into our communion and fellowship, and promise to walk with you in love, and to watch over you, instruct, counsel, admonish, and cherish you with all long-suffering, gentleness, and love. Dear friends, do you all thus covenant before the Lord? If so, answer, 'We do.'"

On page 158 we recommend:

5. That all the marriage ceremonies be included under Section VIII. The first ceremony as it stands being sub-section 1, the ring

ceremony sub-section 2, and as Section III. the following short ceremony be inserted:

"We are come together in the light of God and in the presence of these witnesses to unite A and M as husband and wife. If there be any just cause or impediment that such should not take place, let it now be made known, or forever kept silent.

"Do you and each of you in the sight of God and in the presence of these witnesses covenant to live together after God's ordinance as husband and wife, loving, honoring, and cherishing one another, in sickness and in health, in prosperity and in adversity, in joy and in sorrow; forsaking all others, and cleaving unto one another until death do you part? If so, answer, 'I do.' Join your right hands!"

Then the minister, placing his hand upon the joined hands of the couple, shall say:

"Those whom God hath joined together, let no man put asunder. Inasmuch as you have taken this covenant before me, by authority given me by the laws of the Church and the State, I do pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Here may follow a short prayer.

6. In Section X., page 161, we recommend that the present burial service be numbered sub-section 1, and as Section II. the following shorter burial service be inserted:

"We are come here to bury our dead out of our sight. We sorrow not as those who have no hope, but unto God our Father, who careth for his children, unto Jesus Christ our Saviour, who redeemed us with his blood, unto the Holy Comforter of sorrowing hearts, we look with unwavering faith. The grave is not the end of human hope; we linger here only to bid farewell to this earthly body. We look beyond the veil of death and see 'that house not made with hands, eternal in the heavens.' In that home of the soul 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away.' Inasmuch as God in his wise providence has called out of time into eternity the soul of our brother [sister or child] we commit his [or her] body to the ground, earth to earth, ashes to ashes, dust to dust, in the confident hope that God, who noteth the sparrow's fall, has in great mercy, in loving charity, and in forgiving kindness received the soul of this departed one unto himself. Amen."

This may be followed by this prayer and benediction:

"Our Father who art in Heaven, who hast been pleased to take unto thyself the soul of this our brother, [sister or child,] grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting. O Lord, our Saviour, who by thy death didst take away the sting of death, grant unto us thy serv-

ants so to follow in faith where thou hast led the way that we may at length fall asleep peacefully in thee and awake in thy likeness.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

7. We recommend that Section XI. be added to Chapter XXV., as follows.

"In case the Apostles' Creed or Lord's Prayer be used in any of our services, the following forms may be used:

Lord's Prayer.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Apostles' Creed.

I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell. The third day he arose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

8. On page 165, after the form for "Transfer of Preacher," that there be given a form for "Deaconess' Certificate," as follows:

This is to certify that ..... is an approved deaconess in the Church of the United Brethren in Christ.

Authorized by the .....quarterly conference Deaconess Board, ... 19....

.....Pres. Board.

..... Sec. Board.

9. Very convenient forms for a steward's and conference treasurer's books were presented to the committee, which we recommend be referred to the Publishing House Board.

GEO. P. HOTT, *Chairman.* R. E. WILLIAMS.
E. L. REESE. J. W. KILBOURN.
M. L. OLIVER. A. B. STATTON, *Secretary.*

REV. J. A. GROVES. I move that it be printed.

The motion prevailed.

THE PRESIDING BISHOP. I have a notice here that the Committee on Christian Stewardship is ready to report. Will you hear the report?

VOICES. Hear, hear.

REPORT OF COMMITTEE ON CHRISTIAN STEWARDSHIP.

Rev. W. S. Sage, of Sandusky Conference, read the report.

We, your Committee on Christian Stewardship, beg leave to submit the following report:

The question of the stewardship of money is rightly claiming more and more attention from Christians everywhere, and is being looked upon by many of the followers of Christ as of supreme importance in the solution of the present financial problems of the Church, and likewise the surest provision for securing funds adequate to meet the many opportunities now before us in all the departments of Church work.

We rejoice to note the degree of interest already awakened in this important subject, and believe that God is richly blessing churches and individuals that have honored him as faithful stewards.

We therefore recommend that the General Conference authorize a special commission of five members, consisting of and including the secretaries of our Young People's Christian Union, the Church-Erection Society, Sunday-School Board, Home, Frontier, and Foreign Missionary Society, and the Woman's Missionary Association.

This commission shall be known as the Christian Stewardship Commission.

The duty of this commission shall be to create interest in the subject of Christian Stewardship. This may be done by the publication of suitable tracts and through the columns of our Church periodicals; also, by holding special meetings for the purpose of securing systematic and proportionate giving among our people.

H. J. Gunnels. R. P. Burton.
G. A. Davis. F. B. Arford.
W. S. Sage. R. H. Turner.
W. P. Ulrich.

Rev. J. Hill. I move that the report be printed.

The motion prevailed.

Rev. J. Hill. I move that we do now adjourn.

The motion to adjourn prevailed.

Benediction by Rev. C. T. Stearn, of Pennsylvania Conference.

SIXTH DAY—AFTERNOON SESSION.

Thursday, May 16, 1901.

The conference convened at the designated hour, and was called to order by Bishop E. B. Kephart. Rev. E. J. Reed, of the Minnesota Conference, conducted the devotional exercises.

THE PRESIDING BISHOP. Have you any miscellaneous business that you wish to introduce before you take up the regular business?

REV. S. S. HOUGH. I have the following resolution to offer:

In view of the limited time afforded the standing committees, after the opening of the General Conference, for investigation and study, I move that the General Conference authorize the Board of Bishops to appoint the standing committees and publish the list of the same at least one month before the sitting of the General Conference. Second, that we favor the giving of the first two days of the General Conference entirely to committee work.

THE PRESIDING BISHOP. I would like to call your attention to the fact that this General Conference cannot instruct another General Conference in reference to how it shall do business.

REV. S. S. HOUGH. There are two parts to this. If the second is ruled out, I will simply limit it to the first.

THE PRESIDING BISHOP. Read the first part.

The first part is read again.

REV. G. W. SHERRICK. I second the motion.

THE PRESIDING BISHOP. It is moved and seconded as you have heard it read. Allow me to state this, however: You can request the Bishops to do so; they can do so, but the General Conference that will sit in four years can turn the report that they make upside down, or they can approve it and then go ahead.

REV. S. S. HOUGH. My thought in presenting this is this, that we now grant them this privilege by common consent. It has never been questioned when we came to sit in these bodies, and I do not think they would object to the other, for the reason that it gives the committees a month's time to give careful study concerning the departments recommended for their consideration. Now, it has certainly been evidenced by all present that the committees who had to report this morning needed more time. We are now on the seventh day's session of this Conference, and have done but little business because committees were not ready to report. Now, it strikes me very forcibly, if they have had time for investigation and study, they will be able to consider all of the recommendations brought by others, when they arrive on the ground. If they have no opportunity, and have had no thought previously, it is very evident that their work will have to be done superficially, and it will take much time in discussing on the floor what we want.

THE PRESIDING BISHOP. All in favor say aye; all opposed say no. I believe it is adopted.

REV. C. T. STEARN. If the Chair please, I think it is out of order.

THE PRESIDING BISHOP. It has been ruled in order, and you have adopted it.

REV. C. T. STEARN. We call for a division.

The motion was lost on a rising vote.

REV. A. M. EVERS. I would like to offer the following paper:

Resolved, That the Committee on Correspondence be instructed to send cordial greetings to the General Conference of the United Brethren in Christ, old constitution, now in session at Chambersburg, Pennsylvania. Signed,

A. M. EVERS.
A. B. STATTON.

REV. W. H. WASHINGER. I move that the resolution be laid on the table.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that this resolution be laid on the table. All in favor raise the hand; all opposed like sign. It is lost.

REV. C. T. STEARN. While we are at this place I want to speak of a matter that is a little delicate for me to speak on.

THE PRESIDING BISHOP. There is nothing before the house.

REV. C. T. STEARN. I want a question of privilege. The Bishops say that there have been some negotiations or correspondence looking toward a union between the Radical United Brethren Church and this Church, and the General Conference now in session at Chambersburg, Pa., says that there is a misrepresentation, and there has been no such correspondence. We would like to know who is right. We would like to know whether our Bishops are correct in the statement they made in their report, or whether the Radicals are correct in their statement. I think, Mr. Chairman, somebody ought to make a statement, because there is a great deal of talk about it, and the Radical General Conference resents it.

BISHOP MILLS. I would like to read just what the report says: "We may briefly state that our Board of Bishops has for two years past been in consultation with the Board of Bishops of the Radical United Brethren Church with reference to adjusting differences be-

tween these two bodies. Some progress has been made. We recommend that this General Conference authorize the Board of Bishops to continue their efforts for unity with the body named, and with many other evangelical bodies that may desire union on terms honoring God and honorable to all concerned."

THE PRESIDING BISHOP. Let me make this explanation: That had exclusive reference to obviating further litigation.

REV. C. T. STEARN. The Radical brethren have misapprehended it.

THE PRESIDING BISHOP. We are not responsible for their misapprehension.

REV. A. M. EVERS. I have heard again and again that the two denominations were looking toward a union; therefore, I thought the resolution in place. If we have been misinformed, we are glad to know the true situation.

REPORT OF THE COMMITTEE ON SUPERINTENDENCY.

THE PRESIDING BISHOP. Will it please the Conference to take into consideration the report on Superintendency? That report is printed and is in your hands. The secretary will read.

MR. F. A. Z. KUMLER. I move to take up the report item by item.

It was adopted.

The secretary read the first item as follows:

1. In Section VIII., sub-section 1, page 52. Beginning at period in third line, strike out to the close of the item.

The section will then read, "The General Conference shall elect Bishops for the term of four years, who may, at the option of the Conference, be reëlected."

This item was adopted.

The secretary read the second item, as follows:

2. Eliminate sub-section 2, page 52.

The item was adopted.

The secretary read the next item, as follows:

3. In sub-section 5, page 53, strike out the clause constituting the fourth line which reads "authorized by the General Conference," and substitute the following "of two from each district to be elected by the General Conference."

The item will then read: "Each Bishop shall reside in the bounds of the district to which he shall be assigned. The Bishops shall be appointed to their respective districts by a committee of two from each district, to be elected by the General Conference.

Rev. A. P. Funkhouser. I move to amend that the words "the General Conference," in the last line, be stricken out, and the words "the delegates from that district assembled for that purpose" be inserted.

It was adopted.

Rev. George Miller. I move to strike out the word "two," and insert the word "three" for each district.

It was adopted.

Mr. R. H. Bennett. I move to substitute the word "assigned" for the word "appointed," so that the section may read alike in both places.

It was adopted.

The item as amended was adopted.

The secretary read the next item as follows:

4. In sub-section 10, page 54, strike out the following concluding clause, "one-half or more of the members of such conference," and substitute the following, "by the majority of said conference."

The item will then read: "The Bishop of any district shall reconvene any annual conference, when requested to do so by the majority of said conference."

The item was adopted.

The secretary read the next item, as follows:

5. That sub-section 12, page 54, be stricken out.

The item was adopted.

The secretary read the next item as follows:

6. That sub-section 13, page 54, be eliminated, and the following substituted: "The Bishops shall confer with the presiding elders and pastors to secure definite aims and wise methods for the development of the interests of home missions, foreign missions, and church erection, and shall devote as much of their time as practicable to visiting our mission stations and exploring new fields."

Rev. A. P. Funkhouser. I would like to move to amend by inserting another interest after the words "church erection," and add the words "and education."

Bishop Hott. That is covered by another item.

Rev. A. P. Funkhouser. Then I withdraw it.

The item was adopted.

The secretary read the next item, as follows:

7. That sub-section 18, page 55, be stricken out.

The item was adopted.

The secretary read the next item, as follows:

Preliminary to the consideration of Chapter XXIII., page 133, which was referred to us. We beg to submit the following:

1. That four Bishops be elected.

The item was adopted.

The secretary read the next item, as follows:

2. That Kentucky, East Tennessee, Tennessee, and Chickamauga conferences, with our work in Georgia, Texas, and Louisiana constitute "the Southern Mission District," to be under the direction of the Board of Missions, which shall be empowered to employ a superintendent, who shall devote his time to the work of evangelism, and the care and development of the churches.

Rev. C. T. Stearn. I move to strike out all of this paragraph.

Seconded.

Rev. R. J. White. Mr. Chairman and brethren, I am certainly in favor of striking out this proposition; that is, from the knowledge I have of the field and of its wants. I am not a Southern man. I do not know as much about the field in the South as I wish that I knew, but, judging from what I do know, it seems to me that this is unnecessary. We will have with the four Bishops that we have provided for superintendency enough. In this Church of ours we need superintendency. We need a certain amount of it. We need presiding elders; we need Bishops. You cannot have a conference church system without these officers, but I think that the question of superintendency can be overdone. You can have too many presiding elders; you can have too many superintendents. We have four Bishops provided for. It is at least probable that there will be a reduction in the number of conferences. By so dividing the districts, as to make one of the Bishop's districts smaller, it does seem that one of the Bishops could attend to all the work necessary in the Southern field. I judge it is in the South as it is in the north, that what we need is efficient pastors. What we need is missionaries to go to the field and stay there, and the money that is given to superintendency of this kind could be better used to the support of two or three missionaries on the field who would stay there at least four years. These are my views with regard to it. I believe that with the Bishops that will be elected that they can superintend this work efficiently and

look after all the work that possibly can be done by a superintendent.

Mr. John Dodds. I do hope you will not drop this Southern work by wholesale. It would be a disgrace on us, and a shame and a sin. I know whereof I speak. Abraham Lincoln opened that territory for us. We never could do much in the South before. [Applause.] We have been in that territory for a long time, and we have some grand fields and places, and cannot afford to let them go. We have spent money down there, and they are crying for us to come. It does not take very much money to supply them with preachers, such as they will need. I was down there when the first convention was called at Knoxville, Tenn., and afterwards, and the money that we have invested in that section of country has been well spent. I have been studying over this matter all winter. The territory is open large and wide. God forbid that we should give up what we have there.

Mr. F. A. Z. Kumler. As I understand this matter, the work of this man should be that of an evangelist, as well as a superintendent. My idea of this matter is to strike out the entire South, unless you propose to give her some backbone and support from this General Conference. To my mind there is no greater field open to the United Brethren Church than the Southland, and if I understand the spirit and the truth from brethren that come from that part, it is a field in which a small amount of money will go further in this great work than any other part of our Church. You talk about Bishops to superintend this matter. Go to these men that live there and ask them how much superintendence they have had. No reflection upon the Bishops whatever, but the idea must be that the Bishops have not had time to attend to this work. These brethren say that they have had very little superintendence, and the proposition is here to send a man down there empowered with the Spirit of Almighty God, to go there and help convert souls to God and spread the work of the gospel and the United Brethren Church. That is the idea for this work. It is not simply to elect a Bishop, or have him appointed, but to do practical evangelistic work in that region. I say surely we ought to hold this field, not strike it out, but let us go on and have extension there as well as in the northern, eastern, and western regions.

Rev. J. S. Rhoads. I would like to ask if it is intended to reduce these to a mission district, and put them under control as such.

THE PRESIDING BISHOP. No; not to reduce the conferences as such; at least that is my understanding of it.

REV. F. P. ROSSELOT. I believe we ought to delay the consideration of this item until after we have considered the report of the Committee on Missions, and I move you as an amendment to it that the consideration of this item be postponed until after we have heard or passed upon the report of the Committee on Missions.

REV. H. S. GABEL. If the brother will accept, also the Committee on Boundaries.

REV. F. P. ROSSELOT. I accept that.

This item was postponed until after the consideration of the reports of the committees on Missions and Boundaries.

REPORT OF THE COMMITTEE ON PUBLISHING INTERESTS.

THE PRESIDING BISHOP. Is the report on Printing Establishment ready? How will you adopt this report?

REV. A. P. FUNKHOUSER. I move that it be considered item by item.

It was so agreed to by general consent.

THE PRESIDING BISHOP. The secretary will now read.

The secretary read the preamble and items 1 and 2, which were agreed to.

1. We desire to express our high appreciation of our Publishing Agent and his work, as shown in his most splendid report. That we are most pleased and highly grateful that the interest-bearing debt of the House has been paid during the quadrennium, and that the business of the House is in such a healthy and growing condition.

2. We give our hearty indorsement to the literature issued by our House, and approve the judgment of our Agent as to the form and size of our periodicals, and are well satisfied with the mechanical construction thereof.

The secretary read the recommendations as follows:

1. That the German papers, *Der Froehliche Botschafter* and *Jugend Pilger,* be turned over to the Ohio German Conference, and they be asked to elect their own editor and assume the financial responsibility, provided, however, that a subsidy of $1,000 be paid said conference the first year, and $500 each year thereafter during this quadrennium to assist in the publication of said papers. And further, that the $1,000 loaned to the German house four years ago be given to them as a donation.

Rev. G. Fritz. That amount was appropriated four years ago, and, so far as the German papers are concerned, is only to relieve the House of this loss.

Rev. R. H. Bennett. I move to separate the two items and to vote on the first part of it, the recommendation regarding these German papers by itself.

It was agreed to by general consent.

The secretary then read the first item recommended, and it was adopted.

Bishop Mills. The balance of it will be clear if you will make it grammatical. The word "them" refers to the House, and if you say "it" in place of "them," then what these brethren ask for will be clear.

Rev. H. Barkemeyer. I would be very thankful if this item will be adopted, and that it be given as a donation. I asked the committee for a little more to help us, because we had a very good opportunity to buy a very cheap printing outfit, and thus be able to do more work, but the committee was not in favor of it. I am satisfied we will do the best we can. I would be very glad if we could have a little more than $500. We have some debts which are a load to us, and hinder us in our work.

Rev. M. B. Spayd. I would move to amend this item so as to make it specific by inserting the words "in Germany" after the words "German house," and also, as suggested by Bishop Mills, to strike out the word "them" and insert "it." That would make it more specific.

The amendment was accepted.

Mr. R. H. Bennett. I read the minutes of four years ago. My recollection is that this is an appropriation for the purpose of establishing a printing house in Germany. It was not given to any printing house in Germany, for, from the wording, there doesn't seem to have been any printing house there. We have a provision of law already established by which the proceeds of this house must be disposed of. I wish we could give it to them, but we can't do it without following provision 14, on page 117, of the Discipline, which provides how that money is to be disbursed.

Rev. F. P. Rosselot. Mr. Chairman, would you like to hear the reading of the record of four years ago?

THE PRESIDING BISHOP. Do you wish to hear?

VOICES. Hear, hear.

REV. F. P. ROSSELOT. On page 368 of the last General Conference proceedings it says: "In regard to the Germany mission, it is our opinion that the work there would be greatly benefited by opening a branch publishing house; we therefore recommend the appropriation of a sum of money not to exceed $1,000 for that purpose, said house to be under the control of the Publishing House at Dayton, Ohio, but the profits arising from the business to be used for missionary purposes in Germany."

REV. C. U. MCKEE. I would like to ask if the money was used for the establishment of a house, or loaned to them. It seems to me the agent explained at that time that they found a difficulty in using the money as the General Conference instructed, and, after consultation, really loaned it to them.

THE PRESIDING BISHOP. The printing house is already established in Germany.

The item was adopted.

The secretary read the next item as follows:

2. That the *Children's Friend* and *Children's Visitor* be merged into one paper, and published weekly, and called the *Children's Companion.*

REV. A. P. FUNKHOUSER. That name *Friend* is historic with us. Why cannot we call the new weekly the *Children's Friend?* I move to strike out the word *Companion* and say *Friend.*

The motion was adopted and the item so amended.

The next item was read as follows:

3. That the price of all our periodicals remain the same, and that the present club plan be continued.

REV. A. P. FUNKHOUSER. I want to offer an amendment to this, and I believe all itinerants will agree with me. I want to insert after the word "same"—the price of all our periodicals remain the same—this amendment, "except when the circulation of the *Religious Telescope* reaches 25,000, or as much sooner as the Agent finds it can be published without loss, the price of the club subscription shall be one dollar, net. If I can have a second"—

VOICES. No, no, no.

Seconded.

Rev. A. P. Funkhouser. The item as amended will read: "The price of all our periodicals remain the same, except that when the circulation of the *Religious Telescope* reaches 25,000, or as much sooner as the Agent shall find it can be published without loss at the price contemplated, the club subscription price shall be one dollar net." Now, I wish to support this motion.

Rev. F. P. Rosselot. I want to say, brethren, that the *Telescope* cannot be produced for that price without losing money, or else everybody connected with the printing concern at Dayton tells what is not true. Then the term "net"—I wonder what would be "gross" in this case. I don't think, brethren, we want to vote for this amendment. We have canvassed this carefully, and I think you are safe in standing by the committee on this item.

Rev. A. P. Funkhouser. I have to say, first, Mr. Chairman, that this word "net" is a very small word, and most people usually comprehend its meaning. I have to say, in the next place, Mr. Chairman, that we have been told on this floor, in every General Conference, that the price of the *Telescope* could not be reduced. I remember distinctly when the club plan was introduced and its circulation was about ten thousand. The agent of the Publishing House told us distinctly that the price could not be reduced without loss, and we were told further, that the more papers published the greater the loss would be. The price was reduced. The circulation has gone up from five thousand to twenty thousand. The *Telescope* is as good as ever, and is still running. I am reminded of the fellow who published a book to prove that a ship could not sail across the ocean, for if it got beyond a certain point it could never return; and the captain of the boat took the book across and brought it back again. I have been in the newspaper business a little myself, and I have thought something about it. I am interested in the *Telescope* as much, I think, as any man on this floor. Now, this is a fact in the publishing business, the first cost is in the production of the first issue. The investment is the same, the printing-press the same, the editors employed the same, the composition and time of making up the forms and putting it on the press is the same for one copy as for one hundred thousand. All that is necessary to make us as rich as the Standard Oil Company is to print enough of them at the same price. Now, I take it that a church paper, that the *Telescope,* the organ, of our Church, is not

published as a money-making business. It is not printed for that purpose. The editors are not elected by this General Conference, nor is the Church Publishing House established primarily for the purpose of making money. Make money if we can, certainly. Our Publishing House is the best business we have in the denomination. I am proud of it. I am glad to see it making sixty thousand dollars quadrennially, besides spending fifty thousand more on improvements in the House. I would like to see the Publishing House make one hundred thousand dollars in the next quadrennium, and distribute it to this Church. At the same time, I look upon the *Telescope* as the greatest agency of this denomination, and I would rather put it into forty thousand homes at not a cent of profit than to see it in ten thousand homes and making a profit. Now, Mr. Chairman, I am talking on a business proposition. We propose when this paper reaches twenty-five thousand in circulation that its price be one dollar. If the net be big I will strike it out, but I thought that would be better for the Publishing House. I have not figured just how much reduction that would make in the receipts compared with the receipts now. Not very much with twenty-five thousand circulation. I have provided that it is not to be published at a loss when I said this should be done. The *Telescope* is nicely printed, and its contents carefully guarded. I submit this proposition so that, as an agency for good, it may come into the homes of the two thousand preachers of this Church, the homes of our two hundred and fifty thousand people. With its splendid mechanical makeup, and with its noble table of contents, it is a paper that will compare favorably with any other paper in this country. It ought to be carried out by these two thousand agents and put into the homes of every family in this Church. The lower we make the price, the more likely we are to do that. I submit here that to hold up as an inducement while the subscription is now twenty or twenty-one thousand, the fact that the people will get it at one dollar when it is twenty-five thousand will be a stimulus to work for. There will be a rivalry among the ministers of this denomination to reach it. It is a business proposition. It is in the interest of disseminating the literature of the Church; it is an educational interest, and I take the side in favor of it.

Rev. F. P. Rosselot. This is my second time to speak. I wish to call attention to this fact in case anybody else wants to speak.

Rev. A. Rigney. I would like to make a motion.

Rev. F. P. Rosselot. I would like to reserve an opportunity to reply.

Rev. A. Rigney. I move an amendment that the last line be eliminated which reads, "and that the present club plan be continued." It will then read that the *Telescope* be one dollar and a half straight.

Seconded.

The Presiding Bishop. Is that an amendment to the amendment?

Rev. A. Rigney. Yes, sir.

The Presiding Bishop. It is moved and seconded to amend the amendment as read.

Rev. F. P. Rosselot. I was simply going to state here that we ought to hear from the Publishing Agent, and get facts and not fiction, and we will then know where we are.

Mr. John Dodds. Can we have a statement from Dr. Funk?

The Presiding Bishop. Dr. Funk is asked to make an explanation.

Mr. John Dodds. It will help us all. Let us hear the Publishing Agent.

Rev. W. R. Funk. It is a delicate matter for me to make a statement. I am heartily in favor of giving to this Church as cheap a literature as possible, but I must say that I am not in favor of this amendment. First, if you reduce the subscription price of the *Telescope* to one dollar a year, we cannot publish it in its present form and high standard unless you are willing that we lose money. Furthermore, the Publishing House cannot make the improvements in the paper that have already been contemplating in connection with it. That would have to be given up at once if you reduce the price to one dollar. As a business proposition, if you will make the subscription price one dollar a year when it reaches a circulation of twenty-five thousand, it will show a loss of from five to six thousand dollars a year upon the basis of its present circulation and price. At the present time, at one dollar and a half a year, if it had not been for the advertising, the *Telescope* would have shown a loss.

Rev. J. A. F. King. It will be noticed that we passed favorably upon item 3. I think that the committee canvassed this matter carefully. The *Watchword* is printed at a loss, and if we would reduce the price of the *Telescope*, as the amendment suggests, then the *Telescope* will also be published at a loss. The profit on the *Telescope*

helps to make good the loss sustained in the publication of the *Watchword*. It seems to me, brethren, that the proper thing to do is to vote this amendment down, and to vote for the recommendation as it comes from the hands of the committee.

Rev. A. P. Funkhouser. I have an amendment which I wish to offer to the amendment.

The Presiding Bishop. State your amendment.

Rev. A. P. Funkhouser. I move to strike out 25,000 and make it 30,000.

Seconded.

The amendment to the amendment was lost.

The amendment was also lost.

Rev. S. S. Hough. I move to amend the motion as it now stands by the provision that when the *Telescope* subscription reaches 30,000 the price be reduced. On the basis of the Publishing Agent's statement, given a few minutes ago, I think you will find that the Publishing House will not lose anything by publishing the *Telescope* at $1.25 when there are 30,000 subscribers. I move, therefore, to amend the motion that when the subscription reaches 30,000 the price be $1.25 in club rates.

Seconded.

Voices. No, no, no.

Rev. S. S. Hough. I have been a pastor a great many years, and have been interested in this paper. I may have been able to secure one *Telescope* for about every five of the membership of my church. I am satisfied that the ideas of Dr. Funkhouser are entirely right, if the Publishing House does not lose by it. I am also satisfied that we do not want to make money at the expense of depriving our people of information they must have. It is the very heart of our work, and if the circulation of the *Telescope* is impeded we are losers thereby. We want in every home the movements of the new century—concentrating effort. Then we need to increase our circulation, not to 30,000, but to 40,000, and we can do it inside of ten years.

Rev. T. J. Bauder. I am sure of this fact, which I have learned in canvassing for the *Telescope,* and I have the honor to say that I have more subscriptions according to the membership than any man in this Church anywhere [voices, No, sir; no, sir]: That if the price can be reduced, you can enlarge your subscription list, and it would

seem to me, if I am correctly informed, you would get more, or at least higher advertising rates. That would help us some. If this were possible, that we could double the subscription list of the *Telescope,* consequently we would double the amount of good it might do.

Rev. U. A. Cook. The greatest trouble we have with the subscription for the *Telescope* is another paper which comes with illustrations. I think with the *Telescope* for $1.50, with illustrations, there would be no difficulty with it.

Rev. W. R. Funk. I would like to answer the last brother who spoke. It is our plan to give this Church an illustrated paper, and that the *Telescope* will be so improved.

Rev. S. C. Coblentz. I would like to say just this word: I do not believe that the time to do this is now, but after we may have the 30,000. The *Telescope* is a good paper. If we make nothing on the *Telescope,* and nothing on the *Watchword,* and nothing on anything else, where are we going to make any profit. We do not want the Publishing House bankrupt. We want a little profit.

The Presiding Bishop. I do not think you need to be alarmed. You have only now got 20,000. Never cross the river until you get to the bridge.

Mr. F. A. Z. Kumler. My idea is to have this literature filled with good, proper thought. We have enough illustrations now in the *Telescope.* At Muncie, Indiana, with three daily papers, up until two years ago the largest circulation was three thousand. An enterprising firm came in from Cincinnati and started the *Post,* and to-day they have 15,000 circulation. The profit is not in the 20,000, but the profit in publishing the *Telescope* will be from the advertising when we get 50,000. It will be worth fifty thousand dollars more to this Church to have fifty thousand *Telescopes* in the United Brethren homes in place of 20,000. It is not the idea to develop a few changes in the paper, but to get the *Telescope* to the hearts of our people. What we need is to put it on a basis so as to get it into our homes. There will be a profit in it if we can get it into the homes, for where you lose one dollar you make fifty dollars getting a new United Brethren. Let us not talk about profits in this matter. These preachers have enterprise enough in them, and let us give them a chance. Make it one dollar, and put it into 100,000 homes instead of 20,000.

Rev. W. E. Schell. I have a substitute which I think will settle this matter, and I therefore move, as a substitute for the amendment, that the price of the *Religious Telescope* be reduced as soon as it can be done without loss to the House.

Seconded.

Rev. F. P. Rosselot. These orations are very nice, Mr. Chairman, but facts are facts. When you find a fact, you had better stop awhile before you undertake to go around or climb over it. I am reminded of what Charlie told his brother John when he came home from college. When John came home from college, he undertook to go all over the world to give Charlie information. When he came to a pause Charlie said, "I tell you, John, you know a great deal, you are very smart, but perhaps all that you know is not true." Now, we may say a great many things, we may have a great many notions, but we must have some profit somewhere in our Publishing House, or we will go to the wall. When we come to compare a secular paper with a religious paper, you know what advertisements in those papers are. We complain now of the advertisements in the *Telescope*. That complaint has to be met. If we are going to run the *Telescope* on cheap paper, cheap illustrations, and illustrated with thought as my brother indicates; if we are going to fill it, and crowd it full of our own words for illustrations, perhaps we can publish it for twenty-five cents a copy after a while. But remember that we are not headed towards a cheap line. This is not a day of cheap lines in any direction or any place in the United Brethren in Christ, or any other denomination. We are not headed that way. The front and first point in our denomination is not necessarily toward cheap things. I wish you would stop and figure a while. I wish you would figure what the reduction in receipts means when you come to say 30,000 copies for the price named as compared with 20,000 for the price now. I wish before we would vote on these things to know what we are doing. We must look the facts in the face. When our Publishing Agent says that without the advertising patronage we would have lost money, we must heed those figures. It would be a nice thing to spread literature all over the world. It would be an advantage to this Church if it could put out books into every home and make no profit. It would be an advantage if you could put out your Sunday-school literature and make no profit, and flood our homes and our schools

with it. But we must have profit somewhere, brethren. We must have a margin to work on somewhere. As business men we must understand, when we come to the facts, that an imaginary line, where there is neither profit nor loss, is dealing with a very delicate question. If we have been told for years that the *Telescope* could not be furnished for a cheap price, there must be a place on the toboggan downward where we must stop. There must be a place where we *can* stop, and I think, brethren, we are yet on the safe side, and we had better vote for what this committee has recommended.

Rev. C. T. Stearn. I do not believe in having it made either way, and I move to lay it on the table.

The Presiding Bishop. That will take the whole paper with it.

Rev. C. T. Stearn. I move the previous question.

The Presiding Bishop. All in favor of it raise your hands. That is the substitute. Now, then the amendment is offered; read it, then you will know what you are voting on.

Rev. F. P. Rosselot. I ask for the other side, the opposing vote.

The Presiding Bishop. Nobody voted for it. What is the use? The whole house seems to be opposed to it.

The amendment was lost, and the item as it came from the committee adopted.

The secretary read the next item as follows:

4. That the Publishing Agent, with the approval of the Board of Trustees, shall have power to discontinue any periodical published at a loss, or raise the price to cover the deficit.

Mr. F. A. Z. Kumler. I object to that on this ground, that it is delegating too much power to the Publishing Agent and Trustees. Granting that we carry on a periodical at a loss, and suppose we do, I would not favor this proposition because it may be the wisdom of this General Conference to continue a periodical even at a loss.

Mr. R. H. Bennett. The Publishing Agent recommended that the price of the *Watchword* be raised. I believe it is the sense of this Conference that we keep the *Watchword* at fifty cents in clubs of ten or more to one person's address, as it now is. While his statement shows a loss, this Church is not losing anything. We are not spending any money better than this that I know of to-day. It does not make any difference how much sentimentality there may be, if the *Watchword* is a leader in circulation by being published at

fifty cents, then it is doing more for the United Brethren denomination to-day than any other one paper.

MR. MATT. EDMONDS. I rise to a point of order.

THE PRESIDING BISHOP. What is your point of order?

MR. MATT. EDMONDS. What is the subject before us?

THE PRESIDING BISHOP. The adoption of the item just read.

THE PRESIDING BISHOP. Go on, Brother Bennett.

MR. R. H. BENNETT. I oppose the adoption of this section of that report for this very reason: This Conference has a right to say what paper shall be published, and that the price shall remain the same, as was embraced in the item we just adopted. Now, then, it says in the item read that if at the prices they are printed they are losing money, then the Agent and Trustees have the option of discontinuing them. That is the reason I am opposed to it. The clauses are inconsistent. We want the *Watchword* published at that price if the Publishing House does lose money.

REV. H. R. HESS. There is another statement in this, and that is that the Agent and Trustees shall have the privilege to raise the price of any periodical. I think the General Conference ought to fix that, as well also as that of discontinuing any of these periodicals. We would be very sorry to have that done, and I do not think that it would pay to strike that clause out entire, and I so move that we strike that out or vote it down, either one.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that you strike it out. You are adopting it item by item. Are you ready to vote on the amendment to strike out?

MR. J. C. MYERS. I wish to call the attention of the Conference to the Discipline, page 116, which contains this clause in somewhat different language, and I wish you would consider the effect of adopting or not adopting this present clause in this report. If we rule this out, it will leave the Discipline as it now is. It reads thus: "The board of trustees shall have full power at any meeting to discontinue any periodical when the interests of the Church or printing establishment demand it; such action shall, however, not be taken except by a two-thirds vote of the board." Now, if we vote this present proposition down, that will still leave the same thing in effect in the Discipline. It might be well for us to consider a little before

we vote on this. We may wish to amend by striking out this clause also. I only rise to call the members' attention to it. If you take that clause out, you must leave page 116 of the Discipline as it is.

This item was adopted.

Mr. J. C. Myers. I only want to ask this question, whether we can take out this clause in the Discipline at present, or wait until the whole matter is adopted.

The Presiding Bishop. Your committee can bring in a supplementary report.

Mr. J. C. Myers. If it would be in order, I would move an amendment to this report.

The Presiding Bishop. Wait until we get through with this report, and then if you have anything—

Mr. J. C. Myers. All right.

The next item was read as follows:

5. That the Publishing Agent and Board of Trustees be authorized to set apart a sum not to exceed $6,000 per year, as a fire or building fund, from the profits of the House.

Rev. R. J. White. I move that this item be stricken out.

Seconded.

Rev. R. J. White. I wish to say this: Certainly the Board of Trustees have been in the habit of directing the Publishing Agent to keep our property insured, and why set aside $6,000 per year for this fund. Will this fund have in view the discontinuance of insurance and a change of policy in regard to that matter? We have been told for years, Mr. Chairman, that the profits of the House some time would be devoted to the interests of wornout itinterant ministers, and now we are making arrangements to set aside $6,000 annually of the profits of this institution for another purpose. I would like, before I can vote in favor of the suggestion here, to know some good reasons why this policy that has been announced for years should be set aside, and another purpose apparently inaugurated or another plan.

Rev. F. P. Rosselot. I want to answer the question of Brother White. In doing this I will give you the information which came to the committee. The price of insurance on a building and business such as our Publishing House is very high. The insurance companies not only ask a high rate of insurance, but also insist that the

policy must specify the different departments of business insured, subdividing machinery, stock, and buildings. We are compelled, before they will carry our risk, to comply with these complicated conditions. This makes it a question, if our Publishing House was, unfortunately, to be burned down, whether or not we could collect the full amount of insurance we carry. I understand that we carry $100,000 insurance. Am I right, Mr. Agent.

Rev. W. R. Funk. Yes, sir.

Rev. F. P. Rosselot. Now, I want to make this matter clear. Our Publishing House represents a printing plant that you could not replace for much less than half a million dollars. As I understand it, the wear and tear of machinery, such as is used in our printing business, reduces the market value of the machinery, and yet that machinery may be just as good for the purpose for which it is used as though it just came from the factory. While it does not represent that much money in the Publishing House assets, and is not scheduled as such, yet if this machinery were to be replaced, as we would have to do in case of a fire, it would cost us double the amount, and, in some cases, three times the amount of your invoice. Nobody is more interested in caring for the itinerant ministers of our Church than your committee. Is it not better that we should protect them by having a fire or building fund ready in case such a misfortune should befall us as it did in a sister denomination only a few months ago? Is it not better in the end for these itinerants, to whom the profits of the Publishing House must and will go, to thus protect their interests by protection for the Publishing House, and thus protect them carefully and safely? Shall we now provide for emergencies, or shall we take the chances on what might be a great loss to this Church? Would it not be truer to these men for us to set aside a sufficient amount of money to protect the Church and themselves, while it is possible to do so? Time brings changes. Our Publishing House will have to be rebuilt, perhaps, at some future time. These are the facts that come to us. You can do as you like. We have nothing more to do with it than you have, but these are the facts. We ought to meet them fairly and squarely. What is $100,000 insurance on a plant like our Publishing House compared with its value? To carry more insurance would probably cost as much as you are asked to set aside; I mean to carry enough of insurance to give absolute protection, such

as we must have to realize sufficient funds to rebuild in case misfortune should come to us. Had we not better set aside this sum?

Rev. J. McMillen. It does seem to me that there is a clause in the Discipline that meets this condition. By reference to the Discipline, page 117, Article XIV., it says: "The profits of the printing establishment, after a sufficient capital to carry on the business is retained, shall be applied to the benefit of the traveling and worn-out itinerant preachers and their widows and orphans." Who is better able to judge of the sufficient amount of money to be retained than those who are in charge of that institution? If it be six thousand dollars, if that be their judgment, that is the amount that should be retained. If it is four thousand dollars, that is the amount that should be retained. Why does this General Conference set the bounds in that, and say six thousand, or possibly seven thousand dollars, will be needed? I am inclined to believe that Brother Washinger's motion to strike out the clause is right, and then let us abide by what the Discipline now recommends. It should be left to the judgment of those whom we elect to manage this institution.

Voices. Question, question.

Mr. W. H. Ulrich. It is a question in my mind as to whether I can vote for this article in the shape that it is presented. This is my objection, "that the Publishing Agent and Board of Trustees be authorized to set apart a sum not exceeding six thousand dollars per year as a fire or building fund from the profits of the House." Where shall it be sent to? Who shall have charge of this money, and how shall it be secured? This is also an important question. Six thousand dollars to be set aside. No provision as to how it is to be protected, how it is to be invested, and where it is to be invested. If it is simply to remain in the business, let it be so stated, but in this Church our members will want to know where that money is, and how it is cared for. Under the provision as it is stated here I cannot vote for it.

Rev. L. W. Stahl. The Board of Trustees of the Publishing House, at its last session, went fully over this ground, and carefully considered this question. They considered every phase of it, and thought that, with the House out of debt, the time had come that the itinerants, to whom the funds should go, should have pro-

tection. Suppose that the Publishing House should burn, what have we to rebuild with outside of the insurance? Anybody in business knows how expensive it is to carry proper insurance, and how difficult it is to get proper insurance, especially on a printing plant. Our Baptist brethren would have been in a sad dilemma for years to come if they had not set aside some funds for provision against fire or any loss that might occur. I think this is a wise thing to do, and the Board of Trustees should have this money invested and have it properly secured. This fund should not be lying dead, but invested in bonds, or on first mortgage security, or something of that kind. I think the Board would take care of this money to see that it is properly invested, and I think we could set aside about six thousand dollars a year from the profits of the Publishing House without interfering with the dividends to the various conferences. In this way, in a few years, we would have protection against fire, and also a fund to rebuild, if it ever becomes necessary, to meet the demands of the Church upon the Publishing House. For the purpose it is used, the House is all right for the present; but it is not sufficient to put heavy machinery in. I think I speak the judgment and conviction of every member of the Board of Trustees when I say this. This is a step in the right direction, and it is a mistake for us to go on and on and make no provision for our protection. I often think of the Rev. Mr. Barnes, who says, "God loves the people who protect themselves." God expects us to use common sense, common business sense, in this matter. We have not all preachers on the Publishing House Board. We have four laymen—men who have been in business for years. They have considered this matter, and think it a very wise thing to do. It is an advance step—the very thing this General Conference ought to do to-day to protect our House against loss, brethren, and to provide against an emergency in the future. I feel just as much interest in the care and in looking after the old, worn-out ministers as any man on the General Conference floor. I think I have shown that in our own conference in the past. I feel an interest in them to-day. I want this for their protection, as well as for the protection of the Publishing House. I can support this proposition with all my heart, and I believe, whoever the Board of Trustees or Agent may be, that they will see that this fund is properly cared for, and that it earns something, and will not lie there dormant.

Mr. W. H. Ulrich. By what authority can you make a loan of money? The Publishing House Board has no more authority than the Missionary Treasurer or any one else. There is no one with authority to invest money. It is *set aside,* and where is there any authority for anybody to care for and invest this money? In whose name would you draw a mortgage?

Rev. L. W. Stahl. In the name of the printing establishment; it is incorporated.

Mr. W. H. Ulrich. I have this amendment to offer: That the following words be added to the item, "said fund to be invested in first mortgage in real estate, not exceeding fifty per cent of the cash value thereof."

Rev. L. W. Stahl. I will support the amendment.

Rev. R. J. White. I rise to a point of order.

The Presiding Bishop. State your point.

Rev. R. J. White. The amendment is not germane to the motion. The motion was to strike out.

The Presiding Bishop. Yes, but I will tell you, my brother, you made that motion, and you never stopped to give me a chance to put it before the house, and nobody seconded it.

Mr. J. R. Chambers. I seconded it.

Rev. R. J. White. Mr. Chairman, excuse me, but I thought, judging from the speeches, that they were certainly speaking to that motion.

Mr. W. H. Ulrich. I will withdraw my amendment if that is the motion.

The Presiding Bishop. The brother did not give time for the chair to put it before the house, but now it is before the house to strike out.

Mr. J. C. Myers. That motion ought to be voted down. Not a more businesslike proposition can come before this Conference than this very clause. All other well-established and well-governed institutions of this country carry just exactly such a fund. This is to be used, as you notice, as a fire or building fund. If the House needs to be remodeled, or needs to be rebuilt, they will have this with which to assist in rebuilding. If we have a fire, we will have a fund to help meet the loss and meet the cost. I do not know what the cost of insurance is. I might ask Brother Rosselot to tell what the cost of insurance is.

Rev. F. P. Rosselot. You will have to ask Dr. Funk.

The Presiding Bishop. Dr. Funk, they want you to make a statement.

Rev. W. R. Funk. Mr. Chairman, we cannot get blanket insurance on our Publishing House. What I mean by that is that there must be specified in our blanks; that is, placed in the policy the different departments, the subdivisions of machinery and stock, building, etc., and as a result of that we do not know just how much insurance we have. When I assumed the management of the Publishing House it had $90,000 insurance. It now has $100,000 insurance. If we had a disastrous fire, such as the Baptists had in Philadelphia, I do not know how much they would allow us even of the $100,000. I am candid with you and open, and I want you to know the situation, and then you can judge. In the matter of price of insurance, I succeeded in getting it down to ninety cents, but they have raised the price; and last year they wanted us to pay $1.70 a hundred. They finally compromised with us on the 1st of April if we would put in about three hundred dollars' worth of improvements, as they called them, in the wiring of the building and putting in of standpipes, etc., which makes our insurance this year in reality cost up about $1,000 for the $100,000 insurance.

Mr. J. C. Myers. I think what Brother Funk means by blanket insurance is a certain amount covering the house and everything included in it.

Rev. W. R. Funk. Yes, sir.

Mr. J. C. Myers. Now, the advantage of this is, he must specify so much on each item, so much on building, so much on books, so much on machinery, and so on. In case of a loss he may not have enough insurance on any particular item to cover the loss. Now, with this building fund, with this money set apart, suppose he has not enough insurance to cover the loss, he can draw from that fund and supply the loss. If he could cover the whole establishment by blanket insurance, it would be better, but he cannot do that, he says. The amendment which Mr. Ulrich suggests ought to be made after this clause is left in. We should vote to leave this clause in, vote this motion down, and then amend it as suggested, by giving the Trustees the power, and make it their duty, to invest this money in interest-bearing security. I hope you will vote the motion down.

The motion to strike out did not prevail.

Mr. W. H. Ulrich. I now offer the following amendment: That the following be added, "that said fund be invested in first mortgage in real estate not exceeding fifty per cent. of the cash value thereof."

Rev. S. S. Hough offered an amendment limiting it to five thousand, providing the proceeds reach that amount, but it failed to receive a second.

Voices. Question, question, question.

Mr. N. W. Bright. I move to amend the amendment by adding the words "bonds of any State or of the United States that have not defaulted for payment of bonds or interest."

The Presiding Bishop. Probably Brother Ulrich will accept that.

Mr. W. H. Ulrich. I will accept part of it. I am ready to accept bonds of the United States, but bonds of States that have not defaulted in the payment of interest are not safe. They may not have defaulted up to this time, but they may default hereafter.

The amendment was adopted.

The item as amended was adopted.

The secretary read the next item as follows:

6. That there be one Publishing Agent elected, one editor and one associate editor be elected for the *Religious Telescope,* one editor elected for the *Watchword,* and one editor be elected for the Sunday-school literature, and that the trustees of the Publishing House be authorized to employ any needed help in that department.

This item was adopted.

The secretary read the next item as follows:

We are gratified with the report submitted to Conference by the *Quarterly Review* Association. Their success with the publication is beyond our expectations; their financial management is good; and since they have succeeded so well during the quadrennium, we recommend that the relations be not disturbed and its publication continue under the direction of the Review Association.

The *Quarterly Review* merits the support of the ministry and laity. Its contents are of a high order, and make a valuable contribution to our Church literature, and we are glad to know that it ranks well among the various church reviews.

Rev. L. Bookwalter. I wish to offer the following substitute: That the paragraph referring to the *Quarterly Review* be stricken out, and the following substituted therefor:

We are gratified with the report submitted to Conference by the *Quarterly Review* Association. Their success with the publication is beyond our expectations. The *Quarterly Review* merits the support of the ministry and laity. Its contents are of a high order, and make a valuable addition to our Church literature, and we are glad to know that it ranks well among the various church reviews.

We believe the time has come when this valuable periodical, now so highly esteemed and widely circulated, should be given full recognition, and its publication provided for by the Church.

We, therefore, recommend that its publication be assumed by the Board of Trustees of the Publishing House, the election of its editor being entrusted to that body; provided, however, that the expense of publication, including editorial service, shall not exceed by more than one hundred dollars the income for subscriptions and advertising.

Signed,

L. Bookwalter.
H. H. Fout.

Seconded.

Rev. L. Bookwalter. Just a few words before this body: This paper is presented at the urgent request of a number of the warm friends of the *Quarterly Review,* among them those who have been carrying this periodical upon their shoulders for years. The thought is this, that this periodical has now assumed such value and importance as makes it a recognized part of the literary life of our denomination. It has taken a place and made a place as it has taken it, that has become more important and more influential in the life of the Church in the years past. The question has arisen, Why should not this publication, recognized as it is as one of great value, be really recognized by the denomination? Why should it be held aside as a side issue? And will it continue in its influence and its scope in our denomination because it is not recognized as one of the essential parts of our literary work? It is the business of our Publishing House to supply what this Church demands. Does this Church wish this *Quarterly Review* continued? If the Church wishes it continued, it seems that the Church should take hold of the enterprise itself, and it has been carefully sought to guard the material interests of the Publishing House by the closing statement of this paper, which declares that the Publishing House Board of Trustees shall assume its publication, elect its editor, provided, that the expense of publication, including editorial service, shall not be more than one hundred dollars above that received for subscriptions and advertising. Thus it shall not be a drain upon the Publishing House.

It is believed on the part of those interested that, by a recognition of this periodical by this body, it would secure that influence that would establish its further growth to such an extent that it would become finally, and ere long, a source of income to our Publishing House. But the chief thought of this paper is that whatever is needed by this Church in the way of important publications should be issued under the authority of the General Conference and through our own Publishing House.

Rev. H. H. Fout. Among the various excellent features of the report just considered, we all agree that it has a most beautiful and rhetorical closing, and I would not in these few moments that I shall speak trouble the waters that are now quiet as a sleeping child. After being honored by such a compliment, it is with the greatest trepidation that any member of this association, I think, should speak. It is a matter of gratification, brethren, to know that by the sacrifice and loyalty of the leading men of this denomination we have been permitted in the eight years to turn nearly six thousand dollars into the Publishing House, keeping nothing for our work, and honoring the Church by a periodical which, it is claimed, has a unique and well-defined place in our periodical literature. We congratulate ourselves on that. But I am aware of the fact that compliments are a dangerous thing. I remember that the manna was only kept pure when it was turned over into the golden vessel, and I believe that a compliment is only safe, and can be made safe, when it is immediately turned over to Almighty God, and I am willing for him to have the credit. Now, then, we should determine this matter, not by the opinion of any one individual, not by the opinion of this association, but by the demands that are upon us, by the wants of this growing denomination. It is not right for us to pluck the fruit of the vine that our fathers planted alone without enlarging the vineyard; and now, then, what is our periodical literature in the aggregate? What are its responsibilities? I was very much surprised, and it suggested many questions in my mind, while listening to these addresses this afternoon, when I was informed that the *Telescope* was published at a loss outside of its advertising patronage; and when I had been informed that the *Watchword* is published at a loss of one thousand dollars a year, I must conclude that the most paying periodical in this denomination is the *Quarterly Review,* for over and above ex-

penses it turns in eight hundred dollars' worth of work per year into the Publishing House, and more than that. You may say that it does not pay financially, but we claim that it has paid denominationally. It has paid in denominational loyalty. It has paid in raising the standard of efficiency in our ministry; and surely we need to honor and to maintain a high standard for entering the ministry in this Church and in remaining in the ministry of this Church, and while I live I am in favor of anything that will raise the standard of the ministry of the Church. The *Review* exists chiefly for the benefit of the ministry of the Church. As to the proposition that I stated a while ago, let us inquire whether it is fulfilling its mission, whether it is meeting the appreciation of our ministers. I might produce, if I had time, a bundle of letters from our ministers, some of whom have not had the privilege of a college or seminary education, in which they say that the *Review* has been a theological school to them, and others say that it has made them better United Brethren. Honestly, I would be in favor of transmuting a little part of that $80,000 profits of the Publishing House into character and United Brethrenism to-day. We cannot be oblivious to a demand that faces us. Brethren, we must, in a spirit of faith and courage, rise to our responsibilities and meet heroically the literary demands of the hour. We subsidize the *Watchword*, and I do not dissent from it. We subsidize the Woman's Missionary Association, the Church-Erection Society, which do not have any relation whatever to the literature of this Church; and yet you will compel twelve men to get under this load and carry it. Brethren, there is one thing that we must determine to-day, and it is this: Do we need this periodical? If we do, let us provide for it, and if we do not need it, I want you to advise that way. The last number will then be printed next October, the last page then written. Do not compliment us by asking us to carry a load like this. You might do with the *Telescope* the same way, and the Sunday-school literature the same way, and the *Watchword* the same way.

Rev. G. W. Sherrick. I rise to ask if the one hundred dollars means annually or quadrennially?

Rev. L. Boowalter. Annually.

Rev. L. W. Stahl. I believe item 4 has been stricken out prohibiting the Publishing Agent and the Trustees from discontinuing any

publication of this Church. Suppose the *Review* is ordered to be printed by the Publishing House, and the $100 does not meet the deficiency, how are you going to stop it? You have said here that no publication shall be discontinued by your Publishing Agent or Board of Trustees.

The substitute was adopted.

On motion of Bishop Hott, Conference adjourned with prayer by Bishop Kephart, and the benediction by Dr. George A. Funkhouser.

SEVENTH DAY—MORNING SESSION.

FRIDAY, May 17, 1901.

General Conference assembled at 8:30 A. M., Bishop J. W. Hott in the chair. Rev. J. McMillen, of Northwest Kansas Conference, had charge of the half-hour morning worship.

THE PRESIDING BISHOP. We will hear the reading of the minutes of yesterday's proceedings.

Secretary Snyder read the minutes.

THE PRESIDING BISHOP. What is your pleasure as regards the minutes as they have been read?

REV. J. W. HOWE. I move their approval.

On motion of Rev. W. D. Stratton, certain parts of speeches made by various members were expunged from the records.

The minutes were then approved.

THE PRESIDING BISHOP. Have you any miscellaneous business that you wish to introduce at this time?

REV. GEORGE P. HOTT. I have a resolution that I would like to present under miscellaneous business:

WHEREAS, in the wise founding of our Publishing House, it was builded with the thought that all the proceeds and profits, over a reasonable amount for enlargement and carrying on of the business, belonged to the traveling and worn-out itinerant preachers, their widows and orphans, and,

WHEREAS, the Church has ever held this before our people as an incentive to patronage and effort for the House, to the extent that its sacred keeping becomes an obligation of imperative force, and,

WHEREAS, during the years of most abundant success, wherein the

value of the Printing Establishment has increased to over $300,000, with the quadrennial report of the Agent showing a total paid for improvements made of $60,842, and $61,893 on indebtedness, a total of over $122,000 for the quadrennium, or over $30,000 annually above all outlays and subsidies, and only twice in all these years has any dividend been declared or division of funds been made, and,

WHEREAS, above the righteous demands of hundreds for such continued distribution is heard the growing utterance of discontent, and, also, is to be seen the lack of confidence in our willingness to keep sacred this obligation; therefore,

Resolved, that the Agent and Board of Trustees of the Publishing House be required at the earliest date at all consistent with the ability of the House to declare dividends, and to distribute to the several annual conferences sums aggregating not less than $50,000 for the quadrennium.

Signed,

GEO. P. HOTT.
J. W. HOWE.

REV. J. W. HOWE. As one of the oldest itinerants here, I do not ask anything for myself. Thank God, I do not need it; but I do ask this General Conference, in all reason, from the bottom of my heart, before God, to redeem its pledges. For the last fifty years has the very same report come up—"much-needed improvements." It seems that much-needed improvements have to absorb all the profits of the House. Some of the old itinerants who waited and hoped long for a little help,—many of them have passed away, and some of them are still lingering this side of the Jordan. If we go back without something more definite than we have now, they will still be disheartened, and many who have worked faithfully for the House will be discontented. I will tell you that there ought to be something of this kind done, and done now.

REV. J. S. RHOADS. I do not like to intrude upon the precious time of this Conference, but, having spent a number of years in the frontier work, where the most of us have had to provide for our families largely beyond what the Church was able to pay, or at least beyond what we could receive, I have had some feelings about this personally, and have come in touch with the feelings of many other frontier men. I would be false to my trust if I failed at this moment to express what I feel to be my duty. This is one of the great questions with us men of the frontier, What will become of us when we become enfeebled and unable to work? It is one of the greatest questions of our lives. I know that when I was in the prime of life, I mean

that when I was at the age when men speak of being in the prime of life, while I tried to be true to every trust the Church imposed upon me, that for years the thought of being provided for in old age came upon me with such force that it very much crippled my ministry. It has taken not only all that I had, all that I could earn, but I was compelled many times to go in debt hundreds of dollars in order to pay the cost of my ministry in that country. I only speak of what was a prominent experience of us frontiersmen on the Coast. Many of our men have deserted the ministry because they saw dark clouds inevitably settling down upon their future. Their wives demanded it; their future demanded it, and the Church suffered in consequence. I think that this Church cannot do a wiser thing than to set aside this fund so declared to be sacred in the past history of the Church to our worn-out ministry. I think it ought to be held sacred that this Church has a fund. I think it ought to be returned like the water by David's servants, carried by them to quench his thirst as an obligation to the Lord. Of course, I do not want to overlook the interests of the printing establishment. I think I see that these interests ought to be looked after. I think the improvement ought to be provided for. The House ought to be well insured. But there is danger that, to keep up with the demands on these lines, if we are not careful, we will not only drive our ablest men from our ministry to other churches that provide better for their ministers than we can, but we will leave those already worn out in destitute circumstances, and stand before the criticising world, who will say to us, "You do not provide for the men who gave their lives for the interest of your cause even as we do." I think that it is time that this General Conference should look this question squarely in the face, and provide for the men who have stood in the front of the battle until old age has crept down upon them and made them incapable and not self-sustaining.

Rev. W. O. Siffert. I think the time has come when there ought to be some definite action taken in this direction. I speak for our own conference, and we, like most conferences, know our Church has not had the great provision made for caring for worn-out preachers. We have to-day in our conference at least three men who have given to the Church from thirty to fifty years of their lives, and to-day they stand disqualified for work and without adequate means of support. I hope that the motion or resolution will pass.

VOICES. Question, question, question.

THE PRESIDING BISHOP. There seems to be a desire to vote.

REV. S. C. COBLENTZ. I desire to move to amend this motion that we make it $30,000 instead of $50,000.

Seconded.

REV. S. C. COBLENTZ. I should certainly be very glad if $50,000 could be paid, but $30,000 would be only seven per cent. If these dividends were given every year during the quadrennium, it seems to me that $30,000 would be greatly appreciated, and a great help to all our worn-out ministers, and not in any way hinder the laying aside of a fund or affect the Publishing House to any great extent. I would be much more in favor of it at $30,000.

The motion to amend did not prevail.

The original motion was adopted.

MR. F. A. Z. KUMLER. If in order here I wish to make a motion. Yesterday we urged, in the report of the printing establishment, that the Trustees should arrange for all work outside of the editor. Therefore, I move that on page 89 of the Discipline, item 7 be stricken out, as it conflicts with that action.

THE PRESIDING BISHOP. I do not know what it is, I am sure.

REV. L. W. STAHL. I offer the following resolution:

That any part or parts of the Discipline not in harmony with the action of this General Conference are hereby repealed, and that the editors of the Discipline are hereby instructed to make the necessary corrections to harmonize all parts of the discipline with the action of this General Conference.

The motion was seconded and agreed to.

MR. R. H. BENNETT, of Neosho Conference, offered the following paper.

Resolved, that it is the sense of this Conference that the high standard of the *Religious Telescope* will not be raised by profuse illustrations, and that it is better to devote most of that effort to the periodicals intended more particularly for the young.

Seconded.

REV. G. M. MATHEWS. Mr. Chairman, just one word in regard to this: I would like to say that all the exchanges that have come to our office, at least nearly all of them, are illustrated. Now let us have some also. If you want the *Telescope* to be up to date and up

to the standard of the great periodicals of the land, this is required. I would like, also, to call your attention to the fact that the great Methodist *Advocates* and others have illustrations, not too many, but they have some, and it seems to be the demand of the religious denominations to have a few illustrations.

Rev. L. H. Cooley. It is a fact that sometimes there is as much thought in an illustration as there is in a whole page of reading matter.

Rev. J. I. L. Resler. I move that it be amended that the matter will be left in the hands of the Publishing Agent and the Trustees of the printing establishment.

Seconded.

The Presiding Bishop. I suppose you mean the editors as well?

Rev. J. I. L. Resler. Yes.

The motion was agreed to.

Rev. G. W. Sherrick. I rise to move that the order of the day be suspended, and the report of the Boundary Committee be taken up and put on its passage.

The motion did not prevail.

The Presiding Bishop. The order of the day is called for. Yesterday you took action which provided for the election of four Bishops to preside over you during the next quadrennium. You may now prepare your ballots, placing on each ballot four names, your choice.

REMINISCENCES BY BISHOP CASTLE.

The Presiding Bishop. Bishop Castle asks to be heard a moment before the ballots are written.

Bishop Castle. I think I am aware how delicate it is to have a word at such a time as this, nevertheless I desire a few words, which I have prepared to read to you:

The years bring their verdict, and, however much we may controvert and resist that verdict, it still stands, the one fixed, irrevocable decision. We may argue for a new trial, but it is always denied. The decision is final. Happy he who can quietly and sweetly accept this verdict, and go his way until the end.

In a brief review of the past, noting how swift and resistless the tide of the years sweep us onward and outward, I recall the first General Conference that I attended, held in Lebanon, Pa. If I mistake not, there are only four members of that Conference in this—Brother

J. W. Howe, Brother G. Fritz, Bishop Hott, Brother John Hill, and myself. How many of that body now sleep in the silent city! How far apart some of their graves!

At Westfield, Ill., twenty-four years ago, the General Conference put me in my present official position, the most unexpected, undeserved, and the least qualified for, of all the events and allotments of life. Overwhelmed with the sense of its magnitude and my utter unfitness for the office, I at once wrote out my resignation and handed it to Bishop Glossbrenner, to hold until Monday morning,—the election being on Saturday,—at which time, unless relief came to my feelings, it was to be read. That Sabbath is most memorable, being given to agonizing prayer. Answer came late Sabbath evening in the sweetest peace and the most perfect rest that it seemed possible for one to have in time and on earth. I said, "I do not know what it means. God shall be his own interpreter. I will go until I find the wall." The same diffidence that characterized the beginning has clung to me until this hour. By times it well-nigh overwhelmed me, so that with every returning General Conference I have had a struggle with myself. With a shadowy form growing bolder in outline and nearness, this feeling has become more menacing and masterful, so that I feel myself borne down by it.

In this review, after mature thought, I think I am able to say that I did what I could to meet a reasonable expectation of the Church. How far I succeeded in this, it must be the judge. Personally, I have always judged myself of little service on the council-boards of the Church. I am not a leader. The most I can do is to be a follower. This I have tried to do to the best of my ability.

I have the highest admiration for my associates in office, and can say that no misunderstandings have occurred between them and myself. We have always worked in full and happy accord. Their patience and forbearance have always been apparent. By kindly sympathy and helpful service they have made it possible for me to continue until this day. These memories I cherish as golden links in being's endless chain.

Having now been in the ministry forty-three years, and never being very vigorous in health, and feeling that climatic conditions and much of the vegetation of large portions of the United States are seriously against me, and judging that I have dropped below the point of efficient and creditable service, in the estimation of the Church, and feeling fearful to trust myself with the responsibility that a regular appointment would mean, and that by my silence I might impose upon the Church, I ask that you elect in my place a more efficient man. May the Lord guide you in this.

I shall likely never appear in another General Conference, so I take this occasion to thank you, and through you the whole Church, for its sympathy, forbearance, and support.

ELECTION OF BISHOPS.

THE PRESIDING BISHOP. Prepare your ballots. I will ask Rev. S. S. Hough to gather the ballots on the south side, Rev. A. Orr to gather the ballots in the center, and Brother N. W. Bright to gather the ballots on the north side.

The ballots were then collected and delivered to the presiding Bishop who read them as the secretary tallied. The result of the ballot was as follows:

J. S. Mills	177	R. E. Williams	5
E. B. Kephart	155	D. W. Sprinkle	4
J. W. Hott	150	W. J. Shuey	3
N. Castle	110	G. A. Funkhouser	2
G. M. Mathews	48	J. P. Landis	2
W. M. Bell	44	J. W. Lilly	1
L. Bookwalter	18	W. R. Funk	1
S. D. Faust	15	T. J. Sanders	1
Geo. Miller	14	W. H. Washinger	1
T. C. Carter	10	J. Hill	1
W. M. Weekley	8		

THE PRESIDING BISHOP. If there has been no mistake made in enumerating the ballots there were 192 ballots cast; necessary to a choice, 97. Bishop Mills received 177, Bishop Kephart 155, Bishop J. W. Hott 150, and Bishop Castle 110. These four, having the sufficient majority, have been chosen by you. [Applause.]

ELECTION OF PUBLISHING AGENT.

THE PRESIDING BISHOP. Your order now, as I understand it, provides for the election of the Publishing Agent. In your rules of order the Publishing Agent is named second. You may prepare your ballots for Publishing Agent.

The same persons collected the ballots, and they were called off by the presiding Bishop and tallied by the secretary as before. The following was the vote cast:

W. R. Funk	173	A. P. Funkhouser	1
F. A. Z. Kumler	9	L. O. Miller	1
W. J. Shuey	4	W. M. Weekley	1
W. Z. Roberts	3	G. M. Mathews	1
G. A. Lambert	2	N. L. Vezie	1
W. M. Bell	1	S. D. Faust	1

THE PRESIDING BISHOP. One hundred and ninety-four ballots were cast; 98 necessary to a choice. One hundred and seventy-three have been accredited by your ballot to Dr. Funk, who is elected your Publishing Agent. [Applause.]

ELECTION OF EDITOR OF THE RELIGIOUS TELESCOPE.

THE PRESIDING BISHOP. The next is the editor of the *Religious Telescope*. Perpare your ballots for the editor of the *Religious Telescope*. Write one name only on your ballot. It will require two ballots here, one to elect the editor and another to elect the associate editor. Write now the name of the editor.

The ballots were again collected, called off, and tallied as before, resulting as follows:

I. L. Kephart	165	W. H. Washinger	1
G. M. Mathews	17	S. D. Faust	1
W. M. Bell	2	J. T. Hobson	1
M. R. Drury	2		

THE PRESIDING BISHOP. There were 189 ballots cast; 95 necessary to a choice. Dr. I. L. Kephart has received 165, and is therefore elected. You may prepare your ballots for the associate editor of the *Religious Telescope*.

The ballots were then collected, called off, and tallied as before. The result was as follows:

G. M. Mathews	147	A. B. Statton	1
J. T. Hobson	27	H. H. Fout	1
A. P. Funkhouser	4	H. A. Thompson	1
A. E. Wright	3	T. J. Sanders	1
R. P. Burton	2	D. H. Seneff	1
W. M. Bell	1		

THE PRESIDING BISHOP. One hundred and eighty-nine ballots were cast; 95 necessary to a choice. Dr. Mathews, having received 147, is declared elected.

ELECTION OF THE EDITOR OF THE WATCHWORD.

THE PRESIDING BISHOP. The next in order is the election of the editor of the *Watchword*.

Mr. R. H. Bennett. I move that the secretary be instructed to cast the ballots of this Conference for Brother Shupe.

Seconded.

The presiding Bishop declared this out of order because of objections raised.

The ballots were collected, tallied, and counted as before, resulting as follows:

H. F. Shupe	154	T. C. Carter	1
H. H. Fout	17	A. E. Wright	1
S. S. Hough	4	A. Orr	1
C. W. Brewbaker	3	A. B. Statton	1
W. O. Fries	3	J. T. Hobson	1
W. A. Dickson	2	J. E. Shannon	1
A. P. Funkhouser	2		

The Presiding Bishop. One hundred and ninety-one ballots were cast; 96 necessary to a choice. Brother Shupe, having received 154, is declared elected.

ELECTION OF THE EDITOR OF SUNDAY-SCHOOL LITERATURE.

The Presiding Bishop. The next is the election of the editor of the Sunday-school literature. Prepare your ballots. The same brethren will wait upon you and receive your ballots.

The ballots were collected, counted, and tallied as before, and the result was as follows:

H. H. Fout	49	J. W. Lower	7
H. A. Thompson	46	D. Berger	5
D. R. Seneff	11	T. J. Sanders	4
J. T. Hobson	10	A. W. Drury	2
R. Cowden	10	Wm. Williamson	2
C. J. Kephart	9	J. P. Landis	2
W. A. Dickson	8	R. E. Williams	1
W. I. Beatty	8	S. D. Faust	1
S. S. Hough	7	R. P. Burton	1

The Presiding Bishop. One hundred and eighty-nine ballots were cast, 95 being necessary for election. You have not effected an election, no one having the required majority. You will again prepare your ballots.

Rev. D. D. Lowery. I move we do now adjourn.

The motion to adjourn did not prevail.

THE PRESIDING BISHOP. Prepare your ballots for the editor of the Sunday-school literature. The same brethren will gather your ballot as before.

The ballots were collected, counted, and tallied as before. The second ballot resulted as follows:

H. H. Fout	115	C. J. Kephart	3
H. A. Thompson	45	W. A. Dickson	2
D. R. Seneff	10	C. M. Brooke	1
J. T. Hobson	5	S. D. Faust	1
R. Cowden	3	J. P. Landis	1
T. J. Sanders	3	R. H. Bennett	1

THE PRESIDING BISHOP. One hundred and ninety ballots were cast; 96 necessary to a choice. Dr. Fout, having received 115, is elected.

REV. D. S. LONGENECKER. I move that we adjourn to meet at 1:30 this afternoon.

THE PRESIDING BISHOP. That would require a suspension of the rules.

REV. D. S. LONGENECKER. I move to suspend the rules.

Seconded.

It was agreed to.

REV. J. R. MEREDITH. I move we adjourn.

Seconded.

THE PRESIDING BISHOP. The motion to adjourn prevailed.

Benediction by Rev. T. J. Harbaugh, of Sandusky Conference.

THE PRESIDING BISHOP. This conference stands adjourned until 1:30 P. M.

SEVENTH DAY—AFTERNOON SESSION.

FRIDAY, May 17, 1901.

Conference convened at 1:30 P. M., as ordered, Bishop J. S. Mills presiding. Mr. John Dodds, lay delegate from Miami Conference, led the devotions, and in twenty-five minutes forty-seven different members of the Conference participated.

THE PRESIDING BISHOP. Is it your pleasure that we take those reports that must precede any further elections?

It was agreed to

Rev. Geo. Miller. I move that the report of the Committee on Missions be taken up.

REPORT OF COMMITTEE ON MISSIONARY INTERESTS.

It was agreed to.

The Presiding Bishop. Are you now ready to take up the report and put it on its passage? What is your pleasure? Do you wish to hear it all read, or item by item?

It was agreed that it be taken up item by item.

The Presiding Bishop. The secretary will read the first item.

The secretary read as follows:

1. That Article VI., page 100 be made to read:

The Duties of Treasurer.

The treasurer shall hold the funds of this Society and also the funds of the Church-Erection Society, general Sabbath-school, and parsonage funds, subject to the order of their respective boards, and shall be Assistant Missionary Secretary, and shall devote himself to these interests as the board of directors may determine. His salary shall be determined by the General Conference.

Mr. W. H. Ulrich. I offer the following substitute for this section. Before I read, I want to make this statement, so the Conference will understand. This article was offered by me several days ago, and by the Bishop referred to the committee. The committee referred this back to me last evening, saying it was not referred to the proper committee. I now offer it as a substitute:

Whereas, There are various funds of this Church now divided among different treasurers to be responsible for; therefore,

Resolved, That our Discipline be so amended that all of these funds be in the custody of one person, to be elected by the General Conference, to be known as the General Church Treasurer, who shall receive and disburse by order, said person to be treasurer of the Home, Foreign, and Frontier Missionary Society, Church-Erection Society, General Sabbath-School Board, Board of Education, Church Trustees, General Conference expense fund, Union Biblical Seminary Fund, and other benevolent funds of the Church, said treasurer to give bond for the faithful performance of his duty, the bond to be fixed by the Board of Bishops and the salary by the General Conference.

THE PRESIDING BISHOP. That is offered to amend by substitution for the item read. What is your pleasure?

The motion was seconded.

MR. W. H. ULRICH. My object in offering this substitute is to dispense with the numerous treasurers we have. We now have a treasurer for almost every department in the Church. It seems to me by reference to our reports that the expense of handling the money of the Church is entirely too great. When we compare it with moneys being handled by different corporations and organizations in much greater amounts, I think it would be more systematic, and with a great deal more satisfaction to our people in general, if it were done in this way by one person. I do not know how it is with your people, but I know how it is with our people. They find fault with having so many treasurers. While it is true that most of them are serving without pay, I do know that we pay a salary to the Missionary Treasurer of about $1,400. I have no fault to find, nor have I any dispute with the brethren who are handling these funds, but I do find fault with the system by which it is handled. It is not businesslike. At least, it does not appear so to the outside world. I believe that every dollar is properly and honestly accounted for, and that everything is done honestly and sincerely; but you know that the money we get must be collected from business men. Those who are within the sound of my voice and have had experience in this line will agree with me, that they must go to the business men for collections, and, naturally, a business man wants his money handled in a businesslike way. Now, I do say that it is not businesslike to have a treasurer for every one of these funds. It seems to me the proper way to do is to have one General Church Treasurer. He will attend to all these funds, and will disburse on order from the different societies, thereby relieving the field secretaries. The secretaries can do a great deal more work out in the field, instead of remaining at home to make arrangements to handle this money and bring it to the treasurers in the shape they must do. I think you will agree with me if you will reflect for a moment. It will relieve our secretaries of the different boards to a great extent. In addition to that, it will be an advantage to them to step into the treasurer's office, and in a few moments' time the treasurer will be able to turn to the books and give a full financial statement of that entire society,

or of that entire institution, thereby not only reducing the cost and expense by simplifying the process by which this money is handled, but the public will more easily understand the method by which it is handled. I would say, also, that there is a vast number of our Church to-day that have no idea of how these sums are handled because there is no system—each one by itself, practically. I do hope that you will look at this matter carefully, and adopt this motion. I am confident that it will be for the good of our Church. It is the businesslike way of doing it. It is the systematic way of doing business, and in this way our people will understand it. What they want to know is to understand how these funds are handled.

Rev. L. O. Burtner. This matter was considered by the committee at great length. The constitution of the Missionary Society requires that there be a treasurer. The committee have advised or recommended that there be four funds centering in this treasurer. Only that of the Union Biblical Seminary has been excluded, to which the brother refers. The committee, on investigation, found that there would be serious objections to putting the funds of the Seminary in connection with these other four funds. I do not see the necessity of creating an office for a new treasurer, inasmuch as the constitution of the Missionary Society requires that it have its own treasurer. If this passes, three other funds in connection with that of the Missionary Society will be handled by that treasurer.

Rev. L. W. Stahl. I arise for information: If we have a general treasurer, we elect him, do we not, and he shall be the treasurer of the Missionary Society?

Mr. W. H. Ulrich. This treasurer can keep all the funds correctly.

Rev. L. W. Stahl. He shall be the treasurer of Union Biblical Seminary, too?

Mr. W. H. Ulrich. Yes, sir.

Rev. L. W. Stahl. I am heartily in favor of the amendment.

Voices. Question, question.

The Presiding Bishop. All in favor of this amendment indicate same by uplifted hands. Contrary.

It prevailed.

Rev. L. O. Burtner. I call for a division.

The Presiding Bishop. A division is called for. All favoring one

treasurer holding all the Church funds indicate same by standing until you are counted. One hundred and five.

THE PRESIDING BISHOP. Now all opposing this idea stand until you are counted. Fifty-four.

REV. R. J. WHITE. Are we to understand that this treasurer is to receive all missionary funds that are collected by the annual conferences?

THE PRESIDING BISHOP. No, sir; simply the general fund. The general funds that the Missionary Treasurer formerly handled.

THE PRESIDING BISHOP. The secretary will read the next item.

The secretary read as follows:

2. That Article VII., on page 101, be made to read: "And publish at least one page weekly in the *Religious Telescope* in the interests of missions and such other matter as the cause may demand.

REV. A. P. FUNKHOUSER. It will be nearer the meaning and desire of the Church to say "to have the use of at least one page weekly." I move to strike out the word "publish" and simply assign at least one page of the *Telescope* to this purpose if they desire to use it. Strike out the word "publish" and insert "have the use of."

Seconded.

It was agreed to.

REV. I. L. KEPHART, editor of the *Religious Telescope*. I would like to know who is to edit this page?

REV. J. S. RHOADS. If I understand the meaning or purpose of the committee in the matter, it comes under the control of the editor of the *Telescope*. I think I am right in that.

REV. L. W. STAHL. To settle that matter I move to further amend the item so that it shall read that the secretary of the Missionary Society shall have the publishing of one page in the *Religious Telescope*, subject to the approval of the editor.

Seconded.

REV. L. O. BURTNER. That was the sense of the committee, that the secretary of the Missionary Society should have charge of that page.

REV. G. M. MATHEWS, associate editor. Our hearts are all alike, but our minds are not exactly alike. I simply desire to call your attention to that which might avoid embarrassments: The Church-Erection Secretary now has a certain page, and you request that an-

other page space be given to the Missionary Secretary. That is all right, but there has to be a head. The editor of the *Telescope* must be supreme; that is, in case of any issue or difference, there must be somebody that will settle the question in many little things, even in friendly differences, unless you say that all the page shall be given and all the responsibility be upon the Missionary Secretary. I think that there is no doubt but that there will be harmony, and there need not be any difficulty between the different departments that have access to the columns of the *Telescope;* but, you know, there might be some difference, and it would be a little embarrassing to have two or three heads. I do not know how to express it, but you will see at once that the editor of the *Telescope,* in case of some issue, ought finally to decide as to what should be and what should not be.

Rev. L. W. Stahl. Mr. Chairman, to avoid any trouble, it might be well to add to my motion that the Missionary Secretary shall furnish the matter for that page, such matter to be under the supervision of the editor or with the approval of the editor.

Rev. A. P. Funkhouser. I second the motion.

Rev. L. W. Stahl. I accept the suggestion.

The Presiding Bishop. The motion is that the page be edited by the Missionary Secretary, subject to the approval of the editor of the *Religious Telescope.*

It was agreed to.

The original motion was also agreed to.

The secretary then read as follows:

Substitute for Section XII., page 102:

Object of Contributions.

1. The proceeds of the permanent funds be divided between home and foreign missions.

Mr. A. H. Laughbaum. There is a word omitted from that first item. It came through the committee reading "equally divided." "Equally" is omitted.

The Presiding Bishop. The word "equally" is to be inserted, is it?

Rev. A. P. Funkhouser. For our information, can we learn how much of the missionary fund has been heretofore *pro rated* for these

two funds—home and foreign? Have they been divided about equally heretofore?

VOICE. They have.

The motion was agreed to and the item adopted.

The secretary read as follows:

2. One-half of the general missionary money raised in the conferences may be retained by the conference missionary treasurer for use in the conference. The other half shall be turned over to the Treasurer of the Society, and shall be divided equally between home and foreign work. But donors may specify to what portion of the work their funds shall be applied, and such gifts shall not be subject to the above divisions.

REV. S. S. HOUGH. I am sure this will be unsatisfactory to a great many of our people. I have had considerable correspondence with our people in the last year concerning this matter, and I find that our people are very much in ignorance as to what has been done with the missionary money, in its division. They have thought that we were giving very much more to foreign missions than has been done. We have always made a plea for missions from the foreign standpoint. We have called up before our congregations the fact that the heathen were perishing, and this report tells us that three-fourths of this money that we have been collecting has been devoted to home missionary purposes. I move to amend, Mr. Chairman, to make it read something like this: "That there be two apportionments, one for home missions and one for foreign missions, and that all money that is collected for foreign missions be applied to the work of foreign missions, save that which is necessary to carry on the operating expenses in this department, and that sixty per cent. of all money raised for home missions be used by the conferences, and forty per cent. by the General Board." I offer this in order to give our people a just understanding of what is done with their money.

VOICES. No, no, no.

REV. G. W. SHERRICK. I second the motion.

VOICES. Question, question, question.

The amendment did not prevail.

On motion the item was agreed to as it came from the committee.

The secretary read as follows:

3. Individuals, Young People's societies, congregations, and con-

ferences shall be encouraged to have their own representatives by specially supporting, in addition to the regular collections, a missionary either in the home or foreign field by and under the direction of the Missionary Society, or the annual conference.

The item was agreed to.

The secretary read the recommendations:

1. That the board of directors employ one or more agents for the home and foreign fields.

Rev. C. E. Farney. May I ask what duty we might presume this to imply?

Rev. J. R. King, of West Africa. I might say this, that we are almost certain that following the good times that we are now enjoying there will be a stringency in money matters, and since our field secretary—our financial agent—has succeeded so well in the past year in collecting funds, it was thought by the committee that there ought to be at least two such secretaries in the field, one to collect for home missions and one for foreign missions. That was the thought of the committee—support for the General Secretary.

Rev. C. T. Stearn. I move to strike out the words "home and."

Seconded.

Voices. No, no.

Rev. C. T. Stearn. There is no agent that can do any better than the pastors can do it, nor help the pastors raise the money. They will raise as much money without an agent as with him, and it is simply multiplying machinery without adequate results.

Mr. A. H. Laughbaum. I rise to a point of order. There is no motion before the house.

Rev. C. T. Stearn. I move to strike out "home and." Employ all the agents for the foreign field, and do not let us have any more agents in our home work. We have more than we want now.

Bishop Mills. I wish to move a substitute for this item. "That a home secretary and also a foreign secretary of missions be employed, whose chief duties shall be to secure money for their respective treasuries."

Seconded.

Bishop Mills. We have heard the warning through the land that these good times cannot continue forever. There is a debt on the Mis-

sionary Society now of nearly $20,000. We ought to, just as speedily as possible, reduce that debt while times are good. Money is abundant and easily obtained. Further, we ought to put some more money in the treasury for these times which are somewhere ahead of us, which, if they should come to-morrow, would necessitate our calling back home a number of our missionaries. Now, the reason why I sympathize with two secretaries is that no one man in our Church is broad enough to have his whole heart in foreign missions and equal sympathy for the home field. No man is large enough to have his whole heart in the home field and equally in the foreign field. We know what a man out in the field can do from what was done by our Agent the past three or four years. Nearly fifty thousand dollars in money, notes, and bequests were obtained. Now suppose, during these times that are so propitious, we should have two, one secretary working with all the heart there is in him for home missions. The broad Southland, the still broader Western land are unoccupied by us; there are openings in every one of the States for us and the people wanting us to come there; our own people are moving there, and we are not able to care for them because we have no missionary money to support a pastor until churches are established. One-half of the United States has not a single United Brethren Church in it to-day, and I believe in that patriotism that looks after our own land as well as the foreign land. We have already started enough missions to consume all the funds, not only what we can raise by the ordinary means, but what can be secured by the foreign Missionary Secretary, working right out in the field, filling the treasury. I would like to keep the eye of this Conference, if possible, on this one point. Fill your missionary treasuries while the times are favorable to do so.

Rev. C. T. Stearn. Bishop, would you permit a question?

Bishop Mills. All right.

Rev. C. T. Stearn. I perhaps misapprehend this item. Is it the idea of this item to employ an agent, by your resolution?

Bishop Mills. My idea comprehends having two secretaries, but not simply with duties in the office, but out in the field raising money.

Rev. C. T. Stearn. That does not answer my question. The question is whether it is to raise money, one for the foreign field

for the general treasury, and the one for the home field is to raise money for the treasury that is to supply missions—to operate missions outside of the annual conferences.

Bishop Mills. Yes, sir. It is not to raise the annual-conference funds. It is to raise money to be expended out through the West, or in the South, or in the cities and needy places, through this Central or Eastern part, wherever it can be best employed, there let it be employed, and carry forward the work of missions in our own land.

Bishop Castle Presiding. Are you ready to vote on this?

Rev. L. O. Burtner. With all due deference to our worthy Bishop and his views on this subject, I want to state to the Conference that the matter has been thoroughly considered by the committee. The thought as presented now by the author of this amendment, or substitute, is that the General Conference employ two missionary secretaries, one to have charge of the foreign field and one to have charge of the home field, each to receive a salary by this General Conference, which shall continue for four years, whether or not the men are successful in the field. The point of the committee was to meet the demand, which has come in this amendment, to recommend that the Board of Directors employ one or more agents for the home or foreign fields as they may see the necessity. That is to say, field agents, just such an one as we have had in the person of Brother C. Whitney. On the authority of the speaker's statement, he has secured about $50,000 in the last quadrennium, on a salary, I have been informed, of $800 or $900 a year. To employ now two regularly authorized general secretaries, elected by this Conference, means simply to pay each of them $1,500 or $1,400 per year, as this Conference may fix it, for four years. We have recommended the election of one missionary secretary, and the Board of Directors can have one, two, or three field agents, in different sections of this Church, if they shall see fit, providing the men are successful, as the former field agent has been. I want to call your attention to the publication of this report. We recommended one or more field agents for home or foreign fields. The word "field" has been omitted. I am in favor of the recommendation as it is.

Rev. F. P. Rosselot. I do not know whether I quite favor the resolution of our Bishop or not. I favor something similar. I am

not certain that the best way for this denomination to raise money in the next four years is to go up, and down, and through this Church hounding the membership of this denomination. I am not quite satisfied with this way of raising funds. I believe when the gospel of Jesus Christ takes hold of our people, and especially our people in the cities, and all about our land, I believe the coming funds of this Church are to be found in the pockets of men and women who are not in the denomination at all. We are in the air on the missionary collection, at least I feel that I have been, since I have come to look at the reports. I am not criticising the men. We have good men. We are standing between two quadrenniums, and I take it for granted that we have not any except those who may come to us by election. I want to call attention to this: You talk about home, frontier, and foreign missionary societies, and you turn to the report of the treasurer that comes to this or that conference, and the very same identical conference is the foreign missionary conference, and in that very same conference are home stations. I cannot understand why the same territory must have half a dozen names. If we are going to do something, let us stake down somewhere. If we are going to do business, let us put our stakes down and stick some pins somewhere so we will know where we are. I cannot see why Wabash Conference, or a part of it, belongs to the home field, and a part of it to the frontier field. The truth is, we are past that day. We have no frontier any more. It is all home and it is all foreign. We have too many missions, in my opinion—too many foreign missions. As I view the situation, we have more missions, according to the size of our denomination, than any other denomination on the face of this globe. And every time, when we come into these general bodies, again and again, it is a clash between Africa, China, and Japan, and other places that makes our hearts bleed until we stand appalled without sufficient resources. Souls may be saved in those lands, and where these missions are now open. I have not a single word of criticism for what we have inherited in the past. I thank God for the inheritance that has come to me and to all, as members of this denomination, but when we pass this centennial line we put down the bars behind us and turn to the future, and say that the future shall be grander and nobler and holier and more beautiful, regardless of the past or the grandeur

of the past. What is the remedy? I believe the remedy is to go into the cities of our nation. I believe we must go into the cities and save people there, and I furthermore believe that unless the Church of the United Brethren in Christ does that, and does it soon, we will be without ammunition for our missions. That question confronts us, and it must be answered. When I heard what Dr. McArthur said in this opera house last night, in his lecture on the civilization of the twentieth century, that the man who preached a truer and a better political gospel in our cities was really preaching the better gospel for the foreign fields, my heart was thrilled to its depths. I know, when I speak this afternoon, that there is not a denomination in this land that is better fitted or better prepared than the United Brethren in Christ. We are without any of the clouds of the past to hold us to the earth, without anything inherited in our constitution that is changed that we do not want to be changed; with a credit that appeals to the intelligence of the world, we are prepared in the very best and highest sense to go into the cities of this country as no other denomination is to-day.

Mr. John Dodds. The people are with us.

Rev. F. P. Rosselot. I have been stirred a great many times. For the first time in our history we have met in peace that tends to endure. There was a time of total depravity—the time of secret orders. At last we have come among the very select of God. We have settled down in a country filled with plenty. We are in the period of a prosperity, as our Bishop says, which is unbounded, and I believe will be unbounded in time. I do not fear very much. I am not looking for a financial crash. I do not believe it is coming very soon, but I do believe at the dawn of this century it belongs to the Church of the United Brethren in Christ to build up our cities, or work in our cities, and strike places in the district where the population is largest. I will tell you, brethren, the fact is, the easiest place to save men and women is where they are densest, where they are most numerous; there reigns religious ignorance; there reigns such bigotry, absolute ignorance. We think there is culture in the cities. We think sometimes we are not quite good enough. Let me tell you I believe that is a mistake. If there is any place where ignorance reigns and culture is lacking it is in the cities. You that live there know best that I speak the truth. The gospel of Jesus Christ is welcome in our cities,

and is wanted, and I believe that the spirit of this motion is the thing for this Conference to do. Place a man in the field who has his heart bathed in it, and he will work in co-operation with your church societies. Place men and funds behind the men, and put them down in our cities to build up our best centers, and when we do that the question of funds in the next few decades will be largely solved. We will have more money for foreign missions when we have taken care of our home centers in five years than we have had before. All I want to say, in conclusion, is that my heart beats in greatest sympathy for the Church of the United Brethren in Christ, for all these evangelical agencies which are loyal to Christ and appreciate religion without a mistake and without an uncertain ring. Place men in the cities and in these places, and there will be such an upbuilding of the cause of Christ in our denomination as will fit us to take our place among the great denominations of the land and fill the world with the gospel of Christ and the cross.

Rev. H. R. Hess. As Brother Burtner has recommended, I candidly believe that is the safe side to enter upon. I respect all our Bishops, and would not say a word against anything they may say, but I do believe we ought to place this matter in the hands where it is suggested by the committee, and let them test it and feel their way through. This is what we want to do. That is the way I feel.

Voices. Question, question, question.

Rev. S. S. Hough. Mr. Chairman—

Voices. Question, question, question.

Rev. S. S. Hough. I would like to have the motion read.

The Presiding Bishop. The secretary will read the motion.

Secretary Snyder read the motion.

Rev. S. S. Hough. Mr. Chairman, I move to amend by striking out all of the last clause, all that follows "employ."

Seconded.

Rev. S. S. Hough. May I say this word: I think one of the first things for us to consider is to get a clear track for the different missions of the Church, so that our people may easily see what we are getting at, and we will encourage giving, intelligent giving, and that must result in church gifts. The trouble with us in the past has been, one thing at least, and that is our weakness. We have tried to combine too many things in this age under one head when other people are espe-

cially trying to avoid this. We have been weak in just so far as we have done that. I believe that the supreme need of the hour is to commit certain great interests to certain departments, and hold them responsible for the work of these departments. If you will consult with every one of the missionaries who have gone out from this Church, they will tell you of the need of greater contributions for the foreign fields than that of the home fields. They are here to speak for themselves, and we ought to give them a chance. One of the greatest needs has been emphasized by the Bishops, and is, that we need the home churches to enter into this work in a way that is adequate, and that will bring expression and not have it interfered with. I would like to answer one or two questions in reference to the question of salary. It has been said that we will have one more officer. I would like to call attention to the fact that if this carries, you will not have any more officers than if you employ two field secretaries in addition to the one we now have. Indeed, the reccommendation of the committee recommends one more officer than the substitute of the Bishop, so the expense of this will be at least $1,000 less than the Bishop recommends. One more point definitely considered is this: We need to make a provision for the thorough development of what we now have, and make retrenchments where they can best be made,—at the great fountain-heads of our denomination. Let us vitalize the superintendency. There are conferences which have four presiding elders, and I want to say a few things upon this line, not that I am opposed to presiding elders. I think we have the best form of government—

Rev. W. E. Schell. I rise to a point of order. His speech is supposed to be upon the amendment to the amendment, and the brother is not talking upon the amendment to the amendment by any means.

Rev. S. S. Hough. Is it proper for the Conference not to yield the speaker the floor? Would it not be more proper to move the previous question? I have been granted the floor and I want to speak.

The Presiding Bishop. It is the privilege of an individual to move the previous question, and if it is sustained by a two-thirds vote, that cuts off all remarks.

Rev. S. S. Hough. Even when a person has the floor?

The Presiding Bishop. It is not intended to do that. The previous

question can do that, and I believe Brother Schell had better yield until Brother Hough gets through with his explanation. Go on with your explanation and hold yourself down to the amendment to the amendment.

Mr. W. H. Jack. We could quickly transact this business, if you would just for one moment look and see that you have nothing to decide but this question, Shall we give to this board of directors the power to employ one or more agents, or shall we definitely say that we shall employ two agents? We could easily do it by a vote, and this could be over and passed by.

The Presiding Bishop. The previous question is moved.

Rev. G. M. Mathews. I rise to a question of privilege.

The Presiding Bishop. No; I cannot entertain a question of privilege after this motion is seconded.

Rev. G. M. Mathews. Does not a member always have a right to a question of privilege?

The Presiding Bishop. Not when the previous question is called for. If on the previous question you decide that, then you can state your question of privilege.

Rev. G. M. Mathews. I have a question to ask, then.

The Presiding Bishop. All in favor of the previous question being sustained, raise your hands. All opposed, like sign.

It was sustained.

The Presiding Bishop. Now, Dr. Mathews, ask your question.

Rev. G. M. Mathews. My question is simply this, in reference to the merits of this discussion. Shall we not do that which is worthy of this Centennial Conference, in this new century, and take an advance step in the projection of our Church interests into the great cities and centers of population? Shall we not so divide our work as to allow the Missionary Secretary to concentrate his efforts in the foreign field, and let another one who has leadership and qualification sing the song of home evangelism, and another sing the song of foreign missionaries in the Church?

A Voice. I rise to a point of order.

The Presiding Bishop. State your point.

Voice. The previous question has been sustained on this amendment.

The Presiding Bishop. All in favor of the adoption of the amend-

ment to the amendment, that is, striking out all after a certain word, say, aye.

SECRETARY SNYDER. After the word "employ."

All opposed, no.

It was stricken out.

THE PRESIDING BISHOP. Are you ready to vote on this substitute? The main question before you is the substitute.

REV. B. W. BOWMAN. Who is to employ these?

THE PRESIDING BISHOP. It contemplates that they be elected on this floor.

VOICES. Question, question, question.

REV. W. E. SCHELL. I wish to say two or three words. I favor the substitute.

REV. GEO. P. HOTT. I rise to a point of order. The previous question requires that a vote be taken to the end, as I understand it.

THE PRESIDING BISHOP. The previous question was not moved for the main question, but on the amendment to the amendment, and your previous question is exhausted. The motion to amend is before you. Proceed.

REV. W. E. SCHELL. We have practically had two secretaries; one has been elected by the General Conference and the other has been appointed by the Board. This substitute looks to both secretaries being elected by the General Conference. Therefore, I favor the substitute.

On request, the secretary read the substitute again.

REV. W. D. STRATTON. Does it mean that the Missionary Secretary shall be done away with?

THE PRESIDING BISHOP. It means that there may be two general secretaries, one the home and one the foreign. Are you now ready to vote?

VOICES. Question, question, question.

REV. S. S. HOUGH. I will try to say this, I will try to hold myself to the question.

THE PRESIDING BISHOP. Hold yourself to the question.

REV. S. S. HOUGH. The question, then, is strictly field secretaries; and if that is the interpretation of it, and if that is what you mean by it, I am not sure but that I favor it. I believe our business is to develop local churches, and have some one to come in and fill

the treasury with funds. I would like to call attention to the fact that the missionary treasury has about $20,000 of notes, which, after urgent request, have not been collected. I would like to call attention to the fact that that is also true of Otterbein University. And it is also stated that Union Biblical Seminary has more than $50,000 in notes that are worth but little in this respect. Now, the supreme need is not to have more notes taken, but to bring to bear upon local churches and pastors such agencies from the general Church as shall develop our local churches and make them strong missionary centers. We ought to develop a conscience for paying our debts, and doing what God wants us to do by getting support for our missions in our churches. I believe, therefore, in having these two men. Don't qualify them. Do not send them out as mere agents in that respect.

Rev. R. P. Burton. I wish to ask if this body elects two general missionary secretaries, if they are to be field agents, and if that will not take the General Missionary Secretary out of his office, requiring some one to do his duties in his stead?

The Presiding Bishop. Bishop Mills is the author of this amendment, and can speak.

Bishop Mills. The paper says, "whose chief duty shall be to put money in the treasury." It does not say that they shall give their whole time in the field. My theory is that you can employ a bookkeeper, who is also a stenographer and typewriter, for less than one-half what you pay the Missionary Secretary. This person can do the work, as a specialist, in a way far superior to what any preacher can do it. Now, I see these business men nod their heads, for they are doing business that way. They are doing that, and it has been one of our lacks in business in not utilizing that kind of labor, instead of a man staying in the office and thinking he must do that kind of work, that a bookkeeper could do so much cheaper and so much better. In answer to the question raised by Brother Burton, the paper says, "whose chief duty shall be to raise money."

Rev. S. L. Todd. The question is whether we want to employ two men for four years, or whether we will leave it to the Board of Missions to employ one man in addition to electing one regular secretary. The two secretaries will be, one for the home and one for the foreign field; they to come to our fields to collect money, and leave

the preacher to gather up the fragments. I am opposed to the paper.

Rev. J. R. Parker. I did think that we would get through with this matter without my saying anything, but I think I ought to have a word, because I have not been occupying the floor much in this Conference. There seems to be a great question with the brethren about whether the two men are going to have anything to do. I am of the opinion that one of the greatest needs of this Church along the line of its missionary work is information, especially along the line of the great importance of our home missions. Not information simply for the laity, but information communicated to the ministry of this church. I have been for four years before the Church in the interest of a section of the home-missionary of this Church. It has not cost this Church, or any institution I have been working for, a single cent. It will bring the blush of shame to some of you to know that I have been turned away from door after door of this Church, when I have asked simply the privilege of talking of the needs of our home-missionary work. It is true, our ministry needs to be quickened in that line. Our ministry needs to get a larger conception of the importance of this work; so does our laity. We talk about getting money; I voice the sentiment expressed in that paper. Information is always a matter of interest. You cannot expect people to be interested in something concerning which they know little, and I hope these brethren who have not been to the same extent over the territory in the field of this great United States of ours, will not be prejudiced for merely local interests, and stop us in the progress of our greatest of missionary work. I am in favor of foreign missions. I am certainly in favor of contributing my small mite towards helping them along, but I state to you facts, brethren, when I say, in harmony with the speech of last night on this floor, that some of the greatest centers of this Church are being neglected because we do not know anything about them. Take the great State of Ohio, if you will, but you haven't got any State this side of the mountains that has the breadth of Montana. It cannot be found. I will not except Pennsylvania. There is more possible wealth to be developed in Montana than in any other State this side of the Rocky Mountains.

Voice. Except Minnesota.

Rev. J. R. Parker. I will not except even that State. We haven't a United Brethren society in the whole State of Montana. A Presbyterian pastor said to a friend of mine some months ago, "I am seriously in hopes you will not organize in my city." The United Brethren people have been furnishing the foundation and backbone for other denominations. We have not yet got our eyes open to see it. I did not want to know it. I was called in 1896 to witness a scene that broke my heart. It was, I think, the presiding elder of that district, I don't think he is present,—

The Presiding Bishop. The brother will please hold himself to the question.

Rev. J. R. Parker. I am speaking to the question.

The Presiding Bishop. You will please hold yourself there. It must be a very large question if it brings us all over creation.

Rev. J. R. Parker. I am a big-footed man, and necessarily have to stand on some room. As I stated before, one of the greatest needs of our Church is information. If we can get a home missionary secretary in this Church the people will hear him because he has the dignity of the Church behind him. They will not turn him out of doors; they will hear him. People will get interested in his work, and also get interested in the larger phase of foreign work. That is all I have to say, Mr. Bishop.

Mr. J. C. Myers. I move the previous question.

Seconded.

The substitute was adopted.

Secretary Snyder read the next item as follows:

2. That it appears to us as suggested by those in the closest touch with the present conditions, which are sure omens of the future, that now as never before in all our history, we ought to make large provisions for an almost certain pressure in the business world that is evidently approaching us, in order that we be not compelled to call in our workers at home and abroad, or suffer some very splendid beginnings to perish for want of help.

Rev. A. W. Ballinger. I move that this item be stricken out.

Seconded.

The item was stricken out.

The next item was read as follows:

2. That we have great reason to rejoice at the splendid results

obtained from the organization of the Woman's Missionary Societies, and we would encourage our people to the heartiest support of our dear good sisters in bearing the gospel of life to a lost world, and that in each conference the sisters organize and maintain Woman's Branch Missionary societies.

This item was adopted.

The secretary read the next item as follows:

3. That we recommend that the *Search Light* be discontinued; that all missionary publications be made in the *Religious Telescope.*

Rev. J. A. Groves. I move that this item be stricken out and that the matter of continuing the *Search Light* be left to the Board of Missions.

Seconded.

Rev. F. P. Rosselot. We have already ordered a page belonging to this department in the *Telescope.*

Bishop Mills. I believe the brother means to take out the part referring to the *Search Light.*

Rev. W. M. Bell, editor of the *Search Light.* I would like to add a word. The trouble is, we are getting the situation somewhat complex. We are going to have a home secretary and a foreign secretary, and at the same time we are arranging for a division of these funds, so that there will be a constant clash between the home funds that will remain in the conference and what goes to the board. I wish we might have our decks clear, and have a division of these funds in the conferences, and then these gentlemen would have a field. In the Methodist Church the deck is clear. So much is appropriated to the foreign and so much to the home work. We might then hope to go forward. In my judgment we have gone the wrong way. There is another thing in the work of the good Master I hope you will not do in the demolition: I think it is a great mistake to do away with the *Search Light.* The Missionary Secretary has always published matter in the *Telescope* when he could, and any person who will go into the mission rooms, no matter who he may be, will find out it means something to bury the letters from our missionaries. I think you will go backward fifty years if you vote away the missionary paper this day. All the churches in the continent publish a missionary paper. The Methodists publish five, and there are only five denominations that do not have any missionary publication. If we

want to face backward and keep company with these five, we will not be the successors of Otterebin in the twentieth century. The use of the *Telescope* is not adequate. It never can be adequate. I would like to say that it costs little or nothing above the former printing of our records to keep the *Search Light* in the field. This last year we circulated about 80,000 copies of the *Search Light* at a cost of about $400 above the receipts. The Church has thus been furnished with 80,000 copies of a paper that stood for missions continually, and the only single advocate of the work of your Missionary Society. If you want to keep on in this kind of work I move that we disband the Parent Board, and turn our work over to the Woman's Mission Board. The *Search Light* has increased its subscription list rapidly. If you will give it your sympathy, it will grow, and we shall have further advances in its circulation. We ought not, in starting out in this century, resolve to discontinue the *Search Light*. Strike out this item, and let the Missionary Society publish its own periodical, if it wants to, and go on its way rejoicing.

Mr. John Dodds. I beg a leave of absence. I must return home.

Mr. John Dodds was excused, after he had said a few words of farewell to the Conference.

Rev. S. C. Coblentz. I do not want to repeat what Dr. Bell has said, but if the *Search Light* is nearly self-sustaining, the items that we get there cannot be given to us in any other way, the pictures and cuts it contains could in no other way be brought before the Church, I say that I am decidedly opposed to this motion.

Rev. S. S. Hough. I am very conscious of the gravity of the situation, and I am sure that we are going to make a mistake if we go too hastily. It is a vital subject we have before us. We are going to have a dilemma, I am afraid, but I must confine myself to the question lest I be deprived of the privilege of the floor. The question is on the *Search Light*. I want to say this, that is seems to me that this is one of the chief departments of our work. Through all the homes of our Church is the work of missions, and I do not believe in limiting the information to 6,000 or 8,000 persons; that is, those who take the *Search Light*. I think that it should be understood that the *Religious Telescope* will give adequate space for all information in the Church, let it be one, two, or three pages. We want to know all about this work, and by publishing it only in the *Search Light* we shut off the information from over 20,000 of our people.

Rev. Wm. M. Bell. That is not a fact, for it is the purpose to use a page of the *Telescope* just the same.

Rev. A. R. Ayres. I am sure that one of the greatest blessings that has come to the Woman's Missionary Association of this Church has been the publication of the *Woman's Evangel*—a blessing to every home into which it goes. I am also sure that our Missionary Society needs the same blessing in the office and work of the *Search Light*. It has come into our homes as a great blessing, and our children read the *Search Light* with great joy. We are not only bringing the story of the missionary to the fathers and mothers, but we are bringing the letters and the story of the missionary to our children, who will take the illustrated journal and read it with great pleasure. I stand in favor of the *Search Light*.

Rev. J. Runk. I would also like to say that I am in favor of the *Search Light*. It brings the work of our missions and missionaries before the people of our Church, and by these reports they see what is being done. I would like to see things done in a business way, and to discontinue the *Search Light* is doing it in an unbusinesslike way. I would say keep the *Search Light* and support it.

Voices. Amen, Amen.

Rev. J. Hill. I would like to add my testimony in so far as it may go in favor of the *Search Light*. I believe that in our conference it is doing as much good, proportionately, as any paper we are publishing, and I hope it will be retained.

Bishop Mills. Now if you vote to strike out, it leaves the *Search Light* in the hands of the Board of Missions, to be continued or discontinued.

Voices. Question, question.

Rev. A. M. Evers. I think the *Search Light* has been a great inspiration to us. If the boards of all other churches have a similar paper, I think we ought to continue the *Search Light*. I have heard only praise for it, and I hope we will not discontinue this paper.

Voices. Question, question, question.

The amendment prevailed.

The motion as amended prevailed, and the *Search Light* was not discontinued.

Bishop Castle. On page 99 of the Discipline, Article III., I would like to have it so amended in the second line, where it reads

the "officers *ex officio,* the senior Bishop being president," I would like to place there, in between the statement of the Bishop, this, "or president of the Board of Bishops." Just insert that as an amendment. The senior Bishop may not be present; it may not be convenient. A board usually organizes by electing a president and secretary. It will then read, "officers *ex officio,* the senior Bishop or president of the Board of Bishops being president." I would like to put that in as an amendment.

The amendment was agreed to.

REV. L. BOOKWALTER, president of Western College. I ask for information now, and perhaps you are the person to give it. Who, of these two secretaries is to be at the head of the Missionary Society?

THE PRESIDING BISHOP. They stand equal in rank as you have now adopted it.

REV. L. BOOKWALTER. Who is to keep these records and make the quadrennial reports?

THE PRESIDING BISHOP. The Board of Missions.

THE PRESIDING BISHOP. Will you now elect the two officers ordered?

REV. M. J. MUMMA. I would now call for the report of the Committee on Boundaries.

THE PRESIDING BISHOP. The secretary of the Boundary Committee will read the Boundary Committee's report.

REPORT OF THE COMMITTEE ON BOUNDARIES.

Annaul Conference Districts, Discipline, page 134:

Arkansas Valley—Unchanged.
California—Unchanged.
Colorado—Unchanged.
Columbia River—Unchanged.
Des Moines—Unchanged.
East Tennessee—Unchanged.
Erie—Unchanged. That an act be passed enabling Erie and Ontario conferences to unite during the next four years should both conferences agree to such an arrangement.
Germany—Unchanged.
Illinois—Unchanged.
Iowa—Unchanged.
Neosho—Unchanged.
Ohio German—Unchanged.

Ontario—Unchanged, with above provision relative to Erie and Ontario.

Oregon.—Unchanged.

West Africa—Unchanged.

West Nebraska—Unchanged.

West Virginia—Unchanged.

Wisconsin—Unchanged.

Allegheny—In the eighth line from the top of the page, after the words "to the," shall read as follows: "North branch of the Susquehanna River; thence along the west line of the Eastern Pennsylvania and Pennsylvania conferences to the State of Maryland; thence along the south line of the State of Pennsylvania to the southwest corner of the State; thence along the State line to the place of beginning.

East Nebraska—Beginning at the northeast corner of Douglass County, Nebraska; thence west to the Union Pacific Railroad; thence along said railroad to the West Nebraska Conference line; also, embracing all that part of the State of Nebraska south of the Platte River and east of the West Nebraska Conference line. The town of Chester, in Thayer County, Nebraska, to belong to Northwest Kansas Conference. (Fremont, on the Union Pacific Railroad, to belong to East Nebraska Conference.)

North Nebraska—That the name of the Elkhorn and Dakota Conference be changed to "North Nebraska Conference," and bounded as heretofore, except that after the word "river" in the description, in the second line from the bottom, it shall read, "the territory north of the Platte River and north of the East Nebraska Conference, as described in the boundary of said conference."

Northeast Kansas—That the name of Kansas Conference be changed to the "Northeast Kansas Conference."

Northwest Kansas—In the fifth line from the top of the page, after the word "beginning," it shall read: "That Chester, in Thayer County, Nebraska, belong to Northwest Kansas Conference."

Oklahoma—The Oklahoma Conference shall embrace all the territory of Oklahoma, and that part of the Indian Territory lying between Oklahoma and the State of Texas.

Eastern Pennsylvania—That Eastern and East Pennsylvania conferences be united, and that such conference be called the "Eastern Pennsylvania Conference," with the following boundaries: Beginning at the northeast boundary of the State of New Jersey on the Atlantic Coast; thence along the said boundary line and the Delaware River to the northern boundary of Pennsylvania; thence westward along said boundary to the north branch of the Susquehanna River; thence along said river to the junction of the north and west branches of the Susquehanna River; thence southward along the east shore of the Susquehanna River and the Chesapeake Bay to the Atlantic Ocean; thence northward along the Atlantic Coast to the

place of beginning. Said conference shall be the legal successor of Eastern Conference and East Pennsylvania Conference. All rights, interests, bequests, and obligations of said conferences shall inhere in the said Eastern Pennsylvania Conference.

Pennsylvania—That Pennsylvania and Maryland be united, with the following boundary: Beginning at the mouth of the Juniata River; thence along said river westward to Newport, Pennsylvania; thence along the Shiremans Valley Railroad to Loysville; thence southward to a spur of Blue Ridge Mountains, extending northward into Perry County, Pennsylvania; thence southward along the crest of said mountain, forming the northern boundary of the Cumberland Valley to the State of Maryland; thence westward along the Pennsylvania and Maryland State lines to the northwest corner of Washington County, Maryland; thence southward along the western boundary of said county to the Potomac River; thence along said river to the Chesapeake Bay; thence eastward along the coast to the mouth of the Susquehanna River; thence northward along said river to the place of beginning. It is recommended that the union of these conferences upon these boundaries agreed upon take effect from date of enactment, with the understanding that presiding elders and pastors retain their present charges until the end of the term for which they were elected or appointed. Said conference shall be the legal successor of Pennsylvania and Maryland conferences. All rights, interests, bequests, and obligations belonging to said conferences shall inhere in the said Pennsylvania Conference.

Sandusky—That the following-described territory, parts of which were within the bounds of the Auglaize Conference, the North Ohio Conference, the Central Ohio Conference, and the Sandusky Conference, to be known as the "Sandusky Conference," to wit: Beginning at Sandusky City, Ohio; thence south along the Baltimore & Ohio Railroad to Shelby Junction; thence south and west along the Big Four Railroad to Delaware and Marysville, Ohio; thence west along the south line of Logan County to Sidney, Ohio; thence west on a straight line to the northeast corner of Darke County, Ohio; thence west to the west line of the State of Ohio; thence north along the State line to the northwest corner of the State line of Ohio; thence east to Sandusky City, Ohio, the place of beginning. Sidney, Galion, Shelby, and Chicago, Ohio, to belong to the Sandusky Conference. The said Sandusky Conference to become and to be the true and legal successor of the said Auglaize and North Ohio conferences, and all proportionate property rights, interests, and legacies vested in the said Auglaize, North Ohio, and Central Ohio conferences, in proportion to the membership of said conferences in its bounds, shall inhere in the said Sandusky Conference. The journals of the said conferences to be placed in the Church Historical Society depository at the United Brethren Publishing House. *Enabling Act*—That the said Sandusky Conference

may, at any time during the ensuing quadrennium, in annual session, change its name from that of Sandusky Conference to that of "Northwest Ohio Conference."

Northeast Ohio—Beginning at the northeast corner of the State of Ohio; thence south along the State line and the Ohio River to Marietta; thence up the Muskingum River to a point opposite the northwest corner of Noble County, Ohio; then due east to said northwest corner of Noble County; thence north along the lines of Muskingum and Guernsey counties, Ohio; thence west along the north lines of Muskingum and Licking counties, Ohio; thence west from this point to Delaware, Ohio; thence north along the eastern boundary of Sandusky (or "Northwest Ohio") Conference to Sandusky City, Ohio; thence eastward along the northern boundary of the State of Ohio to the place of beginning.

Southeast Ohio—That the following-described territory, parts of which were within the bounds of Central Ohio Conference and Scioto Conference, shall be constituted one annual conference, to be known as the "Southeast Ohio Conference," to wit: Beginning at Delaware, Ohio; thence along the boundary line of Northeast(East) Ohio Conference in a southeasterly direction to Marietta, Ohio; thence down the Ohio River to the east line of Hamilton County, Ohio; thence to the northwest corner of Clermont County; thence along the north line of Clermont County to the east line of Warren County, Ohio; thence northward on the east line of the counties of Warren, Greene, Clarke, and Champaign to the south line of Sandusky ("Northwest Ohio") Conference; thence eastward along said line to Delaware, Ohio, the place of beginning. Said conference to be the legal successor of Scioto and Central Ohio conferences. All rights, interests, and bequests of said conferences within these bounds shall inhere in the said Southeast Ohio Conference.

Southwest Ohio—The Southwest Ohio Conference shall be bounded as follows: Beginning at the mouth of the Great Miami River, thence north along the western boundary of the State of Ohio, to the northwest corner of Darke County, Ohio; thence eastward along the Sandusky ("Northwest Ohio") Conference line to Sidney, Ohio; thence to the east line of Champaign County, Ohio; thence southwest along the east line of the counties of Champaign, Clarke, and Greene to the north line of Clinton; thence west on the north line of Clinton County to the northeast corner of Warren County; thence south on the east line of Warren County to the north line of Clermont County; thence west on the north line of Clermont County to the east line of Hamilton County; thence south on the east line of Hamilton County to the Ohio River; thence down the Ohio River to the place of beginning; provided, that the cities of Newport and Covington in the State of Kentucky, and the Rockdale Church in the State of Indiana, shall belong to the Southeast Ohio Conference.

Michigan—The boundary of the Michigan Conference shall be changed to read as follows: The Michigan Conference shall embrace all of the State of Michigan.

North Indiana—That the name of St. Joseph Conference be changed to that of "North Indiana Conference," and that said conference shall be bounded as follows: Beginning at the northeast corner of Indiana; thence south to the southeast corner of Adams County, Indiana; thence west along the south lines of Adams and Wells counties, and along the line of Congressional Township No. Twenty-five north, due west to the State line of Illinois; thence north of the Illinois State Line to Lake Michigan; thence eastward along the southern boundary of the State of Michigan to the northeast corner of the State of Indiana, the place of beginning. The Galveston and Deer Creek charges to belong to North Indiana Conference, and the North Marion, Waupecong, Delphi, and Swanington charges to belong to Central Indiana Conference. All rights and obligations of the St. Joseph Conference to inhere in the said North Indiana Conference.

Central Indiana—That the name of the White River Conference and the Upper Wabash Conference shall be changed to that of the "Central Indiana Conference," with the following-described boundaries: Beginning at the northeast corner of Jay County, Indiana; thence south along the Ohio State line to the southeast corner of Franklin County, Indiana; thence westward along the southeastern line of Franklin County to its southwest corner; thence west along the north line of Congressional Township No. Nine, north, to the southwest corner of Vigo County, Indiana (Columbus charge to belong to Central Indiana Conference); thence northward along the Illinois State line to the southwestern boundary of the North Indiana Conference; thence due east along the southern boundary of the North Indiana Conference, to the northeast corner of Jay County, Indiana, the place of beginning. (Galveston and Deer Creek charges to belong to North Indiana Conference, and North Marion, Waupecong, Delphi, and Swanington charges to belong to Central Indiana Conference.) All pastors within the above-described territory to report to said conference at its next annual session. All rights and obligations of White River Conference and Upper Wabash Conference to inhere in Central Indiana Conference. The said Central Indiana Conference is to be the legal successor of White River Conference and Upper Wabash Conference.

Southern Indiana—Beginning at the northeast corner of Dearborn County, Indiana; thence south on the Ohio State line to the Ohio River; thence down said river to the mouth of the Wabash River; thence northward along the Illinois State line to the northwest corner of Sullivan County, Indiana; thence westward along the southern boundary of the central Indiana Conference to the northeast corner of Dearborn County, the place of beginning. (Clifty

Circuit of White River Conference and Beach Circuit of Lower Wabash Conference to belong to Southern Indiana Conference.)

Lower Wabash—That the boundary line be changed to read as follows: Beginning at a point on the Illinois State line, due east of Kankakee, Ilinois, thence west to Kankakee; thence southward along the Chicago Branch of the Illinois Central Railroad to Tuscola, including Tolono; thence along the Wabash Railroad to Bement; thence along the boundary of the Northern Illinois Conference to the mouth of the Illinois River; thence down the Mississippi River to Cairo; thence along the Ohio River to the mouth of the Wabash River; thence along the Wabash River and the western boundary of the State of Indiana to the place of beginning.

Northern Illinois—That Central Illinois and Rock River conferences be united, and that such conference be called the "Northern Illinois Conference," to be bounded as follows: Beginning at Rapids City, on the Mississippi River; thence south to Colona Station on the Chicago, Rock Island & Pacific Railroad; thence east along the line of said railroad to the Illinois River; thence down the Illionis River to its mouth; thence east to Vandalia; thence up the Okaw River to Shelbyville; thence along the line of the Chicago & Illinois Railroad to Sullivan; thence north along the Wabash Railroad to Bement; thence east along the Wabash Railroad to Tolono; thence north along the Illinois Central Railroad to Kankakee; thence east to the Illinois State line; thence north to the northeast corner of Illinois; thence west to the northwest corner of Illinois; thence south along the Illinois State line to the place of beginning. That said boundary line shall take effect from date of enactment. All rights, interests, bequests, and obligations of the Central Illinois and Rock River conferences to inhere in said Northern Illinois Conference.

Virginia—That the boundaries of Virginia Conference be changed as follows: That the Virginia Conference embrace the State of Virginia; also, that part of West Virginia lying east of the west boundary lines of the counties of Grant and Pendleton of said State; also, Allegheny County, Maryland, and that part of Garrett County, Maryland, lying east of the boundary of West Virginia Conference. (The Swanton and Bethlehem churches to belong to West Virginia Conference.)

New South—That an enabling act is hereby passed permitting the organization of an annual conference within the States of Georgia, Florida, Alabama, and Mississippi during the quadrennium.

Missouri—The Missouri Conference shall embrace the State of Missouri.

Tennessee River—That the name of West Tennessee Conference be changed to "Tennessee River Conference."

Louisiana—That Louisiana be recognized as a mission conference.

MISSION DISTRICTS.

Chickamauga—Unchanged.

China—Unchanged.

Japan—Unchanged.

Kentucky—Changed to read as follows: The Kentucky Mission District shall embrace all of the State of Kentucky, except Covington and Newport, which belong to Southwest Ohio Conference. That an enabling act is hereby passed to permit Kentucky district during the quadrennium to become an annual conference.

West Virginia—Unchanged.

A. C. WILMORE, Secretary.

REV. J. I. L. RESLER. I move that the report be adopted as a whole.

Seconded.

REV. J. I. L. RESLER. I understand there are about fifty delegates on this committee, or one-quarter of the membership of our Conference. They have gone over the ground carefully, and they are largely representatives from all over the Church. It seems unnecessary for us to engage in discussion on any point, which only a few would be acquainted with, and not interested in, and I think it would be better for us to adopt it as a whole.

REV. GEO. MILLER. I move you it be adopted item by item. The reason I make this motion is simply this: If it is by mutual consent that these changes have been made between the conferences, it is proper. If it is not by mutual consent of these conferences, we ought to consider it item by item.

The motion to adopt item by item was lost.

REV. D. R. SENEFF. I want to amend the motion, providing the boundaries relating to Indiana and Illinois be regarded as one item.

REV. A. C. WILMORE. We could not do that without taking Ohio and Indiana in also.

REV. D. R. SENEFF. The reason for this motion is that they are vitally connected.

REV. A. E. WRIGHT. I would move an amendment to include Ohio and Michigan as well.

THE PRESIDING BISHOP. Will you, by common consent, allow Ohio and Michigan to be included as well? Now, that is, that Ohio and Michigan should be regarded as one item. You can settle that by vote.

Rev. W. O. Siffert. As a member of the Committee on Boundaries, I do not believe that any effort will materially change the boundaries as they are now made; but, in the second place, there are some little changes that might be made, such as rounding up some little corners all around, that I think ought to be made, after mature deliberation. I am satisfied that there are some little changes of that character, but no radical changes in the boundaries as they are now.

Rev. O. P. Cooper. We are not ready to vote on this as a whole. It is a mistake that the parties who are interested in here should mutually agree that this thing shall be as it shall be reported, especially as it relates to Upper and Lower Wabash conferences. That is a mistake.

The Presiding Bishop. Now, the motion is that you regard, in adopting this report, the items relating to Indiana, Illinois, Michigan, and Ohio as one item. That is the motion before you.

Rev. A. E. Wright. I am willing to withdraw that motion. If we have an opportunity of fixing some of these curves and rounding up some corners properly when we come to Ohio, I am not particular about that. This brother mentions that there are a few things to be changed, and if, when the time comes, we have an opportunity, I do not care for the amendment. I am not particular about that at all.

The Presiding Bishop. You are willing to withdraw that part, then, are you?

Rev. A. E. Wright. I am willing to withdraw that.

The Presiding Bishop. The motion is that you are willing to consider Indiana and Illinois as one item when you come to a vote.

The motion was agreed to.

The Presiding Bishop. Now, let us have it read, item by item; speak on the items instead of the general report. We will pass along, reading slowly. If anybody has anything to say, say it quickly.

Rev. A. C. Wilmore read the report, beginning at the beginning, as follows, "Report of Committee on Boundaries, Annual-Conference Districts," page 134 of Discipline. Arkansas Valley, California, Colorado, Columbia River, Des Moines, East Tennessee, and Erie were unchanged, except that an act was passed enabling Erie

and Ontario conferences to unite during the next four years, should both conferences agree to such an arrangement.

Germany and Illinois were also unchanged.

REV. A. RIGNEY. I move an amendment to this item of the report and the description. I wish to make a little different description of the boundary lines of Illinois Conference, not affecting, however, much of the territory; just a small change.

THE PRESIDING BISHOP. Read.

REV. A. RIGNEY. "Beginning at the junction of the Mississippi and Rock rivers; thence up the Mississippi to a point on said river parallel to the crossing of the Chicago, Rock Island & Pacific Railroad; thence east with the said railroad to Peru, situated on the Illinois River; thence down said river to its mouth; thence up the Mississippi to the beginning."

THE PRESIDING BISHOP. Can the secretary tell us how it would read if we adopted this amendment?

REV. A. RIGNEY. This is the way it would read if adopted. This is a substitute for the entire boundary.

REV. A. C. WILMORE. We have not made any statement as to the boundary of Illinois. This is simply a substitute for the Disciplinary boundary.

THE PRESIDING BISHOP. Bishop Castle calls my attention to the fact that in order to make this section harmonize with the rules, the rules must be suspended. Are you agreed to that?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Then, the rules are suspended.

REV. J. W. KILBOURN. I would like to know what you mean by the rules being suspended.

THE PRESIDING BISHOP. It means that you need not have it printed, but put it immediately on its passage.

REV. J. W. KILBOURN. I move it be printed. I do not see how we can vote intelligently. There are a good many complex items.

VOICES. No, no, no.

BISHOP MILLS. The most intelligent way would be to follow this committee. There is one man from every conference on it, and we could not get it any better if we would spend a whole week discussing it.

REV. A. M. SNYDER. That depends on whether the members of

each conference had a voice in the matter; and I would say that our representative was not consulted as to the change of boundary of our conference.

Rev. A. C. Wilmore. The brother from Upper Wabash went with me and examined the matter, before we examined anything at all, and saw it all.

The Presiding Bishop. The motion is that you want this printed. Vote it down if you wish to adopt the paper without printing.

Rev. W. E. Schell. I just want to ask a question. Did not we decide by common consent to suspend the rules and consider this item by item? Now, can we vote upon a motion without we reconsider? That is my recollection.

The Presiding Bishop. I think a motion is out of order to print, since you voted a moment ago to suspend the rules and put it on its passage, as President Schell suggests.

Rev. A. C. Wilmore read as follows: Iowa, Neosho, Ohio German, and Ontario unchanged, except that the same provision relative to Erie and Ontario, applies to Ontario Conference also.

Oregon, West Africa, West Nebraska, West Virginia, and Wisconsin unchanged.

Allegheny—In the eighth line from the top of the page, after the words "to the," shall read as follows: "North branch of the Susquehanna River; thence along the west line of the Eastern Pennsylvania and Pennsylvania conferences to the State of Marylad; thence along the south line of the State of Pennsylvania to the southwest corner of the State; thence along the State line to the place of beginning.

East Nebraska—Beginning at the northeast corner of Douglass County, Nebraska; thence west to the Union Pacific Railroad; thence along said railroad to the West Nebraska Conference line; also, embracing all that part of the State of Nebraska south of the Platte River and east of the West Nebraska Conference line. The town of Chester, in Thayer County, Nebraska, to belong to Northwest Kansas Conference. (Fremont, on the Union Pacific Railroad, to belong to East Nebraska Conference.)

North Nebraska—That the name of the Elkhorn and Dakota Conference be changed to "North Nebraska Conference," and bounded as heretofore, except that after the word "river" in the description, in the second line from the bottom, it shall read, "the territory north of the Platte River and north of the East Nebraska Conference, as described in the boundary of said conference."

Northeast Kansas.—That the name of Kansas Conference be changed to the "Northeast Kansas Conference."

Rev. A. A. Garner. A word concerning the East Nebraska Conference that would concern Elkhorn and Dakota, regarding the points through which the north line runs down along the Union Pacific Railroad. We want an understanding about this, and I move you all the towns along the Union Pacific through which this line runs, except Fremont, be given to East Nebraska Conference.

Seconded.

The Presiding Bishop. The motion is that on the boundary line between East Nebraska and North Nebraska conferences, all points lying along the Union Pacific Railroad, except Fremont, be given to East Nebraska.

Rev. A. C. Wilmore. Allow me to ask the brother if he would have it stated that way—that Fremont, on the Union Pacific, belong to East Nebraska Conference?

Rev. A. A. Garner. That is the meaning.

The motion was agreed to.

The secretary proceeded to read as follows:

Northwest Kansas—In the fifth line from the top of the page, after the word "beginning," it shall read: "That Chester, In Thayer County, Nebraska, belong to Northwest Kansas Conference."

Oklahoma—The Oklahoma Conference will embrace all the territory of Oklahoma, and that part of the Indian Territory lying between Oklahoma and the State of Texas.

Eastern Pennsylvania—That Eastern and East Pennsylvania conferences be united, and that such conference be called the "Eastern Pennsylvania Conference," with the following boundaries: Beginning at the northeast boundary of the State of New Jersey on the Atlantic Coast; thence along the said boundary line and the Delaware River to the northern boundary of Pennsylvania; thence westward along said boundary to the north branch of the Susquehanna River; thence along said river to the junction of the north and west branches of the Susquehanna River; thence southward along the east shore of the Susquehanna River and the Chesapeake Bay to the Atlantic Ocean; thence northward along the Atlantic Coast to the place of beginning. Said conference shall be the legal successor of Eastern Conference and East Pennsylvania Conference. All rights, interests, bequests, and obligations of said conferences shall inhere in the said Eastern Pennsylvania Conference.

Mr. W. H. Ulrich. I want to offer an amendment there, that is, on the words "Eastern Pennsylvania." I move to strike out the letters "ern," and make it read "East Pennsylvania Conference."

Seconded.

THE PRESIDING BISHOP. Are you all agreed to that?

VOICES. No, no, no.

REV. W. I. BEATTY. There are some reasons why it was considered better to leave it just as it is. Brethren who were interested in that matter were willing to concede all they could concede in the interest of harmony and peace, and these brethren felt that it was necessary to retain part of their name, at least, in order that when they were at home they might secure the endorsement of their constituents. It is a very little thing. I made the same motion in the committee that this brother has now made, but after the brethren explained the matter, and gave us the reason why they wished to retain that part just as it is, I felt that it was proper and right for us to keep it that way. We cannot manage everybody in the same way. There are some people who depend upon a letter a great deal, and it is really necessary for them to have the matter this way; and if these brethren go home with the understanding that their name has been changed, that they have been deprived of their name, many of the people will feel that their conference has been completely absorbed, and that they are losing their identity. That is the plea that is coming from these brethren. I feel that they are right, brethren, and I believe it will be better to leave it just as it comes from the committee. We have carefully and thoughtfully considered the matter, and I think you will act wisely if you leave it this way.

MR. W. H. ULRICH, of East Pennsylvania. I say this is the most important and vital matter that has come before this Conference; and the explanation which the brother gives seems nice and plausible. He has not gone into the interest of the question. The question whether this is to be called "East Pennsylvania" or "Eastern Pennsylvania" involves the title and charter of Lebanon Valley College. First, I want to say that as far as a union between the two conferences is concerned, I am as heartily in favor of it as any one on the floor of this house. I believe it would be a good thing, and I should like to see it accomplished; but, brethren, this is the trouble that stares us in the face. When I make this assertion it is not my opinion, but I have consulted some of the best legal authority in the State of Pennsylvania on this question. The fact of it is that back in 1867 Lebanon Valley College was chartered. It was not chartered by the courts, as most of the colleges of Pennsylvania are chartered

to-day, but it was chartered by an act of the assembly, in which act is described the origin of the school, some of its gifts, and the business and purposes of the school. We might, perhaps, succeed in having the name changed by application to the attorney-general of the State of Pennsylvania, and the consent of the governor, but it is neither within the province of the governor nor the attorney-general of the State of Pennsylvania to change any part of the body of that law. It is a law enacted by the legislature of Pennsylvania, the charter of Lebanon Valley College, and one of the sections of that act describes this, that the East Pennsylvania Conference shall elect twenty-seven trustees, and then says what number constitutes a quorum of that number, and how these trustees are to be governed for their meetings. As you understand now, it is not East Pennsylvania Conference alone that is interested in Lebanon Valley College. We had, before this consolidation, five coöperating conferences. I believe that each of these conferences, up to this time, has elected a certain number of trustees for that collge, yet the number has not been increased; the Board of Trustees of that college is still twenty-seven. The third section of that act gives this power to the East Pennsylvania Conference, referring to the East Pennsylvania Conference, which is chartered by an act of the assembly at a different date. I am speaking of the charter of Lebanon Valley College. That act delegates to East Pennsylvania Conference the right to delegate, or the right to allow, other conferences to coöperate, to elect a certain number of trustees for that college, and by so doing they diminish the number of trustees that the East Pennsylvania Conference elects. Now, you will find that it is not only the name, but a part of the embodiment, a part of the enabling act, that you are attempting to change to-day by a vote of this body. I know, you say the courts will be very liberal in the construction of this act. That is what they will say, and, no doubt, use that as an argument, and I say they are right. But the court can only be liberal in the construction of the act, they can only be liberal in the meaning of the act, and act to the letter of the law as it stands on the statute books of Pennsylvania. If you change that to-day from East Pennsylvania to Eastern Pennsylvania, they would say it is only a slight change. They might say as well that it be called the Klondike or Africa Conference, so far as the law is concerned,

even taking the most liberal view that the courts would sustain in any action of this kind. What will you do? You will drag us into court, you will bring upon us an amount of litigation such as we and this Church would not have Lebanon Valley College involved in. As far as I am concerned, individually, I would not care for the change. I would just as soon have it called Eastern Pennsylvania, or plain and simple Eastern; but this is the vital part, and the part that lies close to my heart this afternoon, and I appeal to you as men of judgment, of sound judgment, let your better judgment prevail this afternoon, and do not put us into a jeopardizing and dangerous position. What does it mean? How can we go before our people and ask contributions, ask aid, and ask assistance—ask them to give money to us as a college, when there is a cloud thrown over our title? I am frank to admit that it might not interfere with our rights as to the title of our lands and our possessions; but I want to say this, that not so many of you may know, that this charter was obtained in 1867, prior to the Constitution of Pennsylvania of 1874, and under that law and charter we have rights that even the legislature of Pennsylvania could not grant us to-day under the Constitution of 1874. We could not get, even if the legislature were willing to grant us one, a charter such as we have to-day. They could not, in the face of the Constitution of Pennsylvania, do this to-day. Will you, for the sake of East or Eastern, put us in that danger? Will you, for the sake of a few letters, and the difference between East and Eastern, put us into a position of that kind? I trust you will not. I know of no one who would. This is not all. We have obligations—we have sme debts there. If we attempt a thing of this kind, what will the people say who hold the mortgages against us? Is it not the reasonable thing to expect of them, that when these mortgages come due, if we are not ready to pay,—we are ready to pay most of it, but not all,—would they not, in the natural way of saying, and the businesslike way of saying, say, "We need this money"? I trust, that for the sake of our safety, for the sake of one of the strongest colleges in the United Brethren Church, a college that has 433 students enrolled, a college that is prosperous and improving, and has been paying its debt, and is now self-sustaining, you will not jeopardize and endanger us. Will you throw a cloud over us? I appeal to you this afternoon. I

am in harmony with the union, but I am opposed to putting this college and our title and our charter in that danger, and I trust this amendment will prevail.

Mr. I. B. Haak, of Eastern. As a member of the Eastern Conference I dare not and cannot agree with the amendment. We, as delegates of the General Conference, came here having nothing to give and nothing to ask for. We have plenty of territory over there; we are not crowded for room; we are just now entering into some of the largest cities. The doors have been opened to us, and we are beginning good work, so I say we came asking for nothing, and have nothing to give. We have been courted while at this General Conference, and I believe, too, there are a great many advantages in being united. As a conference we have worked nicely, been United Brethren in Christ in the full sense of the word, but in our courtship it has been said that we shall be in name "Eastern Pennsylvania Conference," and now will this Conference betray our confidence and ask these delegates to sacrifice our name? We want this Conference to stand by us, and we do not want you to ask us to sacrifice our name, or else let us go home and remain as we were.

Rev. D. D. Lowery, of East Pennsylvania. I believe that these two conferences, in their representatives, are perfectly agreed upon this point. These two conferences ought to be continued, so we have said. We have had several meetings,—I mean of these two conferences,—and agreed upon this point, that we ought to be continued for the very best interest of the Church in the locality which we represent. It was supposed it would be a good thing to take this name which the Boundary Committee proposes to give to these united conferences, until Brother Ulrich, who had been at Harrisburg and made some investigation as to the charter privileges, and to the possibilities of these conferences acting on the basis of this proposal, reported otherwise. Brother Ulrich is thoroughly of the opinion that we cannot unite under this new name without endangering our interests. I think in our consultation on both sides we acted in good faith, and when I say it is a matter of no concern to me at all, personally, as to what the name of this conference shall be, I mean that with all my heart. If it were proper to do so, I would not care if you were to call us the Philippines, so far as that is concerned. There

is a matter of immensely greater importance than the name, and that is the work of the Church in that district which these two conferences cover. Now, I am not sure myself; I am utterly uncertain as to whether, if these two conferences were to be united under this name, if it would really endanger or permanently disqualify the work of the conference representation in these two institutions under the charter. I am not certain myself about it. Brother Ulrich seems to have informed himself about it. I am not here to discuss this matter, but I hope that whatever action this General Conference will take to-day upon this question, that it will consider, in arranging these boundaries, the larger interests of the Church, the larger field for us to occupy, the forces that we need back of us for the accomplishment of the task that has unquestionably been alloted to us in this progressive century. If we want to accomplish this work, we need to stand side by side with the other sister denominations in their annual gatherings with such representations, such large interests, such large bodies, as will compare favorably with all these other churches. I am, Mr. Chairman, first, last, and all the time for the larger bodies, for progressive movements inaugurated by what I think this Committee on Boundaries proposes to do, and I trust that whatever else may be done, that this step, as it has been taken now, shall not be retraced.

Rev. H. S. Gabel, of Eastern Conference. We intensely believe, Mr. Chairman, in large and strong conferences. The brethren all work in the part of the country where we are located. We ought to be stronger, and we surely can be. Just as my esteemed brother said, we are working side by side with strong churches, which are strongly and deeply entrenched. As we are now operating, we are operating under the wrong policy, I think. In several cities and towns we have not been opposing each other, but we are in such a position that we cannot help each other as we might if we were united. Now, Mr. Chairman, I understand that the action of this Boundary Committee, and I dare say it has been a good, heavy committee, was to unite conferences, and not one to be absorbed by another. Again, we have learned some lessons in our Church struggles about bequests and charters and so on. Anything that this General Conference will do will be sustained by the courts, Mr. Chairman, and this action, whatever may be taken to-day respecting Lebanon Valley College, will not

invalidate any right, I am sure, with all respect to what Brother Ulrich has said and withal he has consulted a lawyer. I know it will be a help to Lebanon Valley College if we are united, just as it will be for other interests of the denomination, and I hope the action of this body will stand. If you change it, it will not be United Brethren. We cannot go home to our people; it will only give an opportunity to create a little discord or more than discord. But if we say that we have gone into the movement, that the old conferences have all been annihilated and formed into new conferences, the Church will be elated. My heart has been enlarged, and I am a greater United Brethren. In these advanced steps in the opening of the twentieth century we are all alike; we are brethren; we are on one territory. As I said a while ago, we are operating in more than one city as two conferences, and that is the wrong policy. That is not the thing to do, and this little syllable "ern" ought not to destroy these relations. But in my judgment, so far as the rights of Lebanon Valley College are concerned, we have trustees over in Eastern Conference, and so has Pennsylvania Conference, and it is not supposed that East Pennsylvania Conference alone supports Lebanon Valley College. I have felt real sorry that that idea was brought out, more or less, whether it was so intended or not, but even if these conferences shall be continued in the beautiful and strong name of "Eastern Conference," what a nice ending, what a beautiful euphony—"Eastern Pennsylvania." [Great applause.] This General Conference cannot afford to undo anything that this heavy Boundary Committee has done. If you do, you will have endless trouble. I hope it will stand. Again, we have rights, too. We are satisfied with that, brethren, that all bequests, rights, and charters, and so on, shall be written in the name of Eastern Pennsylvania, and I am sure that nobody is going to jump on to Lebanon Valley College, nobody is going to take that, nobody is going to overthrow that, but we will stand together as brethren, and will work for our college, and for missions, and we will work for the building up of our work in Eastern Pennsylvania, and we will come back to the next General Conference with a 20,000 membership.

Rev. M. J. Mumma, of East Pennsylvania. A thought just struck me while these discussions were in progress. Why should we, after all, merely for the sake of a name, stand upon doubtful ground when

we can assume that which is positive? I was charmed with the euphony of the name, and Brother Gabel is the one that suggested Eastern Pennsylvania, and I said, so far as I am concerned, I am perfectly well satisfied with the name, providing it does not jeopardize our interests. Will not the committee bear witness that I expressed my serious doubts to the committee as to the safety of this procedure? You have heard the very eloquent argument of Brother Ulrich, and the speech from Brother Gabel, and I was just thinking why not have these brethren from the Eastern Conference just become big-hearted enough to say we will sacrifice, if need be, stepping out from doubtful ground upon positive ground. If the name Eastern Pennsylvania Conference jeopardizes the interests of Lebanon Valley College, it seems to me common sense just to make it East Pennsylvania. Now, I ask for this not for the sake of the name, not for the sake of swallowing up these brethren, and I would not like to do it, especially Brother Gabel [laughter], but I suggest in these matters let us be self-sacrificing, let us rise up to the dignity of this occasion, let us recognize the gravity of the occasion, and, so appreciating and recognizing it, let us vote now as we feel the absolute security of these interests to be; and I am sure, so far as the homegoing of these brethren is concerned, they look upon that with a little dolefulness. I will admit that a Pennsylvania Dutchman hates most terribly to be told he has lost anything; that is, as to his identity. They have a strong personal influence among their people. I am sure if we go home from this Conference with the proper spirit, my brethren, so far as the disposition is concerned, the strife they will not retain. But it seems to me that if I were standing on that side of the house I would say, "Brethren, for the sake of Lebanon Valley College, and for the sake of God, and if our union would be enhanced, I would drop the name and take the name of East Pennsylvania." It was East Pennsylvania before they were born; and now, when she would take us back again, why not drop the name and take the old mother name. I hope the amendment will prevail. These facts only occurred to me while I was listening to those eloquent speeches.

Mr. I. B. Haak, of Eastern. I only want to state that we are not in levity about this matter; we feel serious about it. We have nothing to give, as I said at the beginning, and if the Conference is pleased to voice it as it comes from the Boundary Committee, we are in it.

Rev. J. Runk, of Eastern Pennsylvania. I was in the conference when it was divided. I am in the Eastern Conference now, and as to these charters and these bequests, we might say that we have charters, too. We have bequests in the Eastern Conference, and now if this affects the charters and bequests of East Pennsylvania, it will certainly affect the bequests and charters of Eastern Conference. That will be sure to be so. I was of the opinion that the General Conference is the chief legislative body of this our beloved Church, and if this Conference cannot legislate, if a charter is formed or a bequest is made, then, in order to stop the legislation of this conference, somebody must just go to work and get a charter or get a bequest, and then we can all go home and say that we have run to the wall and cannot go any farther. The laws of the United States do not recognize the best law of the General Conference of the United Brethren in Christ. Now, brethren, it seems to me all folly about danger concerning these bequests, that these would be affected by the change of a simple name. Have they no colleges in the West? Have they no bequests in the West? Are there no bequests in these other conferences that are reported in this report as united? Are we the only ones that have charters? Are we the only ones that have bequests? How is this, brethren? If this General Conference cannot legislate, let us stop at once and say that we have run to the wall.

Voices. Question, question, question.

Rev. A. C. Wilmore, of White River. I wish to make this explanation, and you will pardon me when I come to church legislation for Indiana, which was at the front in the battle with the Radicals: Everything that could possibly be conceived of was studied out by them, and they endeavored to take advantage of everything they possibly could, and we had to study the law in the State of Indiana, and I think that the same law that would apply in Indiana along this line would certainly apply to Pennsylvania. If you should die leaving any children, as a father and mother, that is the general law of the State, they shall become your only heirs. They do not have to have the deeds changed into their name, the deeds that were made to you make that their property. It remains in your name. It might remain in your name for one hundred years, or for fifty years, and it is still the same property. Now we have said here in this report that a conference shall be the legal successor of Eastern

and East Pennsylvania conferences. All rights, interests, and bequests and obligations of said conferences shall inhere in the said Eastern Pennsylvania Conference. I think, brethren, that covers the ground, and the action of this General Conference will be respected by the courts. If I were a member of this Conference, and a member of Eastern Pennsylvania Conference, I would dare anybody to come and do anything to Lebanon Valley College if this little change is made. I think this little change will not affect the title of that property at all; I think it is all right.

VOICES. Question, question, question.

MR. W. H. ULRICH, of East Pennsylvania. I want to make this statement: I have done my duty in this respect. I have the kindest feeling for my brethren, and if this Conference assumes the responsibility, I have nothing to say. I have cleared my skirts. I want to be perfectly frank with my brethren. I do not want to say an unkind word of my brethren, but I felt it my duty to do what I did, and it is with you.

THE PRESIDING BISHOP. Now, the motion is on the amendment to strike off the last syllable of the word "Eastern." All favoring it indicate the same by uplifted hand. Contrary.

You do not strike it off.

REV. J. W. KILBOURN. I move you that we do now adjourn.

Seconded.

The motion to adjourn did not prevail.

REV. A. C. WILMORE, secretary of the Boundary Committee, read as follows:

Pennsylvania—That Pennsylvania and Maryland be united, with the following boundary: Beginning at the mouth of the Juniata River; thence along said river westward to Newport, Pennsylvania; thence along the Shiremans Valley Railroad to Loysville; thence southward to a spur of Blue Ridge Mountains, extending northward into Perry County, Pennsylvania; thence southward along the crest of said mountain, forming the northern boundary of the Cumberland Valley to the State of Maryland; thence westward along the Pennsylvania and Maryland State lines to the northwest corner of Washington County, Maryland; thence southward along the western boundary of said county to the Potomac River; thence along said river to the Chesapeake Bay; thence eastward along the coast to the mouth of the Susquehanna River; thence northward along said river to the place of beginning. It is recommended that the union of these conferences upon these boundaries agreed upon take effect

from date of enactment, with the understanding that presiding elders and pastors retain their present charges until the end of the term for which they were elected or appointed. Said conference shall be the legal successor of Pennsylvania and Maryland conferences. All rights, interests, bequests, and obligations belonging to said conferences shall inhere in the said Pennsylvania Conference.

Sandusky—That the following-described territory, parts of which were within the bounds of the Auglaize Conference, the North Ohio Conference, the Central Ohio Conference, and the Sandusky Conference, to be known as the "Sandusky Conference," to wit: Beginning at Sandusky City, Ohio; thence south along the Baltimore & Ohio Railroad to Shelby Junction; thence south and west along the Big Four Railroad to Delaware and Marysville, Ohio; thence west along the south line of Logan County to Sidney, Ohio; thence west on a straight line to the northeast corner of Darke County, Ohio; thence west to the west line of the State of Ohio; thence north along the State line to the northwest corner of the State line of Ohio; thence east to Sandusky City, Ohio, the place of beginning. Sidney, Galion, Shelby, and Chicago, Ohio, to belong to the Sandusky Conference. The said Sandusky Conference to become and to be the true and legal successor of the said Auglaize and North Ohio conferences, and all proportionate property rights, interests, and legacies vested in the said Auglaize, North Ohio, and Central Ohio conferences, in proportion to the membership of said conferences in its bounds, shall inhere in the said Sandusky Conference. The journals of the said conferences to be placed in the Church Historical Society depository at the United Brethren Publishing House. *Enabling Act*—That the said Sandusky Conference may, at any time during the ensuing quadrennium, in annual session, change its name from that of Sandusky Conference to that of "Northwest Ohio Conference."

Rev. D. R. Seneff. I move we do now adjourn.

The motion to adjourn did not prevail.

Rev. A. Orr. It is stated in bounding Sandusky Conference that it includes portions of what originally was Auglaize and North Ohio. It should also be stated that it includes part of what is in East Ohio Conference. I move that it be so amended.

By common consent it was agreed to.

Rev. J. A. F. King. Can we not have it a little more quiet?

The Presiding Bishop. Well, brethren, let us have quiet now. Each one simply keep yourself quiet, and it will be quiet.

Rev. D. R. Seneff. If anything, Indiana and Illinois are most

N.B.—By changes made in Ohio conferences, and which were not noted, the reading of the Ohio conferences deviates from the final boundary lines established.

vitally concerned in the series of changes that are here contemplated. I move the item of Indiana and Illinois be now taken up.

Seconded.

Rev. D. R. Seneff. I am impressed that the Chair and this Conference do not understand the position in which we stand, for the Chair has stated that the very best thing to do is to adopt the report of this committee. Now we think not. We think that the magnitude and the wisdom of the committee has been greatly emphasized. It is possible that it is still true, as has been said, that the very best committee consists of three persons, two of whom are absent at every meeting. Indiana,—a part of Indiana, at least, and all of Illinois, I believe,—are absolutely opposed to these changes. Here is the vital point, and it is proper that we settle the question as to these two, these two States, before the other proposed changes that want to be connected are determined. That is the reason we make this motion, and that is the only reason. We propose again that this is the most vital point in making this series of changes.

The Presiding Bishop. The motion is that you now take up the item including Indiana and Illinois.

The motion was lost.

Rev. D. R. Seneff. Let us have a division.

The Presiding Bishop. All right. Those who are now in favor of taking up the item of Indiana and Illinois stand until you are counted. Those opposed will stand.

The motion was lost.

Secretary A. C. Wilmore read as follows:

Northeast Ohio—Beginning at the northeast corner of the State of Ohio; thence south along the State line and the Ohio River to Marietta; thence up the Muskingum River to a point opposite the northwest corner of Noble County, Ohio; then due east to said northwest corner of Noble County; thence north along the lines of Muskingum and Guernsey counties, Ohio; thence west along the north lines of Muskingum and Licking counties, Ohio; thence west from this point to Delaware, Ohio; thence north along the eastern boundary of Sandusky (or "Northwest Ohio") Conference to Sandusky City, Ohio; thence eastward along the northern boundary of the State of Ohio to the place of beginning.

Rev. D. W. Sprinkle. Am I in order?

THE PRESIDING BISHOP. I want to know whether he has passed beyond East Ohio yet or not.

REV. D. W. SPRINKLE. I ask that the name remain as it is from the fact that we have lost no members. We have gained none, and we are just the same. I ask it. I do so move.

Seconded.

THE PRESIDING BISHOP. The motion is that you change the name here.

REV. D. W. SPRINKLE. Dropping "north."

THE PRESIDING BISHOP. Northeast Ohio change to East Ohio.

The motion prevailed.

SECRETARY A. C. WILMORE read Southwest Ohio Conference:

Southwest Ohio—The Southwest Ohio Conference shall be bounded as follows: Beginning at the mouth of the Great Miami River, thence north along the western boundary of the State of Ohio, to the northwest corner of Darke County, Ohio; thence eastward along the Sandusky ("Northwest Ohio") Conference line to Sidney, Ohio; thence to the east line of Champaign County, Ohio; thence southwest along the east line of the counties of Champaign, Clarke, and Greene to the north line of Clinton; thence west on the north line of Clinton County to the northeast corner of Warren County; thence south on the east line of Warren County to the north line of Clermont County; thence west on the north line of Clermont County to the east line of Hamilton County; thence south on the east line of Hamilton County to the Ohio River; thence down the Ohio River to the place of beginning; provided, that the cities of Newport and Covington in the State of Kentucky, and the Rockdale Church in the State of Indiana, shall belong to the Southeast Ohio Conference.

SECRETARY A. C. WILMORE read Southeast Ohio as follows:

Southeast Ohio—That the following-described territory, parts of which were within the bounds of Central Ohio Conference and Scioto Conference, shall be constituted one annual conference, to be known as the "Southeast Ohio Conference," to wit: Beginning at Delaware, Ohio; thence along the boundary line of Northeast(East) Ohio Conference in a southeasterly direction to Marietta, Ohio; thence down the Ohio River to the east line of Hamilton County, Ohio; thence to the northwest corner of Clermont County; thence along the north line of Clermont County to the east line of Warren County, Ohio; thence northward on the east line of the counties of Warren, Greene, Clarke, and Champaign to the south line of Sandusky ("Northwest Ohio") Conference; thence eastward along said line to Delaware, Ohio, the place of beginning. Said conference to

be the legal successor of Scioto and Central Ohio conferences. All rights, interests, and bequests of said conferences within these bounds shall inhere in the said Southeast Ohio Conference.

Rev. A. E. Wright, of Central Ohio Conference, offered the following paper:

We, the undersigned members of the Ohio Delegation, move to amend the report of the Boundary Committee so as to place Columbus, Ohio, in the Southeast Ohio Conference. Signed,

A. E. Wright.	A. A. Moore.
John Hulitt.	T. J. Brown.
W. O. Siffert.	A. Orr.
A. A. Chapman.	E. S. Neuding.
J. W. Willis.	D. W. Sprinkle.
I. M. Moody.	J. D. Wyandt.
George Geiger.	F. P. Rosselot.
J. T. Dougherty.	G. W. Deaver.
H. Doty.	A. J. Wagner.

Rev. J. W. Kilbourn, of Miami. I would like to be generous and just, and I have tried to be both in this committee. I do not know but that I have been a little more generous than just as far as my action has been concerned in this matter. I went into that committee, and the very first thing I said in that committee, when Miami Conference was called, was that I was there to say that we asked nothing in the change of boundary, but we were here to acquiesce in anything that would be for the advancement of the interests of the Church and would be for that advantage. The first plan for the division of the State was to be in four conferences, but when we came to divide the territory East Ohio was not willing to give up a certain portion of her territory, and in order to harmonize, I yielded a part of the southwestern territory. Now, all that is ceded to Miami Conference is a little strip on the north side of the conference, and a part of that is isolated nearly one hundred miles from the basis of our operations. If we have Columbus, we can operate this field. If we do not have Columbus I do not see how we can operate these fields with any degree of success whatever. Now, I am not contending for anything. I want only that which is best and that which is right. I want that to be done which will serve for the best interests of the Church in Ohio; but if Columbus is taken away from our territory, we simply have no center nor nucleus about which

we can gather the fragments that are given to us from the northern, or added to the southern part of Miami Conference territory. I simply want to make this statement, and the conference can act upon it if they please, and if anything better can be done in the boundary that is now made, I am ready. If they simply wish to leave us as we are, we are ready to do that, but it does not speak of the advance that is intended in the divisions of the State.

Rev. C. J. Burkert, of Miami. Since the paper is an endorsement of the delegations principally, and since we are gaining nothing from the territory of Auglaize Conference, why, we prefer just to let the boundary be as it is. We keep what we have, and you can take in Central Ohio, and North Ohio, and Auglaize, and we are satisfied. All that we get is unimproved territory, just a very few appointments. Then, we have territory enough, and if we want to concentrate our forces in the development of it, it would be far better than to be handicapped by the little that we get, so you will do us a favor by simply letting the boundary of Miami Conference be as it is, and you simply take what there is. Let it be just as it was, and you will do us a favor; and I move to amend the report to say that the boundary lines of Miami Conference shall remain as they are, and have been, and let the other conferences take it. You are welcome to what there is.

Seconded.

The Presiding Bishop. The amendment to the motion is that you leave the boundary of Miami Conference as it is at present.

Rev. A. E. Wright, of Central Ohio. I do not know whether I wish to speak on the amendment. I want to give a few reasons why Columbus, Ohio, righteously belongs to the southeastern district or Southeastern Conference.

The Presiding Bishop. Are you ready to vote on the amendment to the amendment, offered by Brother Burkert?

Rev. A. C. Wilmore. I want to say just a word relative to the southern boundary of Ohio. I mean Sandusky, and the northern boundary of Southwest Ohio Conference, as stated by the Boundary Committee, that we endeavored to make that line in north of Southwestern Ohio Conference further north, but could not do it satisfactorily if the boundary between south and north should remain. Allowing Miami to retain the old boundary line, there would be territory

thrown into the Sandusky Conference that would be too far away from us; but as to the division north and south, as regards the territory of the State, we could not do any better than the boundary line described. Now, I think we ought not to carry the amendment.

Rev. G. A. Davis. This committee has so very carefully considered these boundaries, considered it and reconsidered it, and it seems to me it would be the best thing for this Conference to vote this amendment down.

Rev. C. J. Burkert, of Miami. When it comes to territory occupied by Miami Conference, and territory now that is to be given us from Auglaize, we are at Springfield, Ohio. We have not anything beyond it, and Springfield is twenty-three miles from Dayton. The nearest church we have to the Springfield church is Vandalia, which is nearly twenty miles away from Springfield. Now, if they cede to us the lower part of Auglaize, that will put us away at least twenty-five miles more, and give us a few churches there isolated from our conference. When we come to the other boundary we are not getting anything, so we will do better by husbanding our forces, concentrating our mission work and simply improving the territory we have. It simply puts us to disadvantage; and if you take away Columbus, Ohio, as is proposed to be done, and the delegation is practically agreed that that shall be done, then, we say, Let the boundary line of Miami remain as it was. Let us retain our name, and we will be at peace with you, and you brethren can do the work.

The Presiding Bishop. The amendment to the amendment is that you leave the boundary of Miami as it has been.

Rev. W. Z. Roberts, of Auglaize. I simply want to say this, that if Miami wishes it that way, we are very willing to change the boundary and allow them to locate it where it was.

The amendment was agreed to.

The Presiding Bishop. Now, the amendment offered by Brother Wright is this—

Rev. A. E. Wright. That settles it.

Rev. A. Orr, of Central Ohio. Now, this ought to be understood, too, that lying just in west and northwest of Columbus is the Galloway Church, and the Ostrander Church, and the Belle Point Church; all three of them belong in Central Ohio Conference, and ought to go

with Columbus, because they are just as far away as Columbus is. I make a motion so to amend the report as to say that Ostrander, Galloway, and Belle Point, and Columbus all go to Southeast Ohio Conference.

Rev. C. J. Burkert. Just a question. It was understood in the motion that we retain the name of Miami Conference?

The Presiding Bishop. Yes, it was agreed to.

Mr. E. S. Neuding. Before that motion was put, I understood that the territory of Ostrander, Belle Point, and Galloway was what they did not want, and gave to Southeastern Ohio territory.

The Presiding Bishop. You are all agreed without formal vote that this go to the Southeastern Ohio Conference?

Voices. Agreed, agreed.

Rev. A. W. Ballinger. I move that we do now adjourn.

Seconded.

The motion to adjourn prevailed. Benediction by Rev. J. I. L. Resler, of Allegheny Conference.

SEVENTH DAY—EVENING SESSION.

Friday, May 17, 1901.

Conference was called to order at the appointed hour, 7:00 p. m. Bishop N. Castle occupied the chair. Rev. J. E. Shannon, of White River Conference, led the devotions.

The Presiding Bishop. A quorum being present, as it appears, we will proceed to business. I suppose we ought to begin just where we left off, without any preliminaries. Is Brother Wilmore present? He has the report that we are in the process of adopting.

Bishop Mills. We might transact some miscellaneous business while we are awaiting his coming.

Rev. A. R. Ayres. I have a resolution I would like to offer:

Resolved, That it is the sense of the General Conference that the Publishing Agent and Trustees of the Publishing House furnish the Church with a new Church hymnal-book as soon as possible.

Rev. J. I. L. Resler. If it is referred to a committee, I would

favor it. Does that contemplate referring it to a special committee to be appointed?

Rev. J. W. Lilly. Does that make it mandatory?

The Presiding Bishop. No; it does not.

Rev. C. T. Stearn. As a matter of fact, the Publishing Agent and those who have this matter in charge would know what kind of a book to publish. Yet, it does not seem to me that it would be a good idea for this resolution to go before a committee of the General Conference, and anybody having a suggestion along that line should be heard. I think we have enough hymn-books of the kind, but we ought to have a good hymnal, a substantial hymnal, one that would give us more theology, and a better theology than some of the hymns we have. A great many have no theology or sentiment or anything else in them, but a kind of a little hip-and-hurrah in them. I would like to see a hymnal in the Church for the various uses and purposes for which it would be used, and I move to amend that this shall go to a special committee to be reported on at this Conference.

Seconded.

The amendment prevailed, and the motion as amended prevailed.

The Presiding Bishop. I think we will proceed where we left off.

Rev. W. S. Sage. The members of the Boundary Committee in Sandusky, Auglaize, and Miami Conferences have just had a meeting, and have satisfactorily arranged the boundary between Sandusky and Miami Conferences. Therefore, I move to reconsider the boundary lines in Ohio, that which pertains to Sandusky and Miami Conferences.

The Presiding Bishop. I thought there were some little details which, by common consent, you were to round up.

Rev. A. C. Wilmore. That is about all there is.

The Presiding Bishop. I thought you were allowed to arrange that.

Rev. W. S. Sage. That is all right with us.

It was agreed to without a dissenting voice.

Rev. A. C. Wilmore, of White River. Sandusky Conference, as amended, would be of the following described territory, parts of which are within the bounds of the Auglaize Conference:

The North Ohio Conference, the Central Ohio Conference, and the Sandusky Conference shall be constituted one annual conference, to be known as the "Sandusky Conference," to wit: Beginning at San-

dusky, Ohio; thence south along the Baltimore & Ohio Railroad to Shelby Junction; thence south and west along the Big Four Railroad to Delaware and Marysville, Ohio; thence west along the south line of Logan County to Sidney, Ohio; thence west on a straight line to the northeast corner of Darke County, Ohio; thence west to the west line of the State of Ohio; thence north along the State line to the northwest corner of the Stae of Ohio; thence east to Sandusky City, Ohio, to the place of beginning. (Sidney, Galion, Shelby, and Chicago, Ohio, to belong to the Sandusky Conference.)

Adopted.

The said Sandusky Conference to become and to be the true and legal successor of the said Auglaize and North Ohio conferences, and all proportionate property rights, interests, and legacies vested in the said Auglaize, North Ohio, and Central Ohio conferences, in proportion to the membership of said conferences in its bounds, shall inhere in the said Sandusky Conference. The journals of the said conferences to be placed in the Church Historical Society depository at the United Brethren Publishing House.

Adopted.

Rev. A. J. Wagner. I would just like to call attention to a little item that perhaps ought to be mentioned of two appointments in the bounds, as described, that could not be operated from the Central Ohio, proper; they ought to belong to the other side—the Fairfield appointment and the Olive Branch appointment.

Rev. J. W. Lower. Is he speaking to the motion? As I understand, the motion of Brother Burkert is now before the house.

The Presiding Bishop. Was there a motion before the house?

Rev. J. W. Lower. Yes, sir.

The Presiding Bishop. I understand that motion prevailed and Miami was left as it was.

Rev. J. W. Lower. In the motion to reconsider, what did they reconsider?

The Presiding Bishop. As those members had agreed, it is left to them to arrange the little points between them. The brethren had agreed among themselves to abide by that arrangement.

Rev. A. C. Wilmore, secretary of the Boundary Committee, began to read the Southeast Ohio boundary, whereupon he was called to order, and informed that the same had already been passed upon.

Rev. A. C. Wilmore. Was it decided to put Columbus in the Southeast Ohio Conference?

THE PRESIDING BISHOP. Yes, sir; that was all passed upon.

REV. A. C. WILMORE then read as follows:

Michigan—The boundary of the Michigan Conference shall be changed to read as follows: The Michigan Conference shall embrace all the State of Michigan.

MR. C. HOWARD, of St. Joseph. I wish to amend this proposition so as to say that the line between Indiana and Michigan shall remain unchanged.

THE PRESIDING BISHOP. That is, between the St. Joseph and Michigan Conferences?

MR. C. HOWARD. Yes, sir.

The amendment was seconded.

MR. C. HOWARD. Now, friends, if you know what you are voting on, or know what you are doing, you do not want to vote on this resolution as it stands in the committee's report. You are aware that we have had a great deal of trouble up in Michigan, for a number of years, with the Radical element, and it affects us as it affects no other State in the Union. During the last year we have had arrangements, so that we have our matters finally settled with them, and our people have now taken hold to clear up our title and repair our church properties, and we are looking to the future with some prospects of success, religiously and otherwise. But, now, if this resolution should go through as it is, and we are cut off as a worthless branch, our people will be discouraged, and it will result very disastrously to our Church outlook. Another thing I want to say, brethren, is that we have had fifty years of Christian fellowship and brotherhood with St. Joseph. We have grown up with the St. Joseph Conference. What we are, we owe to the ministers and laymen of St. Joseph Conference. They came among us in the wilderness fifty years ago, and we cherish many sacred memories of the St. Joseph Conference. We know nothing of any other brotherhood, only what we got from this body; and I am sure, gentlemen of this Conference, that it would be very unwise, indeed, to sever our connection now; and there is not a man in the St. Joseph Conference, or the Michigan Conference, asking this thing to be done. It is only to accommodate a few men who want to make themselves famous on boundaries. [Laughter.] Now, Mr. Chairman, there is not a man on this floor that understands this matter better than the presiding

Bishop. He was all over this country forty years ago when he was an itinerant minister, and he understands the situation, and if it is not out of order I would ask just a word of explanation from the presiding Bishop at this time.

Voices. Hear, hear, hear.

The Presiding Bishop (Castle). Brethren, I think I see the situation, and I am in sympathy with these brethren, in view of the associations and attachments which they have formed. Aside from that, if we could divorce ourselves entirely from the idea, I think the natural order of things would be the State line; but this association, of course, having been formed, and of such long standing, it becomes quite grievous to our brethren there, and especially in view of the fact that they have had such a hard struggle, and such a hard fight, in regaining their church property. In the same community, and in this section of our conference (St. Joseph), they have had to buy back their property, and are in the process of paying for it. A change now of these associations seems to be pretty serious to these brethren. If the people who are standing with them and agreed to see them through, if the purchasers of this church property are, on account of this action, to grow indifferent or go back on it, it might cause some suffering to some of our brethren financially. There are these two things—the association and these financial conditions. I was thinking whether it would not be wise to give a year or two of grace on this line, and after that, when they have adjusted their affairs, the lines might then be brought to the State line. I do not know whether this would suit the brethren to have it that way, but I see how there might be some advantage in arranging these lines that way at this time.

Mr. C. Howard. I would so move that we remain unchanged for the next quadrennium. [Laughter.] That will give us time to adjust this matter properly. We can talk it over among ourselves. I do not think that a whole district of United Brethren should be legislated, like you would a tribe of redskins in the forest, to a reservation that they don't know anything about, without consulting the will of the people.

The Presiding Bishop. John Quincy Adams said a great many years ago that every man had a right to petition, and I think the right of petition of this brother ought to be respected. Now, the

motion is that Michigan and Indiana remain unchanged for the next quadrennium.

The motion was seconded.

Rev. J. B. Connett, of Lower Wabash. It seems a little strange that this conference should say the question of State lines was of more importance than any other question. The question of not changing conferences sinks into insignificance when it comes to getting our lines on State lines. Is that strange, as this brother has said? Are there not other questions that enter into this matter that are of deeper importance than the question of State lines? I wish we might think of that seriously; and I wish, if we carry out this proposition, or, rather, before we carry it out, that we would study this question with analysis and see where this proposition will lead us. Let us think of something else besides State lines, as this brother has said.

Rev. A. B. Stratton, of Michigan. I am a little interested in that territory myself, and yet, as Brother Howard said, we came asking for nothing. As he has suggested, there has been a disposition on the part of the Boundary Committee that, as far as practicable, we make the conference boundaries upon State lines, and as a member of the Boundary Committee I submitted to them on the consideration that the boundary line of Michigan be the south line of the State. Now, if you want to pass the amendment of Brother Howard, we would put another amendment to this, and send the rest you calculate to give us over into your Ohio Conference again, for surely we don't want three appointments in the North Ohio Conference that will be fifty or seventy-five miles from any other appointment. But, as you see fit, as the Boundary Committee has sent in, then we can make up a presiding elder district in the southern part of the State with a center in Kalamazoo, Mich. Then we can operate this territory. We are not very particular which way you vote this, only I wanted to tell you that we do not care for the territory from North Ohio unless we get this other also. I am myself in favor of larger conferences, larger representative bodies. We are all United Brethren, anyway, and if I am ever so happy as to get down into Indiana, I suppose they will shake hands with me as Otterbein and Boehm did, and call me a United Brethren. And if I go down into Brother Howard's territory, I believe he will open his door and invite me in,

and give me a place at his table just as he does those St. Joseph Brethren. We are all brethren. This Church is larger than any little territory, larger than any little center, and for that reason I say I am in favor of larger conferences, larger representation, that we may concentrate our efforts for greater efficiency in building up the cause of Christ. I think I have said my say now; but if you pass this amendment, I want the right afterwards to offer another one.

THE PRESIDING BISHOP. Now, are you ready to vote—vote your sentiments?

VOICES. Question, question.

REV. R. P. BURTON, of St. Joseph. As a member of the Boundary Committee and the representative from my conference, perhaps there may seem to be a little conflict between my actions and Brother Howard's words. We are the same in thought. As a conference we like our Michigan folks, and would rather have that part of Michigan with us, but, inasmuch as the wagon is going that way, we consented to not get in the way; that is, as a delegation. So I have consented to this State line arrangement, that not as a delegation we wanted to get rid of it; but rather than thwart the whole purpose we consented to it, but not that we asked for it. We are a unit as a delegation from our conference, but the rest of us consented to it more easily than Brother Howard.

MR. MATT. EDMONDS. I just wanted to help Brother Howard out.

THE PRESIDING BISHOP. You have the floor, Senator.

MR. MATT. EDMONDS. I was going to say that the object of all these lines, while they are imaginary, is to do good. I remember four years ago this whole question was under consideration, and it is very clear to my mind now that it worked a hardship to think that it severed many of our brethren from their old associations, and there was nothing there for them to be attached to. And the possibility was that they would do a great deal more harm by disturbing them than by leaving them as they are. I am heartily in accord with leaving this brother's interests remain as they are.

REV. J. A. F. KING, of Central Illinois. Michigan is my native State, and I feel interested in Michigan. I think I know something about the needs of Michigan. All our brethren of the Michigan Conference, as it now is, have been wonderfully affected by the seceding brethren. They have had a struggle as well as the brethren on

the Michigan side of the St. Joseph Conference, and they are good, kind brethren. But this amendment,—if you pass this amendment you will need to just amend the report of the Boundary Committee so as to take those three fields of labor that will be attached to Michigan from the North Ohio Conference. That will be necessary, it seems to me, for if we are going to have boundary lines, let Michigan be Michigan.

Rev. J. McMillen, of Northwest Kansas. Of course, I do not understand the conditions. I am taking these conferences only as they have been stated on the floor, but I wish to state the condition which occurred four years ago between Kansas and Northwest Kansas conferences. The Boundary Committee of four years ago gave us a piece of territory belonging to the Kansas Conference on the west side of their conference, and put it on the east line of ours, embracing in that territory a number of charges, five, I think, in all. Now, for a time these brethren were somewhat dissatisfied.

Rev. S. L. Todd. The question before the house is the boundary line of Michigan.

The Presiding Bishop. This brother, I think, is simply relating this instance for the purpose of showing the effect of these changes and giving the benefit to this Conference. The brother will proceed.

Rev. J. McMillen. These brethren seemed to be dissatisfied, but we treated them nicely. We tried to show them it was for the best interests of the Church and the conference, and they were not long in seeing that the Boundary Committee of four years ago did a wise thing in making the change. I want to say to you now that I do not believe that this same people, if left to a vote to them in a few years from now, would change back into the territory where they formerly belonged. In my mind, it is always best to leave these matters as the Boundary Committee fixes them, from the fact that they have had time to investigate this, and what they do they do for the best interests of the whole Church. We all have our local interests. We should overlook these local interests. I am in favor of the Boundary Committee's report.

Rev. W. I. Beatty, of Iowa. I belong to that heavy committee, and, of course, that is one reason why it is so heavy. I want to say just this, brethren: We are not wild on the subject of State lines. That was not the only thing that influenced us in our action, not by any means. The thought was that of advancement, that of subserv-

ing the very best interests of this Church. The fact of injuring anybody was not in our minds. We do not want to do that. We thought we acted as Christian brethren. There was a most excellent spirit in the committee in all our meetings. There was no disposition to interfere with the rights of others; but the thought of enlargement, the thought of advancement, the thought of subserving the very best interests of the Church in the future, was the thought that influenced us in our meetings. Now, I understood, on the suggestion of the Bishop a few moments ago, that, aside from the matter of association, the best interests of the Church he thought would be subserved by the uniting of all the territory in Michigan in that conference. That is exactly what the brother said, as nearly as I can remember. And now, if that is the case, brethren, then the only thing that is to influence us at all is that of sentiment Sentiment is a very nice thing. We do not like to break all the associations if we can very well avoid it. But there are such things at times that should influence us above all this. We are to move on, and it becomes necessary for us sometimes to get out of old ruts, and it becomes necessary to form new associations. Often in the formation of new associations we advance our interests. Now we are looking toward the future. Would it not be a good plan to go in the direction in which we are looking? Two men went across the street; they were both cross-eyed.

Voices. Question, question.

Rev. W. I. Beatty. One said, "Why don't you look where you are going?" and the other said, "Why don't you go where you are looking?" Now, brethren, we are looking toward the future. Let us go that way; and it seems to me we will be doing that if we just get out on those larger lines.

Voices. Question, question, question.

Rev. R. H. Turner, of Michigan. I have been in the ministry in Michigan Conference for the past ten years. My home is there. I wish to state to this Conference that Michigan Conference does not come here asking for more territory, as we have territory enough now. We are to look at the general interests of the Church at large, and we believe that State lines are the natural lines for conferences. Four years ago we had a contention over boundary lines, and some persons grieved because Michigan and North Michigan Conferences

were made one. They thought they would be associated with those who were comparative strangers to them. When the conference was held, and we came together, we did so in the spirit of the Master, and we came together in the spirit of brethren. I do not know that I ever attended a conference that was more blessed with the Spirit of the Master than that conference was. Brother Stratton and I were appointed presiding elders. We were appointed to go to some of that territory in Michigan Conference, and some of the brethren were inclined to dislike it, because a North Michigan man came to hold quarterly meetings for them. They found out that we preached the same gospel, and held meetings the same way, and were United Brethren in Christ. I do not believe that one-fourth of the people of this conference want that territory divided now. Of course, as to this brother, it is not this,—he has associations in other directions; but I want to say to him that we are Christians in Michigan; that we are United Brethren in Michigan; that these brethren who have come from St. Joseph Conference to different points in Michigan,—we are called to fellowship with them as brethren,—feel at home with us; and we have ministers who were members of St. Joseph Conference, and they are now ministers in our conference, and we think a great deal of those ministers, and they are brethren with us. I am satisfied that if the State line is made the conference line, that these brethren, when they become acquainted with the Michigan people, will be at home with them; and I feel, brethren, that we ought to stand by the work of this committee, and make the State line the conference line. If we cannot have what is in St. Joseph Conference in the Michigan Conference, we don't want any of the other territory at all. But for the advancement of all concerned, I say let us accept of this report as the committee has given it to us and make the State line the conference line.

The Presiding Bishop. I suggest that we hear Brother Howard in a word.

Rev. R. J. White, of Erie. I would like to ask Brother Howard how far it is from the most northern field that would be cut off, to the most southern field of the Michigan Conference—how far they are apart?

Mr. C. Howard. It is about fifty miles. Now I want to tell you one thing, and that is that Dr. Beatty misrepresented my motives. I

cannot swell up and shoot off like these double D's. [Great laughter.] I want to tell you, gentlemen, that there is something else besides these State lines. Thirty years ago I mortgaged my farm to help build our church-house, and last fall I paid the Radicals two hundred dollars out of my own pocket to get rid of them; and now we have gone and made five hundred dollars' worth of repairs on the church. This money of mine is out on subscription paper which is not due until next October, and I have faith in the brethren up there, and have faith in God, that we will get out; but if you excommunicate us, it will so discourage our people that we cannot accomplish what we designed. Give us time, and then we will try and get acquainted with my good brother in Michigan, and see what we can do. I pray you, for this quadrennium, that it be left as it is.

THE PRESIDING BISHOP. I suggest you vote your sentiments now. All favoring this, as you understand this amendment that the boundary between St. Joseph and Michigan remain as it is now—all favoring this show your hands. Any opposed, like sign. The chair is unable to decide, but I think it prevails. Will you please stand. All favoring the amendment will please stand and be counted. [Those favoring stand.] Now, those opposed will please stand and be counted. [Those opposed stand and are counted.]

It did not prevail.

THE PRESIDING BISHOP. Brother Wilmore will read the next item.

REV. A. C. WILMORE read the Indiana conferences as follows:

North Indiana—That the name of St. Joseph Conference be changed to that of "North Indiana Conference," and that said conference shall be bounded as follows: Beginning at the northeast corner of Indiana; thence south to the southeast corner of Adams County, Indiana; thence west along the south lines of Adams and Wells counties, and along the line of Congressional Township No. Twenty-five north, due west to the State line of Illinois; thence north of the Illinois State Line to Lake Michigan; thence eastward along the southern boundary of the State of Michigan to the northeast corner of the State of Indiana, the place of beginning. The Galveston and Deer Creek charges to belong to North Indiana Conference, and the North Marion, Waupecong, Delphi, and Swanington charges to belong to Central Indiana Conference. All rights and obligations of the St. Joseph Conference to inhere in the said North Indiana Conference.

Central Indiana—That the name of the White River Conference and the Upper Wabash Conference shall be changed to that of the

"Central Indiana Conference," with the following-described boundaries: Beginning at the northeast corner of Jay County, Indiana; thence south along the Ohio State line to the southeast corner of Franklin County, Indiana; thence westward along the southeastern line of Franklin County to its southwest corner; thence west along the north line of Congressional Township No. Nine, north, to the southwest corner of Vigo County, Indiana (Columbus charge to belong to Central Indiana Conference); thence northward along the Illinois State line to the southwestern boundary of the North Indiana Conference; thence due east along the southern boundary of the North Indiana Conference, to the northeast corner of Jay County, Indiana, the place of beginning. (Galveston and Deer Creek charges to belong to North Indiana Conference, and North Marion, Waupecong, Delphi, and Swanington charges to belong to Central Indiana Conference.) All pastors within the above-described territory to report to said conference at its next annual session. All rights and obligations of White River Conference and Upper Wabash Conference to inhere in Central Indiana Conference. The said Central Indiana Conference is to be the legal successor of White River Conference and Upper Wabash Conference.

Southern Indiana—Beginning at the northeast corner of Dearborn County, Indiana; thence south on the Ohio State line to the Ohio River; thence down said river to the mouth of the Wabash River; thence northward along the Illinois State line to the northwest corner of Sullivan County, Indiana; thence westward along the southern boundary of the central Indiana Conference to the northeast corner of Dearborn County, the place of beginning. (Clifty Circuit of White River Conference and Beach Circuit of Lower Wabash Conference to belong to Southern Indiana Conference.)

Lower Wabash—That the boundary line be changed to read as follows: Beginning at a point on the Illinois State line, due east of Kankakee, Ilinois, thence west to Kankakee; thence southward along the Chicago Branch of the Illinois Central Railroad to Tuscola, including Tolono; thence along the Wabash Railroad to Bement; thence along the boundary of the Northern Illinois Conference to the mouth of the Illinois River; thence down the Mississippi River to Cairo; thence along the Ohio River to the mouth of the Wabash River; thence along the Wabash River and the western boundary of the State of Indiana to the place of beginning.

The Presiding Bishop. Now, this is a very large item, and it will have to be considered with a great deal of care.

Rev. D. R. Seneff, of Lower Wabash. I wish to be heard with a brief statement, if I may. We notice this is a large item. As has been stated before, they are perhaps the most radical and far-reaching changes in the entire report. As you well know, this report has

been brought to us, and placed before our attention without time for consideration, without being able really to understand all that is proposed. We of these conferences know that we are to lose a great deal of territory, but we are not able to appreciate rightly just what it is proposed to give us. We would like a little time that we might the better enable you to understand what is proposed. Brethren have said to me, "We don't understand the merits of your case,"—and how can we understand. Now, if we have a little time—

THE PRESIDING BISHOP. Dr. Seneff, if you will pardon me a moment. I was thinking you would save time if you will make an amendment, such as you want, and then talk to that amendment.

REV. D. R. SENEFF. I move that this item be made a special order for nine o'clock to-morrow morning.

Seconded.

THE PRESIDING BISHOP. I believe it does not prevail. I think it takes a two-thirds vote.

REV. O. P. COOPER, of Upper Wabash Conference, presented the following paper:

We, the undersigned members of the Upper and Lower Wabash delegations, protest against the proposed change in the boundaries of said conferences, and move to so amend the report of the committee that the boundary lines of said conferences be unchanged.

Signed,

O. P. COOPER.
A. M. SNYDER.
J. S. COOPER.
N. J. SMITH.
J. B. CONNETT.
J. L. BRANDENBURG.
L. H. COOLEY.
J. A. HAWKINS.
LIZZIE SHEETS.
D. H. SENEFF.
R. M. ZUCK.
J. H. ELDER.
A. J. COWDEN.

REV. D. R. SENEFF. Now, Mr. Chairman and brethren of the conference, there is a manifest hurry to get through with this discussion. I have asked you in all sincerity to give us a fair view. I am well aware that you do not appreciate just what is proposed, and you force us to present our case without giving us an opportunity to explain to you upon the map these changes proposed and make it plain to you. You will need to hear us with some patience: Wabash Conference lies two-thirds, almost, in Illinois, and one-third in Indiana. The reverse is true of the Upper Wabash. It lies more than

two-thirds in Indiana and one-third in Illinois. I make these representations upon the best information I have. I think it is about right. Well, it is proposed to cut off from the Lower Wabash Conference that entire portion that lies over in Indiana, taking from the conference 4,500 members, forty-seven societies, forty-two churches, five parsonages, and Terre Haute, the only city in the conference in which we have more than one church. In this city we have three churches built, at much expense, through a series of twenty-five or thirty years.

A VOICE. Thirty years.

REV. D. R. SENEFF. Thirty years ago. Twelve years ago the extreme southern part of Illinois was a mission conference sustained by the Missionary Society. At that time, by an act of General Conference, this missionary territory was attached to the Lower Wabash Conference. Within its boundaries there was not one self-sustaining society, not one, all mission territory. We, as loyal subjects of the Church, undertook to operate this property, and have involved ourselves by reason of it in a debt of over three thousand dollars. As the territory referred to now is, there are but few self-sustaining societies in it. We are still under the necessity of operating largely here with our missionary money. It is proposed to take from us the very best of our territory, the most loyal men, the most churchly, and give it to these other conferences. It is proposed to reduce us from a first-class conference to a second- or third-class conference; and you members of the Boundary Committee have,—what was it you called it? They stand upon this floor and talk of progress; talk about looking in the direction, or moving in the direction, in which you are looking; of enlarging. Now this is enlarging with a vengeance for Lower Wabash Conference. I am not prepared to say exactly what it has proposed to give us in compensation but Kankakee, one hundred miles north of our present boundary. Our conference is now two hundred miles long, north and south. It will then be three hundred or three hundred and fifty miles; that is, extending in one direction; three hundred and fifty miles north and south, and probably a yard wide. We do not speak of association, Mr. Chairman. We hold these things very dear, and sympathize most ardently with our large-hearted brother from Michigan. We could forget that; but we protest, brethren, against being bereft of

this portion, this valuable portion of our territory that will cripple us, as we fear, beyond the possibility of repair. If it is a desirable thing and a gratifying thing to expand, it is precisely the opposite to contract. We do not desire to be thus contracted, brethren. And, Mr. Chairman, if I were an artist I would project upon the canvas, and as emblematic of the spirit that suggests this change, a man with a scroll under his arm, careworn, stooped, about like I am, a little better looking than I am, as is possible.

THE PRESIDING BISHOP. One more moment, brother, and the time is up.

REV. D. R. SENEFF. Perhaps there might be figured some line that might be changed some to the advantage of that,—weary manner.

MR. C. HOWARD. I would like to amend that; to draw another picture of a man who is moon struck.

REV. D. R. SENEFF. In the rear I would put another traveler about like the other, only not so tall, whispering in plaintive accent words of cheer. And I would suggest a college building, for revenue only, and then I would say, Is this the spirit of Christ?

BISHOP HOTT. I would like to do something if I could to help these brethren. I have not been so very officious at this General Conference, but I am sure there are things that are offered here that are more serious to the Church than are apprehended by this General Conference. I think this proposition would almost break up one of the sweetest and best conferences in this Church, and I arise to move that this matter be referred to the committee again to be recast and investigated more thoroughly, when the feelings and thought of these brethren can be more fully understood. I would like to ask that it be recommitted to the committee to adjust more satisfactorily to these brethren.

BISHOP MILLS. I second that motion.

The motion to recommit was adopted.

REV. D. M. HARVEY. I move that we do now adjourn until tomorrow morning at eight o'clock.

Seconded.

THE PRESIDING BISHOP. Are there any announcements?

REV. J. E. SHANNON. I would like to ask one question: We have approximately completed, so far as the committee is concerned, unless the conference orders things different, the report of the Com-

mittee on Nomination of Church Boards, and the chances are that if it is passed over until to-morrow that it cannot be printed, perhaps, until late next week. We ask if we might be permitted to read this report, and have these nominations printed, and ballots ready for voting.

It was agreed to by common consent.

Rev. J. E. Shannon. Perhaps I had better make a statement: In the minutes of the General Conference of four years ago, on page 402, there is a resolution that was passed to this effect, "That the Nominating Committee nominate twice the members to be elected." Later on in the minutes we find that there are three times as many nominated as are elected. We have nominated twice the number, in accordance with that resolution, and unless the Conference should order otherwise, that is the way it will be.

The Presiding Bishop. I suppose that is all satisfactory.

REPORT OF COMMITTEE ON NOMINATIONS OF CHURCH BOARDS.

Rev. J. E. Shannon, of White River Conference, and secretary of the Committee on Nominations of Church Boards, read the report as follows:

FOR BOARD OF EDUCATION.

Vote for Nine.

East District—A. P. Funkhouser, C. I. B. Brane, R. J. White, H. U. Roop.

Ohio District—T. J. Sanders, G. A. Funkhouser, G. M. Mathews, W. J. Shuey, J. P. Landis, H. A. Thompson, A. Orr.

Central District—L. Bookwalter, I. L. Kephart, J. T. Hobson, W. S. Reese, G. A. Lambert.

Western District—C. M. Brooke, W. E. Schell.

FOR PUBLISHING HOUSE BOARD.

Vote for Nine (three of whom must reside in Dayton, Ohio, or vicinity).

East District—L. W. Stahl, S. D. Faust, J. Showers, D. D. Lowery, W. H. Jack, Geo. A. Wolf.

Ohio District—S. E. Kumler, C. J. Burkert, D. W. Sprinkle, J. L. Swain, Eugene Shaefer, Banjamin Marot, T. J. Harbaugh, John Hulitt.

Central District—Geo. Miller, E. R. Smith.

Western District—Matt. Edmonds, C. U. McKee.

FOR CHURCH TRUSTEES.

Vote for Twelve.

Eastern District—M. J. Mumma, Geo. P. Hott, J. L. Grimm, John Knipp, E. B. Kephart.
Ohio District—Wm. McKee, A. W. Drury, J. C. Myers, J. W. Hott, H. J. Gunnels, H. Garst, Fred Rike, A. A. Chapman, G. Fritz, J. P. Miller, A. J. Wagner.
Central District—Joel Hall, John A. Shauck, Alonzo Myer, A. Rigney, W. M. Weekley, W. M. Bell.
Western District—N. Castle, J. S. Mills.

FOR EXECUTIVE COUNCIL Y. P. C. U.

Vote for Three.

Eastern District—I. H. Albright, S. S. Hough.
Ohio District—F. P. Rosselot, J. W. Willis, N. E. Cornetet.
Central District—J. E. Shannon, J. B. Connett.
Western District—N. L. Vezie.

FOR SUNDAY-SCHOOL BOARD.

Vote for Five.

Eastern District—W. A. Dickson, William Williamson.
Ohio District—F. Gilbert, R. Cowden, E. W. Bowers.
Central District—W. Z. Roberts, R. P. Burton, B. W. Bowman, C. J. Kephart.
Western District—E. R. Baber.

FOR MISSIONARY AND CHURCH-ERECTION BOARD.

Ministerial—Vote for Six.

Eastern District—W. H. Washinger, H. S. Gabel, H. R. Hess.
Ohio District—T. C. Carter, A. W. Ballinger, Geo. Geiger.
Central District—J. A. F. King, A. C. Wilmore, W. I. Beatty.
Western District—C. C. Bell, S. C. Coblentz, W. H. McCormick.

Laymen—Vote for Three.

Eastern District—I. B. Haak, W. H. Ulrich.
Ohio District—John Dodds, L. O. Miller.
Central District—C. Howard.
Western District—J. Shambaugh.

FOR BOARD OF DIRECTORS UNION BIBLICAL SEMINARY.

Vote for Nine.

Eastern District—W. R. Funk, J. R. Meredith, C. H. Cox, John Hill.

Ohio District—D. R. Miller, S. E. Kemp, G. W. Deaver, J. W. Lilly, E. S. Lorenz, J. W. Kilbourn, A. E. Wright, H. Doty.
Central District—J. T. Roberts, M. B. Spayd, J. A. Groves.
Western District—J. H. Snyder, J. McMillen, M. R. Drury.

GEO. GEIGER, *Chairman.*
J. E. SHANNON, *Secretary.*
W. H. JACK.
C. U. MCKEE.
J. R. MEREDITH.
C. HOWARD.
C. J. BURKERT.

THE PRESIDING BISHOP. I want to make announcement of the Committee on Hymnal: Rev. C. T. Stearn, S. C. Coblentz, W. Z. Roberts, G. M. Mathews, N. L. Vezie, S. S. Hough, and R. P. Burton.

THE PRESIDING BISHOP. The motion to adjourn prevailed.

Dr. Seneff pronounced the benediction.

THE PRESIDING BISHOP. Conference stands adjourned until Saturday morning at eight o'clock.

EIGHTH DAY—MORNING SESSION.

SATURDAY, May 18, 1901.

Conference convened at eight A. M., as previously agreed upon. Bishop E. B. Kephart occupied the chair. Mr. W. H. Jack, of West Virginia Conference, conducted the devotional exercises.

The minutes of Friday's sessions were read by Secretary Snyder, and, with a few corrections, were approved.

REV. J. L. GRIMM. The secretary of the Pilgrimage Committee is now ready to submit the information desired when the report was referred back to the committee, as follows:

The Centennial Pilgrimage Committee was incorporated that it might be in position to do, in a legal and businesslike way, the duties assigned it by the General Conference, in its dealings with railroad companies and other corporate bodies.

The treasurer's statement: Received from the business men of Frederick, Maryland, $200. Expended for all purposes, $250.34. Deficit of treasury, $50.34. Respectfully submitted,

COMMITTEE.

REV. J. L. GRIMM. I might say, Mr. Chairman, in further explanation, that the act of incorporation cost $3. That is the total cost for incorporating the affair, etc.

Rev. G. W. Sherrick. I move the report be adopted.

Seconded.

Rev. G. W. Sherrick. Before adopting this report it might be well, perhaps, to make some inquiry as to that deficit, what our obligations are. I am sure the General Conference will want everything closed up right and honorably. Perhaps the committee will have something more to say about that and their plans.

The Presiding Bishop. Has the committee anything more to say, or are you ready to vote upon the adoption of this report? The question is called for.

The Presiding Bishop. The question is called for. All in favor, then, of its adoption, will raise their hand. All opposed, like sign.

It was adopted.

Rev. Wm. Smith, of the Committee on Devotions, read the report of the assignment of ministers to various churches for the Sabbath.

The Presiding Bishop. Have you any other miscellaneous business?

Rev. B. W. Bowman. The committee having under consideration the possible location of the next General Conference is ready, through its secretary, President Schell, to report.

Voices. Hear, hear.

The Presiding Bishop. The report will be read at once.

REPORT OF THE COMMITTEE ON LOCATION OF THE NEXT GENERAL CONFERENCE.

Rev. W. E. Schell read the report of the committee on location of the next General Conference as follows:

To the General Conference:

Dear Brethren: Your Committee on the location of the next General Conference reports as follows:

After having presented to us the advantages of Canton, Ohio, Toledo, Ohio, Indianapolis, Indiana, and Topeka, Kansas, and, after duly considering their respective claims, we recommend that the matter of the location of the next General Conference be left with the Board of Trustees and Agent of the Publishing House, as provided by Discipline.

Signed,

B. W. Bowman, *Chairman.*
W. E. Schell, *Secretary.*
Wm. M. Bell.
A. P. Funkhouser.
W. O. Siffert.
Matt. Edmonds.
T. J. Harbaugh.
John Thomas.

THE GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST.
A view of the presiding bishops, secretaries, reporters, and pages.—From a photograph while in session at Frederick, Md., May 20, 1901.

THE GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST, IN SESSION AT FREDERICK, MARYLAND, MAY, 1901.
From a photograph taken from the center of the stage.

It was moved and seconded that the report be adopted.

Mr. Matt. Edmonds. I wish to amend this report by substituting the following paper:

We move to amend the report of the Committee on the Location of the next General Conference so as to locate the next General Conference at Topeka, Kansas, with the proviso that satisfactory railway rates can be secured. If for any reason Topeka, Kansas, fails to meet the requirements of the General Confrence, the place of meeting shall be referred to the Agent and Trustees of the Publishing House.

Signed,

Matt. Edmonds.
S. C. Coblentz.
R. E. Williams.

Rev. F. P. Rosselot. I move to amend the amendment by striking out the words "Topeka, Kansas," and inserting the words "Toledo, Ohio."

Seconded

Rev. J. T. Roberts. I move as a substitute to make it Indianapolis, Ind.

Seconded.

The Presiding Bishop. Brother J. T. Roberts offers as a substitute for the amendment to the amendment, and the paper following, that the next General Conference be located, or be held, in Indianapolis, Ind. Are you ready to vote on this substitute?

Rev. J. R. Chambers. I am not ready to vote on this or any other place until somebody will answer a question. I want some information.

The Presiding Bishop. Always wait until you are recognized. Brother Chambers, of Neosho Conference, proceed now.

Rev. J. R. Chambers. Before I am ready to vote on Indianapolis, or Topeka, or any other place, I would like to know whether there is a gigantic church debt there that they want to pay. I would like to have an answer to that question, no matter where we are going, before we vote again. Four years ago, and this time, that has been the case, and I think some of us are getting a little weary about it.

Rev. F. P. Rosselot. I would say that Toledo has not. We have no church debt to worry you with there, and will have no church to dedicate when you come.

Rev. W. E. Schell. I would like to say one word: We cannot

tell what will happen in the next four years, and for that reason we thought best to leave it to the Trustees and Agent of the Publishing House. They will know, when the time comes, what is best.

Rev. D. W. Sprinkle. I think it would be wise to leave this as the committee reports. I am opposed to the last motion.

The substitute was lost.

The amendment to the amendment to insert "Toledo, Ohio," for "Topeka, Kansas," was also lost.

The Presiding Bishop. Are you ready to vote on the amendment, which says that the next General Conference shall be held at Topeka, Kansas?

Rev. S. C. Coblentz. I would like to say just a few words concerning this; not many. I believe that in this amendment we have the provisions mentioned, so that if the railroad fare could not be arranged, this could be referred back to the Publishing House; and concerning the church debts, unless we build two or three more churches in Topeka before that time, I can assure you that there will be no church debt, no money to raise. Now, we have never had the General Conference west of the Missouri River. The reason why I would like to ask for the General Conference is because we need it there. We need the influence that it will bring to us in church work in that city. Again, I would like to emphasize that we have a beautiful city. When you think of Dayton, and Denver, you think of a city that you will see in Topeka, with beautiful city streets, good clean hotels, etc. I am very sure that the General Conference can be supported there. If we run out of provisions, it is not very far to Senator Edmonds's home, where we can get four or five car-loads, any day, of fat cattle, so we certainly can feed you there; you certainly can be cared for. We will not feel bitter toward these other places if they get the General Conference. We simply plead for it because we need it, and if Toledo, or any of these other places, gets the General Conference, we will simply concede it to them. We will simply cheer you in this. I am very sure that you will be pleased if you come to our city. We in Kansas try to do what we undertake to do. You members of the General Conference probably have heard of the old story, and, as I do not intend to make a speech this morning, but will call on Brother Williams, who has been in our city, I will just relate this story: You know that Davy Crockett was

not only a great preacher and church-worker, but he was something of a marksman. It is said that he loved hunting, that he enjoyed hunting. At one time, when the leaves were all out, and the summer was in its beauty and glory, he was out at his favorite pastime. He had shot some game, and he looked up among the leaves and saw a face that looked almost like a human face to him. He stopped and grew breathless, and he looked and saw that it was a large coon. I cannot vouch for the truthfulness of this story; I was not there. I will not guarantee that it is true. But, he took very close aim at this animal, and was just ready to shoot; and the story goes that the coon asked him who he was. "I am Davy Crockett." "Well," said the coon, "then don't shoot; I will come down." So, if we undertake this work in Kansas, we will try to please you. We will try to make it so you will be entertained in the proper way; but, above all, I would like to impress again the thought that we need the influence, not in a financial way,—I do not mean it that way,—but the moral influence that would be brought to our Church in the West, to the Church in general west of the Missouri River, and I would like to have Brother Williams say a few words.

Rev. S. L. Todd. Does that mean if we go to Topeka that we will all have to come down?

Rev. J. A. Groves. I am opposed to this amendment from this consideration: There are several places now in the market; they are all good, and I think if this matter is left to the Board of Trustees and the Publishing Agent that they will have four years to see which city will give us the best entertainment and which railroad companies will give us the best rates. If we now decide where we are going we will have no leverage on either, and we will have to take just what we get when we go. Other bodies, like bodies, put themselves somewhat on the market for bids, and there are cities that will put up a large bonus to receive them and have them come. I believe we can get such an offer. This General Conference is worth something to a city, outside of the immediate Church. It is worth something to a city financially. This General Conference will leave several thousand dollars in every city it goes to. It is worth something to a city to bid for it; and if these different places are wanting it, let them bid for it and help support it. I believe they will do it, and I am in favor of voting this amendment down, and leaving this whole matter to the

board. Four years from now, conditions may be a great deal different from what they are now all around, and I think we shall be wise in voting this amendment down and leaving the matter to the board.

MR. MATT. EDMONDS. If the secretary will read carefully, I think it will settle this whole question. We do not want to take any advantage this morning. Will the secretary please read the amendment?

Secretary Snyder read the amendment.

MR. MATT. EDMONDS. I do not want to take up the time of this Conference, but we have been coming East all these years, and I now want to invite you to come West; but if you don't want to come, why, we don't want you. We are going to invite you, and if you come we are going to treat you right. We are going to give you Western treatment. We have been enjoying friendly associations here in the East. We have no fault to find, but this is like the case of the father and son. We have been coming home to father's house all these years. It has cost us something to come, and yet we have enjoyed the visits. There is a great deal here that is enjoyable. I got up at six o'clock this morning and went out to Braddock's Height, in the country. I inquired how high it was; what was the altitude. Thirteen hundred feet I was told. Well, I thought it ought to be higher. It was so insignificant alongside of the mountains in the West that I will not talk about it. A gentleman asked me what I thought of the country round about here. I told him it was beautiful beyond description, but that nature had done most of it. Now, there are a great many things here in the East that are one hundred years back, yet we enjoy them; and there are some things that are new that we have tried to adjust ourselves to. [Applause.] A man in the West was talking to me about civilization in the West. I told him there was a time when civilization was pushing westward, but I said it in a jocular way; my answer was in a jocular, humorous way. I told him that civilization was now pushing eastward; but I never got an illustration of it so forcibly, and I did not know that I was telling the truth so far in advance, as I have realized it here. [Applause.]

THE PRESIDING BISHOP. Brethren, please do not violate your own rules.

MR. MATT. EDMONDS. I have been studying this country. I never

was noted for solving problems in school, but I have been trying to solve one since I came East. I have been studying these mountains, these rivers where the flowers grow in beauty along the swift-flowing streams, gliding as freely as though in a dream. Now, I have never questioned the architecture nor the formation of all these hills and little valleys and mountains. One hundred years ago it was a problem that, perhaps, they could not solve in that day; but it has been solved since. I notice in some things here, there has been no improvement. I remember when I was a little boy in Indiana there were some swamps there. In coming down here some of the preachers noticed trees, and they said, "They are not pine-trees and they are not cedar." They did not know what they were, but I discovered before I was a boy ten years old that they were tamarack, and that they were used for making what are called corduroy roads in swamps. Here they have improved upon the stability of the road, but the smoothness is just as bad as it was. Now, then, I want to use a little illustration: I was in Kansas before there were any railroads. Finally a road was built. We did not have a town then; we built it afterwards,—after the road came. It ran out through Kansas and into Nebraska, and a little boy there, who had never been out of the neighborhood, went with his father and others on an excursion out over the new road into Nebraska, and it was not long after he was out until he saw as far as his eye could carry him. He thought that was all the country there was, around here at home. When he got out into Nebraska, and he looked over that great level of corn-fields and wheat-fields, he came back, and said, "If the world is as big the other way as it is out this way, it is a big world." Now, then, we have a purpose in bringing you to Kansas. Some of you have been located here in Maryland, in Indiana, and in Pennsylvania, until you think the East is about all the place there is. Now, we want you to see what there is in the West. We want you to come visit your sons and daughters there; and do not think for a moment but that we have the best. We have taken the best out of your Eastern States. We have all the improvements of the Yankee and all the stability of Pennsylvania. Now, then, the sons and daughters that went to school, that graduated in your colleges, that you are proud of,—the time came when they had to pack their bundles. They packed their bundles, they gave good-by to father

and mother, and they turned their faces toward the West. Thus the West has been settled with the best material you have. Now here is the problem I was trying to solve: I note one advantage you have over us: Here where they sow wheat in a field that has been in corn they leave a strip in the field without anything, just as bare as this floor to-day. In our country it would not do. You use fertilizers for the wheat; we do not have to, but we would not dare leave a strip like that, because it would grow up in weeds, but I discover that you can leave it with perfect safety. [Applause.] One thing more: While we have not been considered as feeding paupers, we have been buying your products all these years. Since we removed out into Kansas we have developed all these steel works, these iron works. We have put your men to work in the mountains, we have put them to getting out this ore and manufacturing it, and we have bought it of you, or we should have to have had you in the West, or have contributed to your support in the East. We have furnished employment for your sons and daughters who stayed at home, who did not have energy enough to come to the West. Furthermore, I want to say, in coming to Kansas you may not think we have very much; but we are inviting you to come to the capital of the State, a beautiful city of 48,000, and she will be pushed over the 75,000 towards the 100,000 mark before you get there. Her streets are smooth. If you want to bring your wheels with you, you can use them. The streets are as smooth as this floor. We have new houses with all modern improvements. You will be well taken care of. And another thing I will guarantee to this Conference—it shall have the right of way for everything. There shall be no assessments, there shall be no solicitations; they shall not be hampered in their business nor in their finances; and if you do not have money enough to get back home, and you are not satisfied with the country to stay there, we will have a general fund at your command to help you on your journey; also, if you will notify me that you are coming I shall be glad to meet you in Kansas City and show you that beautiful city where Mrs. Nation went lately. While she did not have the power herself, she started the power and started the movement that has closed every saloon there on the Sabbath day. [Great applause.] Another thing: We have the largest stock and feed market in the world in Kansas City. I shall be glad to show

you around there, and show you sixty-five acres of ground occupied by buildings, sheds, and corrals that are filled with cattle, hogs, and sheep, and our horse-market and mule-market.

Rev. F. P. Rosselot. How about the chickens?

Mr. Matt. Edmonds. As to the chickens, we will commence at once, as soon as we hear the result.

The Presiding Bishop. I am going to call the attention of the house that the brother has spoken over the alloted time.

Mr. Matt. Edmonds. I beg your pardon, Mr. Bishop. Any time you call on me I will finish. [Great applause.]

The Presiding Bishop. Now, brethren, you passed rules of order, and I am free to say this— [Great applause and laughter.]

The Presiding Bishop. That if any class of school boys were to violate the rules as you do, and the faculty would not call them down, you would dismiss the faculty. Are you ready to vote on this?

The question was called for.

The Presiding Bishop. The secretary will read.

Secretary Snyder again read the amendment.

The motion prevailed, and the report as amended, fixing the location of the next General Conference at Topeka, Kansas, was adopted.

Mr. W. H. Ulrich. I want to offer a resolution just at this time, and I offer this resolution with the unanimous consent of the original delegations of Eastern and East Pennsylvania conferences. I hope that the brethren will not take the matter into their own hands and do the voting for us, but help us pass this resolution. It is offered by the unanimous consent of both delegations relating to the action that was passed yesterday relative to the consolidation of Eastern and East Pennsylvania conferences:

Resolved, That the action of this Conference relative to the consolidation of the Eastern and East Pennsylvania conferences, to be called "Eastern Pennsylvania Conference," shall not take effect until the first day of October, A. D. 1901. Signed.

W. H. Ulrich.
Isaac B. Haak.

Mr. W. H. Ulrich. I ask that this resolution may be passed. Our conference and the other conference will not meet until the 1st of October. There are within the bounds of these conferences four camp-meeting associations, one of which has almost six hundred

cottages. A large amount of money is invested. Their program is already arranged. Two of our large camp-meetings outside of that have made arrangements, and we can do nothing even if this is not passed until that time. I have a personal interest in this, and our delegation has, and our people have, and will this conference, at least in this respect, regard the wishes of both the Eastern and East Pennsylvania conferences? Therefore, I hope you will pass this resolution.

It was agreed to by general consent.

Rev. H. S. Gabel. I just want to ask one question: How about the charges, by the action of yesterday, that have been taken from Eastern Conference into the Allegheny? I move to amend this motion so as to include those, so that does not go into effect until the 1st of October.

The Presiding Bishop. The house has accepted the paper.

Rev. L. W. Stahl. It has been the custom of this General Conference for some time to have a report from the Committee on Salaries before we proceed to election. We have not had that report, and I move you we have a report from the Committee on Salaries this morning.

The Presiding Bishop. You will do that by general consent—take up that report, will you?

Rev. H. S. Gabel. Was Brother Ulrich's paper passed on?

The Presiding Bishop. Yes, sir; by general consent.

Rev. H. S. Gabel. Then I will make a motion that the churches in Eastern Conference, now belonging to Allegheny and Pennsylvania conferences, report to Eastern Pennsylvania at their next session—that they belong to the old conference until the 1st of October, 1901.

The Presiding Bishop. That is, if I understand you, that they make their report for this year to the Eastern Conference.

Rev. H. S. Gabel. Yes, sir; that is, the churches we have in Snyder County.

It was agreed to.

Rev. L. W. Stahl. My motion is this, that we now have a report of the Committee on Salaries for general Church officers.

Seconded.

Mr. I. B. Haak. We have a report on salaries, but you made some

changes yesterday, and one or two offices have not been passed yet. We have not a complete report.

REPORT OF THE COMMITTEE ON SALARIES OF GENERAL CHURCH OFFICERS.

Rev. E. W. Curtis, of Des Moines Conference, secretary of the Committee on Salaries, read a partial report as follows:

The favorable financial condition of the country, the general advancement of the Church, and the tendency, at large, toward a better-paid ministry, we think, calls for a corresponding increase in the salaries of the General officers of our Church; therefore, we, your Committee on Salaries for General Church Officers, submit the following report:

Bishops	$2,000 00
Publishing Agent	2,000 00
Editor of *Religious Telescope*	1,800 00
Associate Editor of *Religious Telescope*	1,600 00
Corresponding Secretary of the Missionary Society	1,600 00
Corresponding Secretary of the Church-Erection Society	1,600 00
Editor of Sunday-School Literature	1,500 00
Editor *Watchword*	1,400 00
General Church Treasurer	1,400 00

Signed,

Isaac B. Haak. E. W. Curtis.
John Dodds. John Thomas.
Matt. Edmonds. Jacob Sneath.

Rev. A. A. Chapman. I move its adoption.

Seconded.

Rev. C. J. Burkert. I notice that the salary of the editor of the Sabbath-school literature is placed at $1,500. Four years ago you had two editors, or one part of the time. Now your committee has put this work largely into the hands of one man, and put it at $1,500. I move to amend that the salary of the editor of the Sabbath-school literature shall be $1,600, instead of $1,500. You impose a good deal more work upon him now than you did upon the editor four years ago. I think it should be $1,600 instead of $1,500.

Seconded.

The amendment was lost.

Rev. S. L. Todd. I move to consider the report item by item.

Seconded.

The motion was lost.

SECRETARY SNYDER again read the report by request.

REV. S. L. BRANDENBURG. I move to amend by saying that the Bishops and Publishing Agent shall receive $1,800 instead of $2,000. Seconded.

The amendment was lost.

REV. J. C. MYERS. I move to substitute for the report of the committee the whole item as it stood at the last session of the General Conference, as appears in the minutes on page 443. [Reads salary list as there contained.]

REV. G. W. SHERRICK. I would just like to direct attention to the fact that if this substitute is adopted, you will not only take us back to the salary of four years ago, but it will be a shameful reduction on that. The expense of living has increased. It would be a very humiliating thing for this Conference to do. This is not more than our Methodist brethren are giving to their men for the same work, and they do not render any better service.

REV. H. R. HESS. I am sure of this: When a man is hampered financially he cannot do the best work; and we want to untie the hands of all of these officers so they will give to us their best services. I believe this committee has reported a fair salary list, and I believe we should stand by the committee.

REV. J. I. L. RESLER. We have been opening up a new century. This is the twentieth century, and we have been providing for better and wider and more liberal things. We, as ministers in the rank and file, would like our salaries not to be diminished, if not increased, so that we may have better men. It seems to me a retrograde movement for us to put the salaries down. I would rather increase some of these salaries, rather than cut them down. Let us not go home with shamed faces.

REV. S. L. TODD. I wish to call the attention of the General Conference to one thing: We have only arranged for four Bishops; that may help us to vote.

REV. G. W. DEAVER. During the past year a languishing missionary called upon one of the general Church officers for his services, and $25 was asked for this service. The missionary could not raise that amount. Does this contemplate that when one needs the services of these general Church officers they pay their own expenses, or shall they be paid their railroad fare and expenses?

Rev. W. H. Washinger. I think that progress is the key-note of this Church as we enter the new century, and it ought to be all along the line.

The amendment offered by Mr. Myers was lost.

Rev. J. R. Meredith. We have arranged that one man receive all the moneys—only one treasurer for all the moneys of the general Church. I see by this list that his salary is fixed at $1,400. I am positive in my own mind that you cannot get a capable man to handle all these moneys for that salary, and put him under bond, and I would therefore move that the salary of the treasurer be $2,000.

The amendment did not prevail.

Rev. A. Rigney. I move that the salary of the general Church treasurer be $1,600, instead of $1,400.

The amendment was lost.

Rev. C. E. Farney. I move to amend by saying that the salary be $1,500 instead of $1,400, for the editor of the *Watchword*. There is a discrimination against this editor.

Seconded.

Rev. J. S. Rhoads. I want to say a word, brethren, if you please. I do not want to take your time, but I would like to say to this General Conference that this is one of the most vital questions that you are dealing with. While I am heartily in favor of the general officers of this Church having liberal salaries, I want to remind this Conference that the coast which I represent employs about sixty men, and all the appropriations from the Parent Board during the past eight years have not aggregated $5,000; and while I would like to see our Bishops get $5,000, and our editors get more than they do get, I want to say to this body of reverend men that there are other things as dear and sacred to this Church as the general officers. I think it is time for us to stop and consider well before we appropriate.

The amendment was lost.

The report of the committee was then adopted.

Bishop Hott. Mr. Chairman, I rise to suggest that at this time we take up the elections and continue them. There are boards which will need to be elected that will have to meet before we get away. If you elect your missionary secretaries and Church boards they will have need to meet. All the missionary boards will have to be elected, and the men that you put on these boards will have to be

elected before they can meet. I would suggest that the elections might go on this morning.

Rev. G. M. Mathews. I have been conversing with a great many friends of the Seminary, from all over the Church, and the deliberate and best judgment of many is that this substitute in this first item in the report of the Committee on Missions ought to be amended and eliminate the words "treasurer of Union Biblical Seminary." It is embarassing, and will be so, and there will be delicate relations; it will hamper whoever is to be manager and manipulate the funds.

The Presiding Bishop. That was adopted, and would have to be reconsidered.

Rev. G. M. Mathews. I move to reconsider the item wherein the Church treasurer includes the treasurer of the Union Biblical Seminary.

The Presiding Bishop. Did you vote for it?

Mr. W. H. Ulrich. I offered the original motion respecting the General Church Treasurer. I am frank to admit now that, at the salary you have fixed for the General Church Treasurer, to be under bond, has placed it in such a position that you cannot get a competent man to fill that position at that price. Therefore, I have no objection to the brother's motion.

Bishop Hott. Before you take a vote I want to help you, brethren. I have been a member of the trustees of that Seminary from the day it was organized until to-day. We tried this treasurer method, and tried it faithfully, and it will be such a combination that it will cost you two dollars for every one you will save. It is utterly impracticable. It would be more practicable to make this treasurer the custodian of the funds of the Publishing House, which would be an utter absurdity. This will be more impracticable than that would be. The ones who are assigned to the immediate management of the Seminary must be the custodians of the funds. Who will borrow these moneys? Who will invest the same? Brother Ulrich himself sees the point very readily. It makes the treasurer which is constituted here really business manager of the Seminary, and I commend the suggestion of Dr. Mathews.

The action was reconsidered.

Rev. G. M. Mathews. I move to amend the substitute by eliminating the expression "Union Biblical Seminary."

Seconded.

Rev. A. P. Funkhouser. Then, when we do that, what have we gained? The situation remains, after we have done this, just what it has been for the past four years, and the resolution adopted by a large majority of this body, recommended by the best business men in the body, of course goes for naught. Why is it that a man called treasurer cannot borrow funds, and invest funds, and hold funds, just as well as a man called manager, particularly when this treasurer is a bonded officer? It provides for this as it stands now, by the action of this body. It places the funds in the hands of a man who is a specialist, and you make him a specialist. Why cannot he hold and invest the funds of the Church, and also the great interests of the Seminary? The agent and manager are free then to increase the funds of your institution, and we have heard that the want of the Seminary is more money. I take it that the manager of any great business house, any great enterprise, is not its treasurer.

Rev. S. C. Coblentz. I would like to ask Dr. Funkhouser if we pay this man an expert's salary.

Rev. A. P. Funkhouser. I do not think we do, and I voted to pay him more; but at the same time you will pay him what you pay the manager of the Seminary. The fact is, that this Church has felt the want of just such an arrangement as you have made. You place a man at Dayton whose business it is to handle the funds, and then elect an agent who has no excuse in the world to sit housed up in the institution when the demands of that institution and the demands of the Church are that he raise money for the cause. I am for the resolution and the arrangement that the Conference has already made, and I believe we shall make money by it. I am sure we shall secure sufficient means by this plan to justify it.

Mr. F. A. Z. Kumler. I would like to ask this question: Has the manager of the Seminary been required to give bond for the money he handles?

The Presiding Bishop. No, sir.

Mr. F. A. Z. Kumler. Then, if that is the case, the real object of this motion would be defeated. This man who is treasurer *must* give a bond. He does not like to go to any of his friends and ask that they secure his bond. The probabilities are that this treasurer who gives bond will have to pay for it, and it will cost at least $100 to buy that bond. My idea is that all moneys handled by this denomination

should have a bond behind it. I will ask another question: Our great publishing interests, the Publishing House,—do they give a bond there to anybody? Who will answer that?

Bishop Hott. The Church is the bond.

Mr. F. A. Z. Kumler. Does the party that handles these funds give bond? I will tell you, brethren, that the Presbyterian Church, a year or so ago, lost $50,000 by that way of doing business. Is it not time that God's money be handled the way they handle other money, and even more sacredly than they do other business? Now, I will say that since the manager of the Seminary has not been giving bond, and since this will not require him to give bond, let us give this item our support as it now is. This comes from the very best business men of our Church, and it asks that a bond shall be required. Then, let us not have this treasurer there simply to handle a small part of our funds, but since we have this treasurer, let him handle all the funds of this Church. It can be done by one man, and done systematically, and thus place the man who is to be agent and manager of the Seminary out in the field without any excuse. God knows it is the hardest work in the Church to go away from home, from children and home, out into the world; and the man who does that ought to be paid about one-third more than any other officer in the Church. It is slavish business to go out through the dust and heat and storm, and sometimes to be met by dogs, as it were, while at the doors pleading for money. Often this office does not size up in payment to some offices where the men can be home every night and eat three meals a day in their own homes. I would rather see that man paid one-half less than the man who has to go out in the world whether it rains or storms. I say, Let us look out for the men who have to do the hard work of our Church and have them paid freely; but, brethren, let us get down to a business basis. A man came to me the other day and said, "You have no right to ask a bond; you have no right to ask that." I take issue with him. I think this money ought to be handled more sacredly than even in secular affairs, and human nature is human nature. I am, therefore, in favor of keeping the money of the Seminary in the hands of the treasurer whom we may elect to do that work.

Rev. R. J. White. I am not in favor of the substitute. If it can be done by this general treasurer you have arranged to elect, it sim-

ply means, if the substitute is carried, another officer, another salary; that is what it means. If I understand the great need of this Church, brethren, it does not mean that. You are selecting men in the working affairs of the Church, and crowding them into the Publishing House —the best element you can select from the Church. This is constantly diminishing the ranks of the working force in the field. As Brother Rosselot said yesterday, you can get money from this Church when the Church gets the spirit of consecration, and it is not to be cultivated principally and only in a small part by its general officers. The spirit of consecration is to be in the hard-working classes, and I am opposed, brethren, to this substitute if it means another office, another officer, and another salary.

Dr. G. M. Mathews. The remarks made by President Kumler are proper, and I believe everything he says. I say I support what Brother Kumler said in regard to that; but the force of his logic is in favor of our motion; nothing against it at all. If you want simply to order that a bond be required of the manager of the Union Biblical Seminary, after we change the resolution, that is not in the way. When we refer to the sacred handling of our funds, it is the pride of our denomination, the splendid history of our denomination, that no church has more sacredly handled funds than have been those in the hands of the various treasurers; and so we agree there. Now, I notice here the beautiful wording of the committee, "The treasurer shall hold the funds of the Missionary Society, and also all funds of the Church-Erection Society, General Sabbath School, and the Parsonage Fund." Now, that is very consistent, and they are all right. They are intimately associated in the Publishing House, and they are connected together. But there is also a little disassociation in the item. There is a little independence on the part of the Union Biblical Seminary because of this which I am trying to emphasize. Let us refer back to the former way of doing the business of Union Biblical Seminary, as having a center financially as well as otherwise, having headquarters right in Union Biblical Seminary, financial manager living there, his office there, his conceptions born there and carried out there; that will give strength and power to their plans that shall be put in motion to increase the financial success of the Seminary; and I shall not resist this, that the General Conference shall make provision for the large amount of

clerical work that has to be done in the office of the general manager, so that whoever shall be elected manager of the Seminary shall be required, and shall be expected, to go out over this Church, and preach the gospel of the Union Biblical Seminary, and not hold himself down to books and figures and to the clerical work. The time has come in this new century when a man who is treasurer or secretary must be at least empowered to call to his aid for clerical work persons that can do good clerical work, so that he shall be able to go out over the Church and secure money. Now, do not change this motion, but create a center there, as it has been before, and provide that the manager may call to his aid clerical assistance, and then elect a grand, noble man, such as you will elect here, and ask him to go out over this Church in these times of prosperity, and the people will hear him, for Union Biblical Seminary, which is the property of all our Church. It is the easiest thing to do, and the greatest opportunity that ever came to the Seminary for the man whom you elect here to-day, or during this Conference, to gather money to pay off the debt of the institution, increase the endowment, and enlarge the equipment, and bring Union Biblical Seminary up to what it promises to be by the outlook; but you see I am a little enthusiastic, but in my heart and mind I am deliberate as to these things.

Bishop Hott. I would like, if I may, to just give a plain statement that will help the brethren. The manager of the Seminary must keep account of every dollar that comes into that treasury, every penny; he must keep a set of books from first to last; and if you have three treasurers it does not diminish his work one iota. He must put into the hands of this treasurer a voucher for everything he draws out, and give the treasurer a receipt for everything he puts in. You simply duplicate the work; it does not give him five minutes more time. He must borrow the money. These moneys are collected on notes, largely. He must manage the business from first to last, and, instead of making another officer, as Professor White says, it reduces an officer. That is the simple fact in regard to it. If it is desired that he go abroad, let a member of the faculty be associated closely to the general manager, and, under his direction, keep the books for $100 or $200, and let the manager do what Dr. Mathews has said. He is located right in the building, he keeps it as the general manager's clerk, and you have a practical method—

THE GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST, IN SESSION AT FREDERICK, MARYLAND, MAY, 1901.
From a photograph taken looking toward the left.

THE GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST, IN SESSION AT FREDERICK, MARYLAND, MAY, 1901.
From a photograph taken looking to the right.

the plain, simple, practical method in managing the business of the house.

Rev. J. W. Howe. I would like to ask Bishop Hott a question: How will it reduce an officer in that particular?

Bishop Hott. If you have a general treasurer he must keep a receipted record of every dollar of money given. He must in a word note in his treasurer's books every transaction accomplished by the Seminary. You must pay him for that. Do you understand that now? He cannot do that for nothing. You have a general manager who collects this money of the brethren. He receives the money; he pays it out. He does all the business for the faculty.

Rev. R. J. White. In what respect do the funds of the Union Biblical Seminary differ from the funds of the Church-Erection Society and Sunday-School Board? Would not the same arguments lead to the conclusion that, instead of diminishing an officer, this plan, according to this argument, would increase the number?

Bishop Hott. No; it would not. Let me say that every dollar that comes into the Seminary is reported by the general manager to the Executive Committee. You have an Executive Committee who knows of every dollar that comes in, or every penny of it that he pays out.

Rev. George Miller. Have we not had a special treasurer? Isn't that a fact?

Bishop Hott. I do not think we had.

Rev. George Miller. We did some years ago.

Bishop Hott. Yes, and I believe it took a month running back and forth to get their books to tally. You could not get every nickel down right. Let me tell you, the Seminary does not have a million of dollars, or a hundred thousand dollars. I will keep all the money it has got, if you will turn it over to me, if you want simply to handle the money; but if you want the treasurer to keep the accounts of it, that is a different thing. I would not do that unless you paid me a good, big salary.

Mr. R. H. Bennett. There are some matters that, maybe, we do not quite understand, but I have comprehended that there is something a little bit startling to the laity of the Church that one man is collecting a great amount of money belonging to this Church, and spending it without somebody having a check on him—some sys-

tem to balance it. It surely is unbusinesslike. It is surely unsatisfactory. That is the reason we want the treasurer or somebody to account for it. We believe that this can be kept just as easily as a bank, or any other institution, and I do not see why it is necessary for that Church treasurer to keep that daily report that this manager keeps. This is a matter between the manager and trustees of the Seminary; that is, the business part of it. This treasurer does not keep that. That is not what we want him for; that is not what we pay him for; but we do want the money put somewhere, and put in a shape that we know it is safe or made as safe as business men ordinarily make their own affairs; and this is what we have been preaching. The preachers in our conference have been preaching the fact that a man's business is just as large a part of the work as his preaching is; and if business men say it is right to give that bond in the ordinary course of business, why is not the same thing true in church business? It is no reflection. I believe that the business judgment of this Church demands that these funds be made safe; and certainly it is not making the machinery of the Church cumbersome. We would like to have it. Instead of concentrating the interests of the Church in one man, it is putting them where they will be safe.

Bishop Hott. Every cent that is received by that general manager he reports immediately to the Executive Committee. He cannot pay out one dime for anything on earth unless there is an order signed by the president and secretary of the Executive Committee. I do not want it to go out from this Conference that the money is expended without the Church knowing something about it.

Mr. W. H. Jack. We have listened with patience, and I fail to see that they have shown the difference between the business manager of any business institution and the treasurer thereof. Many of you, and my friend Dr. Mathews in particular, for whom I have such high esteem, seem to argue that the business manager and the treasurer is the same man. If that has been the history of this great institution in the past, as a representative of business interests, I think you have been wrong. For instance, if you step into any large business establishment in Baltimore or elsewhere, you find the business manager is not the custodian of the funds of that business—not by any means. The treasurer alone is the custodian of the funds, simply the man who handles the funds, cares for them, and pays them out

when directed; and let me say to you that the man who does this business does not have such a high-salaried position. He does not need to have such a high salary. My friend, Mr. Ulrich, and I differ as to that. It is not the man who handles the money who has such hard work, but it is the business manager who has to go out in the dust, as my friend Professor Kumler says, and secure the money. This treasurer, who handles it, simply has to take care of it, and be responsible for its safe-keeping, and pay it out when ordered to do so. Cashiers of banks do not receive such great salaries, but they are required to give bond for the safe handling of the money. You can count your thousands of dollars in a short time; but you cannot go out and secure it in so short a time. The idea of this Church should be, I think, to have the treasurer the custodian of all the funds, to carefully care for them, and leave the agents and managers of the different departments untrammeled, so that they can devote their entire time to securing funds for that treasurer to hold. And let me say that if you will relieve these business managers and these agents from the little details of the handling of the funds, they will have twice the time, doubtless, that they now have to go out and solicit and secure funds. They will be free, and they will not have to look after the little details of the collections nor ascertain what we have in the treasury. They can devote their entire time to securing from our people and others money to go into the treasury. There is no reason why it should be any great task, even for a treasurer, to keep a record of the moneys that are turned in; none whatever. He simply has to have a book for each department of Church work, and all money that comes into his hands is simply to be recorded there; and when it is taken from him for any particular cause, charge it up in another column, and more than that, he can have a bank-book, and his record should always harmonize. I have in my mind the fact as suggested by Bishop Hott, that a man who is both manager and treasurer of the funds would get mixed up in receiving and expending. If you have one man to receive the funds, and another one to hold them, their accounts should therefore tally, or there is something wrong; and if they do not tally, they should be made to tally at once, or one or the other of the men should be dismissed. And then the treasurer's bond is no hardship, for if he is a man worthy to hold the funds, he is a man able to give bond with ease. If he is a man that

is honest, his bondsmen will not be troubled about him or he be troubled for his bondsmen, for he will do right and the matter will go along smoothly. With the one treasurer whose one object will be to study facts and to keep funds, all these general business managers will be free to go out to work in the field and secure large funds for our treasurer to hold.

Mr. Matt. Edmonds. I do not wish to consume your time. I am not personally interested in this any more than others in common; but there is one thing I am interested in, and that is the Church. This is an important matter, but I do not like to have so many reflections cast upon faithful men, although no one had that purpose in view. I have heard a great deal about business, about running things in a business way, giving security, bonds, etc. Now I do not know what the custom is down East, but I do not know of a brother in this Church, if he supposes you are a brother, but that thinks you are honest. The only question in filling the office is ability, and so far as the Seminary's money is concerned, you are wasting time talking about it. The amount of that money is so little, the responsibility is so little; why should the capability of taking care of it and the responsibility be so great? I lived in Kansas in the time of the sixties, when they did not raise a potato or an ear of corn, and nothing to live on. Next spring, I remember they pulled up the old hills and planted in them. The horses were too poor to plow. The farmers said, "It is all right, but do not teach it to the children." Now, you may talk about giving bonds here, without meaning to cast reflections on the integrity of this Church; but we have had one hundred years' experience, and to my knowledge I do not know of one defaulter in the Church with regards to its funds. They have taken care of them, and it is well invested. I do not want my children to know, not even to think for a moment that we had any doubts, that we cannot trust our brethren. Now the brother says the cashier of the bank gives bonds down East. I want to say that there is no cashier in the State of Kansas that gives bond, and ninety-nine out of one hundred that are given, when you come to question them, are not worth the paper they are written on, and what we have to judge from is the man's capability, honesty, and integrity. I take it that we are all honest men, and that the capabilities are all right. The only thing that I wish may come to this treasurer is that money

may come to him by the thousands. I will vouch for his integrity, as far as his honesty is concerned, to-day, and there is no trouble about his taking care of the money. He goes and deposits it in the bank. All he has to do is to keep an account of it. The banks take care of it, and while the banks do not prove secure in all cases, yet the bank is secure and will still have further security.

Rev. J. P. Landis, professor in Union Biblical Seminary. I just want to ask a question: Who will attend to the investment of the endowment funds, the treasurer or who?

Voices. The treasurer.

This item was not stricken out, and the item was adopted as it stood.

Rev. A. C. Wilmore. I am ready with the rest of the boundary report.

The Presiding Bishop. The brother gives notice that the report on boundaries is ready. Will you hear that report?

Voices. Hear, hear.

Rev. A. C. Wilmore. The matter that was referred to the committee as to Indiana and Illinois, resulted in a compromise measure upon the following resolution:

Resolved, That with the distinct and positive agreement of the Committee on Boundaries that there shall be no reconsideration of the past action of the General Conference touching the boundaries already fixed on State lines so as to change such boundaries, the following plan relative to the boundaries of conferences in the States of Indiana and Illinois is agreed upon:

Northern Illinois—That Central Illinois and Rock River conferences be united, and that such conference be called the "Northern Illinois Conference," to be bounded as follows: Beginning at Rapids City, on the Mississippi River; thence south to Colona Station on the Chicago, Rock Island & Pacific Railroad; thence east along the line of said railroad to the Illinois River; thence down the Illionis River to its mouth; thence east to Vandalia; thence up the Okaw River to Shelbyville; thence along the line of the Chicago & Illinois Railroad to Sullivan; thence north along the Wabash Railroad to Bement; thence east along the Wabash Railroad to Tolono; thence north along the Illinois Central Railroad to Kankakee; thence east to the Illinois State line; thence north to the northeast corner of Illinois; thence west to the northwest corner of Illinois; thence south along the Illinois State line to the place of beginning. That said boundary line shall take effect from date of enactment. All rights, interests, bequests, and obligations of the Central Illinois and Rock River conferences to inhere in said Northern Illinois Conference.

Rev. M. B. Spayd offered the following relating to North Illinois Conference:

Resolved, That said union take effect on the date of enactment, and that the presiding elders and pastors continue to serve on their several charges until the end of the terms for which they were elected and appointed. Signed,

M. B. Spayd.
J. A. F. King.

Agreed to by general consent.

Rev. L. W. Cooley, of Lower Wabash. I see that they have brought in a report quite favorable to Lower Wabash, but they have changed it, and taken away two circuits from us in the southeast. The southernmost circuits they have taken from us come just a mile from one of our other appointments in the town of Middleboro, which is within a mile of Clay City, and the towns are built together, and perhaps the time will come when the congregations will unite; and in another part of the circuit it comes too close to us. I move to amend that the boundary line between the Lower Wabash and Southern Indiana conferences shall be the Indianapolis & Vincennes Railroad, thus giving all the towns on the line to the Southern Indiana Conference. This will satisfy Lower Wabash, and I should think it would Southern Indiana.

Seconded.

Rev. J. H. Walls, of Southern Indiana. This whole matter has been discussed in the committee, and I think you should let it stand. The Southern Indiana Conference only asks for a very small territory. We organized a part of that territory, and we feel that it is just and right and brotherly that it be due us.

Rev. L. H. Cooley, of Lower Wabash. We are willing to give that back which they organized, but the other they had nothing to do with.

The amendment was not adopted.

Rev. J. L. Brandenburg, of Lower Wabash. I would like to offer an amendment: I believe the report says that Beach Circuit is to go with Southern Indiana Conference. I move to amend that Beach Circuit go with Lower Wabash, from the fact that they are getting but one point from Beach Circuit in that division. They have Johnstown in Greene County.

Seconded.

Rev. J. B. Connett, of Lower Wabash. I am sure that the dele-

gates of Lower Wabash Conference feel very grateful for what the Boundary Committee has done. I speak the sentiment, I am sure, yet if Beach Circuit goes to Southern Indiana Conference, there is one appointment about twelve miles up the country from the proposed line, and, as has already been said, Middleboro, in which one of the points is situated. There is virtually one town, Middleboro, it being an old town. When the railroad was built there it did not quite touch Middleboro, and Clay City sprang up, and we built a church in Clay City. The towns are building together, and the fact is that the Middleboro congregation will be obliged to go into the Clay City congregation, because it is absolute folly to try to have two churches within a mile of each other. The Middleboro congregation is very weak, and all that we are interested in is that this circuit be placed in the conference that can handle it best to the glory of God. The glory of God and the question of straight lines are the points before us, and we feel that Beach Circuit can be handled best in Lower Wabash Conference.

Rev. J. H. Walls, of Southern Indiana. This whole matter was discussed thoroughly before the committee, and we want it to stand as it comes from the hands of the committee. If this is not done, it brings up another amendment which is sure to follow. Better let it remain with the committee.

Rev. J. L. Brandenburg, of Lower Wabash. Another thing: Beach appointment is interested in the parsonage on Mt. Zion Circuit, and this is the difficulty in giving it away. I think that if this motion obtains, the Southern Indiana Conference will see that it is getting in the straight line that they ask for. It is giving them two full fields and one appointment for Middleboro Circuit. Now, if you put Beach Circuit over into Southern Indiana Conference, there is going to be a conflict in the parsonage business.

Rev. C. M. Eberly, of North Ohio. While I am quite a way from that territory, yet I feel this way in regard to this matter: Some of us have yielded much. We have submitted to our lines being changed and our conferences all divided up. Now, these brethren don't want to yield a point. They want to have their own way as regards the matter. I think the report of the committee as it was returned and reported this morning ought to be adopted.

Voices. Question, question, question.

The amendment to place Beach Circuit in Lower Wabash Conference was not adopted.

The secretary read the next item, beginning with Virginia Conference, as follows:

Virginia—That the boundaries of Virginia Conference be changed as follows: That the Virginia Conference embrace the State of Virginia; also, that part of West Virginia lying east of the west boundary lines of the counties of Grant and Pendleton of said State; also, Allegheny County, Maryland, and that part of Garrett County, Maryland, lying east of the boundary of West Virginia Conference. (The Swanton and Bethlehem churches to belong to West Virginia Conference.)

New South—That an enabling act is hereby passed permitting the organization of an annual conference within the States of Georgia, Florida, Alabama, and Mississippi during the quadrennium.

Missouri—The Missouri Conference shall embrace the State of Missouri.

Tennessee River—That the name of West Tennessee Conference be changed to "Tennessee River Conference."

Louisiana—That Louisiana be recognized as a mission conference.

MISSION DISTRICTS.

Chickamauga—Unchanged.

China—Unchanged.

Japan—Unchanged.

Kentucky—Changed to read as follows: The Kentucky Mission District shall embrace all of the State of Kentucky, except Covington and Newport, which belong to Southwest Ohio Conference. That an enabling act is hereby passed to permit Kentucky district during the quadrennium to become an annual conference.

West Virginia—Unchanged.

It was adopted.

Rev. W. D. Stratton. On Friday we hurried through with the report of the Committee on Missions, and to me, and others, some items are unsatisfactory, and I therefore move the reconsideration of the report.

The Presiding Bishop. Would it not be better, if you have the item, that you move to reconsider that item?

Rev. W. D. Stratton. Item one of the recommendation.

Seconded.

Rev. J. R. Parker. I should like for this to be withheld for the report of expenses of delegates. It is very important that the report

of the expenses of delegates be passed upon in order to give the necessary time.

THE PRESIDING BISHOP. The motion to reconsider does not need to be acted upon immediately. Proceed with your report.

REPORT OF COMMITTEE ON DELEGATES' EXPENSES.

REV. J. R. PARKER, of Oregon Conference, read the report of the Committee on Delegates' Expenses and Distribution of Funds as follows:

WHEREAS, The report submitted to us by Dr. W. R. Funk, Publishing Agent, shows that the total assessment for delegates' expenses is—

	$6,745 00
Amount collected	4,170 81
Deficit	2,574 09
Expenses reported	$6,101 53
Boarding and lodging yet to be reported (probably)	1,000 00
Total expense	$7,101 53
Amount collected	$4,170 80
Present deficit	$2,930 73

The Committee submits the following recommendations:

1. That the Agent of the Publishing House be authorized to borrow a sufficient sum to make up the above deficit, and pay in full the expenses of the delegates, including railroad fare, meals on the way, and board and lodging of the delegates.

2. That the present deficit, including the deficit of 1897, be collected, with interest, by the Publishing Agent, from the delinquent conferences, the same to be collected within one year.

3. That if a dividend be made by the Publishing House during this time, and if these deficits are not collected in the meantime, said deficits may be taken from dividends due delinquent conferences.

4. If there still exist any deficit after assessments have all been paid, such deficit shall be assessed to the conferences in same proportion as former assessments, and to be collected within one year.

5. That the Publishing Agent shall not take from the funds of the Publishing House to meet the deficit of delegates' expenses, but the account shall be kept separate. Signed,

W. H. MCCORMICK, *Chairman.*
J. R. PARKER, *Secretary.*
D. K. APPENZELLAR.
A. A. BOWSER.
C. L. RAYMOND.
J. W. HOWE.
EUGENE SHAEFER.
ISAAC HILBORN.

Rev. J. E. Shannon. I move that the report be adopted.

Seconded.

The report was adopted.

Rev. L. H. Cooley. I would like to ask this question: Will the Publishing House be permitted to assess all the conferences equally, that is *pro rata,* or just those conferences that are deficient.

Rev. J. R. Parker read that portion of the report again.

Rev. J. R. Chambers. If there should still be a deficit, are they to be distributed in proportion to assessments that have already been assessed?

Rev. J. W. Lower. I wish to move the reconsideration of that portion of the boundary report as to the rights and titles and legacies and division of interests.

Rev. J. W. Howe. I rise to a point of order that there is a question before the house.

Rev. J. R. Parker. I have a recommendation for the committee. This now is supplementary:

Resolution, being a further recommendation of the Committee on Delegates' Expenses, and offered as a substitute for the report of the Committee on Government of the Church on the item relating to expense and entertainment of General Conference.

1. That Article XIII., page 41, in Discipline be unchanged.

2. In the fourth line, of Article XIV., page 41, following the word "among," add "and report the same to." In the fifth line after the word "Conferences," substitute the words, "Early in the first year of the quadrennium next preceding the sitting of the General Conference, said apportionments shall be, by each annual conference, apportioned in annual assessments to each charge in the conference, and the pastors be required to collect and turn over the same to the conference treasurer at the close of each year, and the conference treasurer shall, as soon as said apportionment is all collected, send said amount to the General Church Treasurer at Dayton, Ohio."

To Article XV. add, "provided, however, that if any conference shall fail to raise the full amount of its apportionment, said conference delegation shall receive from said fund in proportion to the amount raised by the conference."

The two items would then read: 14. "Said Board shall estimate the amount required for the expenses of the General Conference, including traveling expenses and boarding of delegates and Bishops, and shall apportion the same among, and report the same to, the annual conferences early in the first year of the quadrennium next preceding the sitting of the General Conference; said apportionments shall be

by each annual conference apportioned in annual assessments to each charge in the conference, and the pastors be required to collect and turn over the same to the conference treasurer at the close of the year, and the conference treasurer shall, as soon as the apportionment is all collected, send said amount to the General Church Treasurer at Dayton, Ohio.

"15. This money shall be known as the General Conference Expense Fund, and shall be distributed among the delegates and Bishops in proportion to their traveling expenses by the most direct route to and from the seat of the General Conference, and including their board and lodging, if paid for, during the sessions of the Conference; provided, however, that if any conference shall fail to raise the full amount of its apportionment, said conference delegation shall receive from said fund in proportion to the amount raised by the conference."

Signed,

W. H. McCormick, *Chairman.*	Eugene Shaefer.
J. R. Parker, *Secretary.*	Isaac Hilborn.
D. K. Appenzellar.	J. W. Howe.
A. A. Bowser.	C. L. Raymond.

Rev. N. L. Vezie, of Neosho. I move its adoption.

Seconded.

Rev. J. H. Walls. Does this do away with the conference paying the expenses of its own delegates?

Rev. M. B. Spayd. Does this not require a suspension of the rules?

The Presiding Bishop. No.

It was adopted.

Rev. W. D. Stratton. I think we are ready to submit the question of reconsideration of item 1 of the report on missions without debate, and as the question of reconsideration has not been voted upon yet or decided by the Church, I should like to have that vote put before the announcement of what to amend. Many may not want to vote on what they do not know anything about.

Rev. Wm. M. Bell. The motion to reconsider the item was not placed before the house; simply on the question of reconsidering the item. The item only was indicated.

The Presiding Bishop. It is always better for the person wanting a reconsideration to state the subject that he wishes reconsidered, and then the body can vote.

Rev. Wm. M. Bell. This is a remarkable special ruling.

Rev. W. D. Stratton, of Michigan Conference, presented the following paper:

I move as a substitute for the first recommendation, that there be elected one general corresponding secretary of the Missionary Society, and that the Board of Directors be authorized to employ one or more field agents. Signed,

W. D. STRATTON.

THE PRESIDING BISHOP. Now, you see the motion to reconsider always opens up the main question. That is the reason why it must always be stated to the house before you can reconsider, if you want to do it intelligently. Are you ready to vote on the motion to reconsider?

VOICES. Question, question.

THE PRESIDING BISHOP. All in favor of the motion to reconsider this item, raise your hands. All opposed, raise your hands.

The motion to reconsider prevailed.

THE PRESIDING BISHOP. Now, then, the item as read, as it stands, is before you, and it is susceptible to amendment. Are you ready to vote on it?

REV. W. D. STRATTON. I want to say that, in our action yesterday, we are putting two brethren in the same place, and not defining their duties, only to say that one is for home missions and the other for foreign missions. They are to occupy the same office, and their duties, other than simply names, have not been defined. Now, then, I submit, in the line of progress, that when we have a department that is working well, and doing, perhaps, better than any other department of our work, why not leave it alone? We have had in the last quadrennium one general secretary. They have simply employed one agent, and that one agent has brought into the treasury, so I am informed, $47,000. The Board of Missions can select a man better than you can that will go out and do the work. I claim that it is impossible for you to do as well, and that the old plan is the better. It has worked well, and I believe we ought to continue it. I am willing to trust this Board of Missions with employing one, or four, as some suggest, one for each Bishop's district, to go out and collect and gather funds.

REV. J. R. KING, of Africa. Now my reason for this amendment to the amendment is this: One of the strongest arguments that has been presented is that the home missions need support, and I am sure that the Foreign Missionary Secretary cannot keep his eye on the

home field and yet keep his eye on the uttermost parts of the earth. This amendment will bring together two interests very closely allied. The man who works in the interest of church erection must see that the churches that he builds are operated by proper means and funds. It will bring these two interests closely allied under one department, and so I plead for this amendment to the amendment.

Rev. L. O. Burtner. I think this Church has come to a point where we do not want to make a distinction between home and foreign missions. I think that God Almighty, when he determined to save this world, and when the great thought of omnipotence had gone forth that he so loved the world that he gave his only begotten Son to save it, and gave himself in the person of Jesus Christ to save it, meant just what he said and did, just what the record says. I am of the opinion to-day, as I was yesterday, and all through this discussion, that what this Church needs to get hold of more than anything else is the thought that Almighty God had in saving all men; the thought of the Lord Jesus Christ in the Garden of Gethsemane when he said, "Not my will, O God, but thine be done"; the thought of the apostle Paul when that marvelous missionary outburst broke in upon his soul, which was but the expression of the love of God for the world and the love of Christ for the world, when he said, "I am debtor both to the Greeks and barbarians, both to the wise and the unwise." For myself, I cannot see the difference; I cannot define or distinguish between the missionary spirit. It is born of God; it is sanctioned by Jesus Christ; it is sanctioned by the fathers and the apostles of the church; it is sanctioned to-day by every minister of the gospel of the Lord Jesus Christ. If our Christianity be that of the apostle Paul, and that of the Saviour, and that of our Father, I do not see the advantage in severing these interests. I do not see the advantage of making confusion in home and foreign missionary work; I do not see the advantage of tying the hands of the Missionary Secretary of this Church.

Voices. No, no.

Rev. L. O. Burtner. I cannot see the advantage of sending our men, who go in the person of the Holy Spirit, working through the Missionary Board of this Church, whom God will lay his hands upon and send them forth with the authority of this General Conference. It has been said on the floor of this Conference, Let us authorize

these field agents that they may have the General Conference behind them. What are the Missionary Board of this Church and the missionary officers of this Church, whom we shall designate during this session, if they are not the authority of this General Conference, for we choose them by our voice, and set them over us as a similar body as our representatives; and can they not select men who will go forth, as the man during the past quadrennium has gone, and bring $50,000 into this treasury? The Missionary Secretary has his hands full, and he can only do a part of the work that this Church proposes to do along this line of advance movement in the beginning of this century. The report of the committee, as I see it, brethren, is what it ought to be, and its reconsideration to-day is a wise movement. I trust, in view of the facts as we see them, and as I believe the majority of the brethren see them to-day as they did not see them yesterday, that this motion will prevail and the greatest good will come to the greatest number, confusion will be avoided, and the work abroad and the work at home will be advanced. I think it is unfair to suppose that the Missionary Secretary, or the Missionary Treasurer, or any member of the Missionary Board, will be biased in this matter. Let us, in harmony with the words of our Lord, lift up our eyes and look on the field, which is the world, and unify and centralize our interests in the world.

Rev. F. P. Rosselot. I am glad for this reconsideration. I believe, brethren, while it may take some time for us to settle this question, I am also of the opinion that we are all in a state of formation of judgment as to this matter. I do not believe that we will waste any time in taking this into consideration, and take it carefully into consideration. The position that I took, personally, on the question yesterday has but one thing in its way for me, and that is, I find that our Missionary Secretary, who has done such noble and valuable work, is opposed to the plan, and seems to be discouraged with the conditions which now confront us. If this is true, I want it understood that I do not want to help thrust anything upon this faithful man. At the same time, brethren, I want to say this: I believe that our missionary arrangement and missionary machinery needs readjustment to make it clean, so that we will understand what we are doing. As it is, a man who puts one dollar in the missionary interests has no way of knowing how it will be divided or where it will

go; and there is no man in the Church, from the top down, who can tell where it will land and tell you any definite arrangement. Even if you mark your donation for a particular purpose, and you attach to it a condition, you cannot tell where it will go. We must have something to present to our people, that is intelligent, that is easily explained and simple, and that we will not have any question about. Until this is done we will have trouble. We want to understand things. Will we undertake to load this man with two interests, church erection and home missions, in this day of specialties, this day when one man must have one thing to do and do it with all his might? That seems to be the sense of this whole Conference. I hope that we will not place these two interests together. I would like to have a man with shoulder-straps that would mean something, and understand what it means, and understand exactly just where the plan will end. Brethren, what I say now, I think I shall say, perhaps, for the last time on this subject. I do hope, brethren, that we will get something definite, something tangible, something that we can take hold of with our minds and hearts. When I walk out of this General Conference, I am going into any plan that you may adopt; I am going with all the strength of God Almighty, as sure as I live. That must be the purpose of all; but when I look upon the fields about us, and see the need of taking hold of things successfully, I am all in a jumble, for fear we do not take the right action in this movement, which means the saving of the world and the saving of the world for Christ.

Rev. W. O. Siffert. I am opposed to the amendment to the amendment, for this reason: There is too much concentration. I endeavored to make a speech yesterday, but could not get a chance. I wanted to speak yesterday before it was adopted. The speech I wanted to make yesterday on this paper is that we concentrate our mission and church-erection work in this wise: The election of a general secretary for missionary work and a general secretary for church-erection work, and then put into the field four missionaries and church-erection agents for each Bishop's district. Now, my argument is this, as to its being the proper thing to do: You have heard a good many references as to what the agent did in the last three years. We will suppose an agent will raise $10,000 a year. It costs about $1,500 to raise that $10,000. Then we have $8,500 in

cash left to utilize in our work. Now the thought I want you to observe as an important fact is the money that we have left, this money that is left in the treasury after the expenses have all been paid. The expense account is not so material. Now, my idea is that if we put four men in the field, we can expect these four men to raise at least three times what one man raised in the past four years. To illustrate: If four men go out and bring into this treasury $30,000, instead of $10,000, as we expect one man to bring in, it will cost us $6,000 to bring in $30,000, but we will have $24,000 left for the treasurer to use instead of $6,000 or $8,000, as we will have left with the one. Also, if it is money you want, the argument is all on one side. If that is not the object, if you simply want a small amount of money, send out one man, for you have to go after money if you want it. You will not get it by staying in the office,—not in this fund of any other fund of the Church. You have to go after it, and the major part of this money has to be secured by solicitation, the same as in our educational work and all departments of church work.

Rev. H. R. Hess. I do not desire to make a long speech, but just a simple statement. I am truly glad to be guided by the Holy Spirit, and, when the day's work is done, to have the approval of God. I am truly glad, also, to have friends. Brother Rosselot is with us today; he was on the other side yesterday. The Church-Erection Secretary has all he can do; he is now untrammeled, and we do not want to blend these matters. We want to let him loose in the Church, in the financial world, to accomplish his plan for the Church. We want a secretary of the mission work as in the past four years, and we want a man employed by the official board.

Rev. G. W. Sherrick. It seems to me that one thing we are agreed upon is, that we are badly confused, and I do not believe we can do very much. I move you, Mr. President, that the Missionary Committee be increased by three, and that this whole question be recommitted with instructions to support a plan for a clear and definite division of the funds.

Seconded.

The Presiding Bishop. To recommit requires a two-thirds vote. It is moved and seconded that this paper be recommitted to the Missionary Committee, increased by three.

Rev. C. T. Stearn. I do not think that we are mystified on this

question. I do not think there are any friends being made on this question either way this morning, and if you will give us a chance to vote we are ready to do so, and we will show you that we understand the question. I appeal to you to give us an opportunity to vote.

VOICES. Question, question, question.

THE PRESIDING BISHOP. The previous question. All in favor of it raise their hands. Now, all opposed, like sign. Now the main question is before you.

REV. J. E. SHANNON. Would not this Conference like to hear from some man who knows as much as the men who have been talking?

DR. BELL was called for.

REV. W. M. BELL. I believe in clearing the air. Let me say by way of preliminary that one of the difficulties in our plan of operation is this, that if you make two secretaries, and with the fact that the annual conferences themselves are conducting various kinds of home missionary enterprises, we will have difficulty to determine what are the special and specific duties under this double headed arrangement. I speak with great modesty here because I have been personally connected with the department, but my real conviction is that if you elect a secretary of the department of missions and an assistant, then lay emphasis upon these two departments in the work of these men that you would be doing the right thing. I say that without any connection with my association with it, but speaking for the broad outlook of our department in order to unify it and keep it in the right form and adhesive of purpose, I believe the other plan is the better one. I believe if you send out two secretaries from this Church with the pastor for home work, you are going to have endless trouble. If I may at the proper time submit papers that I have, I would be glad to do it.

REV. C. T. STEARN. I move the previous question.

The previous question was called for and lost.

REV. S. S. HOUGH. Is it possible to amend this now?

THE PRESIDING BISHOP. No, sir.

The amendment was then adopted.

THE PRESIDING BISHOP. Now this brings the main question before you.

BISHOP MILLS. I think that is as far as it goes.

REV. C. T. STEARN. Take a vote on everything.

THE PRESIDING BISHOP. All in favor raise their hands. All opposed, like sign.

The item was adopted.

BISHOP MILLS. I move this amendment after the words "Missionary Society," in the motion offered by Brother Stratton, the clause, "whose duties shall be chiefly to secure funds for the mission treasury."

It was seconded and agreed to.

REV. W. M. BELL. That has always been his duty.

REV. J. W. LOWER. I move to reconsider that part of the boundary report which relates to the division of rights, titles, interests, etc., and does not relate to the boundary line at all.

Agreed to by general consent.

THE PRESIDING BISHOP. Now state the object so they will know what they are voting on.

REV. J. W. LOWER. I wish to bring forward a substitute for what you have already adopted.

THE PRESIDING BISHOP. What is it.

Resolved, That all rights, titles, legacies, and bequests belonging to Auglaize and North Ohio Conferences shall be divided according to the membership of the charges attached to the different conferences, and the journals of said conferences be placed under the care of the Historical Society of the United Brethren Church, at Dayton, Ohio. Signed,

J. W. LOWER.
W. Z. ROBERTS.

By general consent it was reconsidered and the resolution adopted.

MR. G. A. WOLF, of Pennsylvania Conference, offered the following:

Resolved, That the cost of the bond of the General Church Treasurer be paid out of the funds of said office. Signed,

GEO. A. WOLF.
W. H. WASHINGER.

It was adopted.

REV. J. R. MEREDITH. I move that we do now adjourn.

The motion to adjourn prevailed, and Dr. H. A. Thompson, editor of the Sabbath-school literature, pronounced the benediction.

EIGHTH DAY—AFTERNOON SESSION.

SATURDAY, May 18, 1901.

Conference convened at the regular hour, Bishop J. S. Mills in the chair. Rev. C. E. Farney, of the Arkansas Valley Conference, conducted the devotions.

THE PRESIDING BISHOP. The Conference is now ready to transact business.

BISHOP HOTT. Under miscellaneous business I would like to introduce one thought. Mr. Alfred Bookwalter, who is secretary of the International Committee of the Young Men's Christian Association, and a son of President Bookwalter, is present, and it would be a worthy recognition of the International Committee of the Young Men's Christian Association, and Young Men's Christian Association workers all over the world, if Brother Bookwalter might have ten minutes. I would like to ask if the Conference will be willing to hear him.

VOICES. Hear hear.

THE PRESIDING BISHOP. If Brother Bookwalter is present. I would like to have him come forward.

MR. ALFRED BOOKWALTER came to the platform.

THE PRESIDING BISHOP. I take pleasure in introducing to you Mr. Alfred Bookwalter.

MR. ALFRED BOOKWALTER addressed the Conference in the interest of his work, and brought to the attention of the Conference the world-wide work as carried on by the International Committee of the Young Men's Christian Association. His appeal was not on the basis of bringing men to Christ only, but an appeal to patriotism, to the bringing of citizenship to that high standard where we shall know what is our future as a nation.

REV. F. P. ROSSELOT. I have a resolution which I wish to introduce.

Resolved, That the editors of the *Religious Telescope* be instructed to omit all marriage notices from the columns of the *Telescope,* and also limit the obituaries to adults only.

Seconded.

Rev. L. W. Stahl. I have no objection to omitting the marriage notices, but I think there ought to be a brief notice of the children, if it is desired.

Rev. A. M. Snyder. I move to amend by striking out that which refers to burial notices.

Seconded.

Rev. H. S. Gabel. I move an amendment to the amendment committing it to the editors of the *Telescope* to use their judgment.

Seconded.

The amendment to the amendment prevailed, and the motion as amended also prevailed.

Rev. A. J. Wagner. If it please you I would like to introduce a matter from Central Ohio Conference:

Resolved, That the conferences sharing in the division of the territory formerly known as Central Ohio Conference assume all its indebtedness on the *pro rata* basis of membership of the territory received, and be entitled on the same *pro rata* basis to participate in the permanent funds belonging to the said Central Ohio Conference.

Signed,

A. J. Wagner.
A. Orr.

This was agreed to by common consent.

Rev. G. W. Sherrick. I move that Dr. G. M. Mathews and Dr. W. R. Funk be the committee to edit the Discipline for this Conference.

The motion was agreed to.

Rev. J. W. Lower. I have a few questions which I wish to ask: We would like to have a ruling relative to the divided conferences on several questions before adjournment. Shall there be a session of the divided conferences prior to the regular session, and what business shall be transacted; and shall the present presiding elders be members of the stationing committee? We would like to get a ruling on these questions.

Rev. R. J. White. I move you that these questions be referred to the Board of Bishops.

It was so referred.

Rev. D. R. Seneff. I wish to present the following paper:

Resolved, That the legislation cutting off Beach, Pleasantville, and Breevort circuits from Lower Wabash Conference and attaching them to Southern Indiana Conference, take effect on and after the pastors of these charges shall have reported at the next ensuing session of Lower Wabash Conference. Signed,

D. R. Seneff.
J. B. Connett.

This resolution was agreed to.

Bishop Hott. I move the General Conference now proceed to the election of its officers.

It was agreed to.

ELECTION OF MISSIONARY SECRETARY.

The Presiding Bishop. It is now in order to elect a Missionary Secretary. Prepare your ballots. The same tellers will gather up the ballots as yesterday.

The ballots were duly collected and handed to the presiding Bishop, and were by him called off and tallied by the secretary. The result of the ballot was as follows:

W. M. Bell	141	J. P. Miller	1
C. Whitney	14	George Miller	1
D. W. Sprinkle	2	H. A. Thompson	1
W. D. Stratton	2	W. A. Dickson	1
J. W. Zimmerman	2	S. C. Coblentz	1
C. C. Bell	1	T. C. Carter	1

The Presiding Bishop. One hundred and eighty-five ballots were cast; 85 necessary to a choice. Dr. W. M. Bell received 141, and is declared elected. The next is Church-Erection Secretary. Prepare your ballots.

ELECTION OF CHURCH-ERECTION SECRETARY.

The ballots were duly collected and tallied as before, with the following result:

W. M. Weekley	162	Wm. M. Bell	1
C. Whitney	3	A. B. Stratton	1
H. B. Dohner	3	W. F. Cronk	1
George Miller	2	T. C. Carter	1

THE PRESIDING BISHOP. One hundred and seventy-four ballots were cast; 88 necessary to a choice. Rev. W. M. Weekley, having received 162, is declared elected. The next is the General Church Treasurer. Prepare your ballots.

ELECTION OF GENERAL CHURCH TREASURER.

The ballots were collected and tallied as before, resulting as follows:

Wm. McKee	68	L. O. Burtner	2
C. Whitney	26	G. A. Lambert	2
D. R. Miller	11	J. C. Myers	2
L. O. Miller	8	W. A. Dickson	2
L. W. Stahl	7	C. U. McKee	2
George Miller	6	M. P. Jacoby	1
F. A. Z. Kumler	5	C. M. Brooke	1
G. W. Deaver	4	W. H. Ulrich	1
N. W. Bright	4	A. H. Laughbaum	1
A. J. Wagner	4	P. O. Bonebrake	1
J. S. Hobson	4	G. A. Wolf	1
W. J. Shuey	3	A. P. Funkhouser	1
H. A. Thompson	3	J. H. Snyder	1
I. B. Haak	3		

THE PRESIDING BISHOP. There is no election. Please prepare your ballots.

The ballots were duly collected and tallied as before, resulting as follows:

Wm. McKee	84	A. J. Wagner	2
C. Whitney	47	F. A. Z. Kumler	2
L. O. Miller	11	P. O. Bonebrake	2
D. R. Miller	8	E. S. Neuding	1
George Miller	8	I. B. Haak	1
N. W. Bright	3	J. T. Hobson	1
L. O. Burtner	2	L. W. Stahl	1

THE PRESIDING BISHOP. There is no election. Prepare your ballots.

MR. L. O. MILLER. I simply wish to ask the members of the General Conference not to consider my name. I am glad if any one considers me worthy of that place, but I ask you not to vote for me.

The ballots were duly collected and tallied as before, resulting as follows:

Wm. McKee	97	P. O. Bonebrake	1
C. Whitney	69	R. J. White	1
D. R. Miller	2	A. H. Laughbaum	1
George Miller	1	J. T. Hobson	1
I. B. Haak	1	W. J. Shuey	1
A. C. Wilmore	1	H. A. Thompson	1

THE PRESIDING BISHOP. One hundred and seventy-seven ballots were cast. Necessary to a choice 89. Dr. McKee has received 97, and is therefore elected. This exhausts the list so far as we have adopted the reports and papers.

REV. A. P. FUNKHOUSER. I move that the report of the Committee on Education be taken up and considered.

The motion prevailed.

THE PRESIDING BISHOP. Is it your pleasure to adopt it item by item?

VOICES. Item by item.

REPORT OF THE COMMITTEE ON EDUCATION.

THE PRESIDING BISHOP. All right; it is agreed.

SECRETARY SNYDER read the preamble, which was adopted.

The secretary read the first item as follows:

Resolved, 1. That the ensuing quadrennium be specially given to emphasizing the cause of education, in unifying its work, federating our institutions, enlarging our contributions for their support and to cancel present indebtedness, and in every way to make this great department of our Church work more highly appreciated throughout our Zion.

MR. F. A. Z. KUMLER. The great need of the day is that of men; not the plowing man, but the man plowing, as Emerson gives it to us. I would not for a moment wish to leave the impression upon this intelligent body that a college education is the only way of preparing strong men for God's work, and the cause of our blessed Church. I know we have men in our Church to-day who have not taken a seven-year's college course who are doing as much for the Church and for God as any of our college men; but bear in mind that these men

are educated, are men well-read; that these men have the natural endowment given by Almighty God for their blessed and chosen profession. The great need of the Church to-day is not simply young men, educated, but also well-read men, like Cicero of old, who said, "It is well that the old man has some of the young in him, and the young man has some of the old in him." The idea of a line in the ministry sometimes makes me feel like fainting—the idea that because a man has reached the age of sixty he should be hewn down and laid to one side. Rather, the need of the day is men of twenty, men of forty, men of sixty, men of seventy, that are wide-awake to the possibilities of the work to which God has called them in the ministry. Because a man has reached the age of seventy is no reason that his mind is not bright, and that his intellect is weak. What we want to impress upon the young men and the old men of to-day is that if they do not labor vigorously to equip themselves intellectually as well as spiritually, then they must be laid aside, whether they are twenty years of age or seventy years of age. But while I believe these needs are true, yet I believe in the spirit which predominates in this great body, that the twentieth century is singing to us to-day—give us men, whether they are old or young, that are wide-awake intellectully, strong physically, and ready for the great battle of the ministry. I have heard considerable lately in reference to the idea that the day for Christian colleges is past. May God put it into the hearts of the people and of all members of the church to realize that the day of Christian education is only beginning. The moral side of Christian education is recognized by the church to-day, and by men that do not belong to church, as the essential thing in an education. In many of our State institutions to-day the Christian side of education is neglected. I received from a number of men in Indiana letters saying, "Send us a Christian man who is a teacher." In our township we have but one or two men or women who are Christian teachers. Recently, in conversation with a gentleman, he made this remark, that it seemed to him the State, with the public schools, and the universities, and the millions of dollars thrown into them, was going to take the place of the church; and he might as well have said of Christian education. Brethren, let us say to that, first and last, No. The church college has a place, has had a place, and will have a place in the future to be emphasized and held of

more importance than in the years past. You fathers, what would you give for the education of your son and daughter unless it is a sanctified education, backed up by common sense, and along practical lines?

Rev. C. E. Farney. Is this speech on the clause?

The Presiding Bishop. This brother has the floor.

Mr. F. A. Z. Kumler. I wish to-day, if possible, to emphasize the importance of the educational work. The elders and ministers of this Church have an opportunity to emphasize this work in the twentieth century as never before. Do you, kind brother, or minister, or elder, know that it is a great opportunity to sit down by the side of John, or Mary, and say to them, "What are your plans for life?" Nine times out of ten that boy or girl will say, "Brother Smith, I have not considered that specially." And if the conversation is carried further you will find, through God and through your power and your acquaintance, that you can plant some seeds in the heart of that boy or girl that will show them a new life is before them. I owe, to a great extent, the first spark of inspiration that I had of going to Otterbein University to a brief conversation with my pastor, who sat down by me and said, "Frank, what are your plans for life?" I looked up at him and wondered why he asked me that. I never had thought of that before. Here, brethren, in the name of God, make this your work. Remember that the great work of life is not done by the talented. You may only have worked for a boy who seems to have but one talent, but if you can get that talent educated, and put in the right direction through your power, and the power of God, you have planted a seed the yield of which God only knows. Oh, may God emphasize this through the hearts of our beloved ministers. Do this in the name of God and for the sake of our future Church. We must have more educated men and women to carry forward the work in our cities; and remember that I do not simply emphasize cities; there are the small towns and country districts. We must hold them, and we must also move forward, as the great Methodist Church has done, to create power and influence where there are growing up great millions for this work. So I say, brethren, emphasize this with your young people. Remember that if John has but one talent, he may make it up in good common sense; he may make it up in good solid principle; and remember, also, that the

great work of this life is not carried on by men of ten talents, but by the men and women of one talent, consecrated by the love of God to one work and sticking to it. How often young men fail when they are almost in touch of success, just because they won't wait until the clouds pass by! Emphasize this in our hearts and life, and teach us to know that education is not the only thing, for without common sense in our lives education is a failure. The young man can help out in the coming century. Let pastors and laymen impress it upon the hearts of their young people, that they may understand that a Christian education in one of our own colleges is the best thing they can do; that it will make United Brethren loyal from the top of their heads to the soles of their feet, as well as loyal to God.

It was adopted, and the secretary read the next item.

2. We urge each of the schools of the Church to pay off its debts in these days of prosperity, and to make its current expenses no more than its current income.

It was adopted, and the secretary read the next item.

3. That our Bishops be requested to hold a great educational meeting annually at some central place within the bounds of each conference.

It was adopted, and the secretary read the next item.

4. We believe that a federation of all our schools, so as to form one university, of which Union Biblical Seminary and all of our colleges and academies shall be coöperating factors, is desirable. The object is not to form a new institution, but a federation of all our schools, for moral support, coöperation, and improvement.

Rev. George Miller. I should like to have somebody explain to us what is meant by that.

Bishop Kephart. The object is simply as stated there, not to establish a separate institution, but to have a federation of the institutions that we have at the present time, in order that there may be mutual sympathy and concentration, just the same as the Roman Catholic churches have with their institutions in this country. If the time ever comes when this Church sees fit to establish a central university, I suppose no person will object to that. But this is simply in order that the interests and the sympathies of the several institutions of the Church be unified, and thereby assist each other by moral support.

Rev. G. M. Mathews. The idea and the object are praiseworthy. I do not know that I understand, or that I am able to interpret it in accordance with those who wrote it; but if all the colleges in our Church, including the academies and Union Biblical Seminary, should be brought into a federation like this, then we would be a thousand miles away from the university, because a university is a place where one can study everything in the line of education—technical, literary, musical, etc. The phraseology is this, that we believe a federation of all our schools, so as to form one university, including all our academies and Union Biblical Seminary, would be desirable. I do not resist the statement that it is desirable; but it is not practical.

It was adopted, and the secretary read the next item.

5. That to accomplish these things and reach the end so desirable, it is necessary to have some one who will thoroughly and specially investigate the whole subject, who shall constantly carry on his mind and heart the interests of the great cause here represented, and who shall be able to speak on this subject with the authority of an expert. We recommend, therefore, that a Secretary of Education be elected by this Conference, who shall be under the direction of the Board of Education as to the amount of time he shall spend in the field, and as to his remuneration, it being distinctly agreed that he shall be paid only for services actually rendered, and that this field service, particularly in the immediate future, shall not exceed three months in the year, the duties of the secretary being especially for the information and the inspiration of our whole Church.

Rev. R. J. White. I move that we strike out this item.

Seconded.

Rev. R. J. White. If you strike this out it will leave the Discipline in this way:

"The board may elect any competent persons, members of the United Brethren Church, to be its treasurer and corresponding secretary; these, if elected outside of the board, shall be advisory members of the board. The corresponding secretary is to devote such portion of his time to the work of the board as it may direct, his compensation to be fixed by the board."

It seems to me, brethren, that we have already enough in the Discipline, and just what we need. We certainly do not need a Secretary, as this suggests, and then a corresponding secretary besides. It seems to me that this is the thin edge of the wedge for another general officer of the Church, and I submit to you if we do not have

general officers enough. When I was a lad I was on a farm, and once in a great while we used to milk the cow more than twice a day, but the circumstances were very rare, indeed. I think it is all right to milk the cow, but, brethren, do not milk the cow too often. If you do, you will have less milk each time you attempt to milk her. Now, it is impracticable, it seems to me, to elect this man for three months. We are to elect him for three months; we are to have him on a salary only for three months. Now, who could be elected to this position? Certainly not a pastor, for he has no three months to spare; his official board would not let him go. Not a presiding elder; and the general officers have all they can do with their own duties. We could say that some one connected with the Union Biblical Seminary could be elected, one of the professors, who could devote part of the time of vacation to the prosecution of this work; but if that is necessary and best, the Board of Education can do that, hence it is not necessary for us to take that step. This would necessitate his giving the three months, no matter what the objects or the judgment of the board might be as to the necessity of giving his full time. Then, what can this corresponding secretary do? A great deal is laid out for him here. His chief duty seems to be to stir up enthusiasm. I agree with our brother that what our educational work needs is more life, more enthusiasm, but we are expecting too much from this. How could a man in three months raise that enthusiasm that is here looked for? Then it is expected that he would collect some money, because if he did not collect some money his expenses would have to be paid out of the funds. His expenses would aggregate four or five hundred dollars at least, and they would have to be paid out of the funds that were given for beneficiary aid, to help men in getting an education. I believe that this could be expended better in some other way. How could he help the colleges? He could help them in enthusiasm. But what they need is money; and if this man were to go around and gather money, he could not give his personal effort to any one of these schools. That is not the work intended; that is not the work laid out for this brother. The hearts of the people are now being drawn toward beneficiary aid. I see there is a balance of $400 in the treasury; and then, quite a large amount of money loaned to young men is coming back. Forty thousand dollars have been collected for this beneficiary fund. Now, it does seem to me

that, in view of the fact that we have not heard that there has been any crying need for more of this fund, this movement to put another man in the field, to elect another general officer, and to have this brother go about collecting money, is unwise and unnecessary at the present time.

VOICES. Question, question.

REV. W. E. SCHELL. Has not some member the right to close the debate? Has not some member of the committee the right to close the debate and present the other side?

THE PRESIDING BISHOP. The chairman of the committee is authorized to do that by the rules.

REV. W. E. SCHELL, chairman of the Educational Committee. I am not in the habit of making speeches, and I have not a camp-meeting bugle to use on such occasions; but I will say that I have been in the territory tributary to our colleges, and I have gathered the thought of our people that they expect more of this General Conference than this General Conference will do, probably more than it can do. It may be, also, that this General Conference expects more of this committee on this educational matter than it can do. I wish to say that we have a large committee, leaving out the chairman, and a good committee. College men, college presidents, college professors, and distinguished men of the denomination, have been before this committee, and all these questions have been considered. We did probably what no other committee did: We had a meeting on the return from Baltimore, and we considered this matter all the way home, and the report we bring in to-day is a compromise. I mean by that we had extremes represented in the committee—liberals on the one hand and what might be called radicals on the other. Now, you have agreed by what you have already adopted to emphasize the ensuing quadrennium as educational. This is the main thought, and in order to carry that out, you have arranged for educational meetings to be held by the Bishops, a very excellent idea, and I am glad you have adopted it. And, again, to carry out this idea, you must have adopted the matter of federated schools, and thirdly, you have adopted the idea of setting ourselves to the task of paying our debts, and I am glad that that task has already been begun, and that we are getting well along with these debts. Now, as to the fourth point, or means, by which the ensuing quadrennium

can be made educational, we bring forth this idea of an educational secretary. There are those of the Church who would like to have an educational secretary all the time, and have this emphasized from June to June, as the other departments are—the missionary work by the Missionary Secretary, the church-erection work by the Church-Erection Secretary, and our Sabbath-school work by our Sabbath-School Secretary. Is there a member of this Conference who will say that the cause of education is subsidiary or inferior to any of the causes I have mentioned? The work of education is basic, it is fundamental, it is the bottom thing. We have not been emphasizing these other departments too much; we have been emphasizing this department too little, and the idea is to make a test of this rather than to go too far, brethren, than to make a too radical step and elect a secretary for the whole time. This makes a secretary for three months. It does not say he shall be employed three months. He may be employed fifteen months or three months. That is left to the discretion of the Board of Education. That is a very wise provision, as you will see. It does not bring in a new officer, as my brother has already stated. We do have a secretary of education elected by the board; and by information given to the committee, and from one well qualified to give such infomation, we learn that from $50 to $300 has been paid from year to year to this secretary. Now, no more than this will be paid to the secretary we elect to-day, and the main difference is this, that the General Conference elects this secretary, and hence puts the influence of the General Conference and the Church behind him. On the other hand, the secretary is now elected by the board, and that is the main difference. Friends, I think you will do well to accept this report as it comes from the committee, and let this man come from the General Conference and work under the board three months and perhaps more. He can during the whole year prepare himself to speak as our Missionary Secretary speaks, and our Church-Erection Secretary speaks on these points. And I wish to say in reference to milking the cow, brethren, we do not need to be afraid of that. If you want to get money, milk the cow often, milk her dry often.

Rev. J. E. Shannon. What relation will the secretary sustain to the colleges? Will they be over him, or will he be over them?

Rev. W. E. Schell. They will be over him. In case they need

help, they could call on this secretary,—a double team in cases where necessary to get up the hill,—and he is a specialist, and speaks with authority for the whole Church.

Rev. A. P. Funhouser. I do not want to make a speech. I want to ask that Dr. George A. Funkhouser, the Treasurer of this Educational Beneficiary Fund, the man who especially is at the head of this, be heard.

Voices. Hear, hear, hear.

The Presiding Bishop. Dr. George A. Funkhouser will please come forward.

Rev. George A. Funkhouser, of Union Biblical Seminary. I do not know, brethren, that I have anything very special to say. The information you already have from Dr. Schell is about all I could possibly give. I think there is room in the Church for an educational secretary. I have been slow in coming to this conclusion. I did not see exactly what his field of operation would be. I did not see exactly how he would harmonize with all the different institutions of learning throughout the Church. Lately I have been converted to this idea. Three or four months ago we talked about it in our executive committee. I do not see why the right man, his mind full of this subject, would not be a benefit to the whole cause of education in this Church. Now, about this matter of the three months. I am a little uncertain; I do not know who can be found; I do not know that a man could so give himself to the work as to be this inspiration; but, as the president says, as the chairman of the committee says, this is simply preparing the way for a time when he shall be the recognized head of this department; and if that is the best that can be had now, I am satisfied with that. It would be better, I think conducive to the whole interests of the whole Church, if the Secretary of Education were employed for twelve months of the year. I think there is a field for it, for it is the basic, fundamental ground-work of our whole structure. Then it ought to have more emphasis than we have given it in the past. It certainly must have more in the coming century than we have given to it in the past. Now, there is another thing besides general education: A very vital part of our work is the beneficiary fund. That has been managed very largely, I might say, perhaps, by the corresponding secretary and myself. He has sent out letters to conferences and done much of the work of

collecting these amounts, except what the conferences sent to him. Loaning it out by the board, Executive Committee and the board, and then the collecting of it and keeping those who have received these benefits in mind of their obligation, has devolved upon myself. This is no mere perfunctory work. There must be back of this agency, if it is to be kept up, some personal inspiration, somebody in touch. A mere official that simply reminds them of their obligations will hardly do the work; they will not feel the interest. I believe that fund can be largely increased. Conferences, as you have witnessed, have simply made an annual assessment of that fund—a dollar on this circuit and a dollar on that circuit. Sometimes it has been collected and sometimes it has not been collected; but there is no question that appeals to our people so much, when they understand it, as that this goes into the brains and hearts of your people in the ministry; and the cry for an efficient ministry in all your pulpits, as you know, brethren, is the great cry. A secretary could do much to inspire the conference to larger contributions, and the people would give. One year they gave us $500 in money. Brother Dodds gave us something last year, and a lady in New York gave $25 as a special donation. That is only a little indication of what could be done. A great deal could be done. People are ready to give to it, only they have not had it brought before them in any tangible, practical, constant way. We have helped sixty-six men to an education according to the report. I think probably it would reach more than that; we have tided over some men whose names do not go in this report. Unless this is kept up, these men who are now struggling for an education will often have to give up their college course. We have had great competition. A young man says to me that he can get money given to him to attend this other seminary. We tell him we will loan him money, which, we think, is better than to give it to him. We will loan you $150, if you need so much, or $30, or $25, without interest, for a term of years. There is strong competition, and we must have some such fund as that for young men. I have a letter in my pocket now from a very valuable young man in the territory southeast of here, who asked me: "What can I depend upon if I come to the Seminary next year? I want to come; I must come. What can I depend upon?" He wants me to say in advance what is probable. I can send him the rules, which say, "I can loan you

anywhere from $25 to $150." We can loan a man $80 in the senior year, $70 in the junior year, $60 in the sophomore year, and $50, usually, in the freshman year. We have loaned men in the Seminary $70 in the senior year. Now, this secretary will do a great deal to increase the fund and thereby help to get into the ministry men that are struggling hard to do so. You know that most of our men come not from those who are wealthy, but from those who are not. When a man has invested in himself in college, then the Church is safe in investing in him. The best-paying ones are the ones going to the foreign fields. The men on poor salaries go out, and they soon pay back the money they secured for the help given. It puts these young men under obligation, in another sense, to the Church, and they feel grateful for it, and the secretary could do much along this line.

THE PRESIDING BISHOP. The question before you is on the motion made by Brother White to strike out the item and leave the Discipline as it is.

The motion prevailed and the item was stricken out.

Secretary Snyder read the next item.

6. The Board of Education is hereby charged with the work of aiding in all advance movements in the educational work of the Church, and securing the needed funds; of directing the formation of the university, and affiliating the schools of the Church, as recommended in preceding sections of this report.

It was adopted, and the secretary read the next item.

We recommend the following changes:

Section I., item 1, page 119. In line five strike out "twelve" and insert "nine," and after the word "years," in line six, strike out "six of whom shall be clergymen; the remainder may be lay members of the United Brethren Church," and insert "the Bishops shall be *ex officio* members of the board." It will then read:

"1. There shall be a general board of education, known by the name of 'The Board of Education,' under the care of the General Conference of the Church of the United Brethren in Christ. The board shall consist of nine members, elected by the General Conference, who shall hold office for four years. The Bishops shall be members *ex officio* of the board. Five members, including the president or vice-president, shall constitute a quorum. This board shall have full power to direct and supervise the educational work of the

Church, by carrying out the rules and regulations enacted by the General Conference."

It was adopted, and the secretary read the next item.

Item 8, page 121. In line twelve strike out the word "these" and insert "the conferences," and after the word "make" insert "these." It will then read:

"If the board thinks best, it may apportion the amount to be raised by the various conferences, according to their number and ability, and the conferences in turn shall make these apportionments to their respective fields of labor, and the funds thus raised shall be sent to the treasurer of the board.

It was adopted, and the secretary read the next item.

Item 10, page 122. In line two, strike out "a recommendation for." It will then read:

"10. Any person having received aid from the Board of Education shall not be granted an honorable dismissal by his conference until he shall have made satisfactory settlement with the board. The Bishops are directed to enforce this provision."

It was adopted, and the secretary read the next item.

Section II., 2. *Academies,* page 123. In line three, after the word "their," insert "literary." It will then read:

"In this day of excellent high schools in many parts of our country, academies should be located judiciously, and should confine their literary courses of study to such branches of learning as will prepare for entrance upon the freshman or sophomore year of the best colleges."

It was adopted, and the secretary read the next item.

Section III., item 3, page 123. In line three, strike out "after A. D., 1900." It will then read:

"3. For the purpose of greater unity and efficiency in our educational work, the General Conference directs that the length of a course of study leading to," etc.

It was adopted, and the secretary read the next item.

Page 124. Insert sub-sections 6, 7, and 8 as follows:

6. It is recommended that the several presidents and principals of our institutions of learning be *ex officio* members of the local official bodies which govern the said institutions.

Rev. R. J. White. I move you to strike out this section.

Rev. C. T. Stearn. I second that motion.

Rev. R. J. White. Brethren, it does seem to me that this is unnecessary. The colleges and academies are not strictly under the control of this General Conference. We have only one school that we have direct control of, and of which we elect directors, and it does seem that each college ought to be able to take care of its own affairs.

Rev. W. E. Schell. This does not make it obligatory upon the boards; it simply recommends that the president of the college can be a member of the board of trustees *ex officio,* of the executive board, and the local official board. If he is capable of filling the position of president of the college, he ought to have a position on the board, and this is a good recommendation.

Bishop Kephart. You will find this to be the case: The president of the board of trustees, or the president of Western College, is a member of the board of trustees, and he is chairman of the Executive Committee. I served as a college president for thirteen years, and I was on the board of trustees, and was president under the rules and organization of the articles of incorporation of that institution. This will not apply to a number of institutions of which I have knowledge, but as Brother Schell says, it is not made mandatory at all.

It was adopted, and the secretary read the next item.

7. We direct that the endowment funds of our institutions of learning be kept sacred for the purposes for which they were given, and not dissipated and jeopardized by loans to the contingent fund of the institution and spent for current expenses, and we recommend that these funds of our institutions be not loaned to the members of the board, or officers or teachers of the institution, or others who are personally interested in the care and safe-keeping of these funds.

It was adopted, and the secretary read the next item.

8. We cordially endorse and approve the best method of industrial education as applied in those institutions where mechanical and other equipment is provided for this purpose, and recommend that this practical training and self help be secured for those who desire it, as soon as practicable.

It was adopted, and the secretary read the next item.

6. (2) Page 124. In line two strike out "certificates" and insert "diplomas." It will then read:

(2) That these students be examined thoroughly on their courses of study, and that suitable diplomas be awarded those who complete their work to the satisfaction of the respective colleges.

It was adopted, and the secretary read the next item.

Item 6, page 124. Item 6 to be numbered 9.

It was adopted.

THE PRESIDING BISHOP. That exhausts the report.

REV. M. B. SPAYD. I have a resolution which I wish to introduce here:

Be it enacted that Northern Illinois Conference be hereby authorized to elect two sets of college trustees, three for Westfield College to be elected from the district formerly comprising Central Illinois Conference, and three for Western College from the district formerly comprising Rock River Conference. Signed,

D. R. SENEFF.
J. A. F. KING.

THE PRESIDING BISHOP. It is before you.

REV. M. B. SPAYD. I just wish to explain: Rock River Conference has been coöperating with Western College, and Central Illinois Conference has been coöperating with Westfield College. Now, will we have a right to elect trustees as we have in the past for these two institutions?

The resolution was agreed to.

DR. SENEFF, of Lower Wabash. The Chair this morning called attention to a paper that was tabled, coming from the Committee on Superintendency, and relative to the Southern District. I move that it now be taken from the table.

It was seconded and agreed to.

REPORT OF THE COMMITTEE ON SUPERINTENDENCY—SOUTHERN DISTRICT.

The secretary read the last item of the report of the Committee on Superintendency as follows:

That Kentucky, East Tennessee, and Chickamauga conferences, with our work in Georgia, Texas, and Louisiana constitute "the Southern Mission District," to be under the direction of the Board of Missions, which shall be empowered to employ a superin-

tendent who shall devote his whole time to the work of evangelism, and the care and development of the churches. Signed,

R. J. White. S. L. Todd.
D. R. Seneff. J. T. Roberts.
H. H. Fout. J. W. Zimmerman.
S. S. Hough.

Rev. R. J. White. I wish to renew my motion to strike out this item, if I may have a second.

Seconded.

Rev. R. J. White. Brethren, I am opposed to the item as it stands. It provides for a Southern Mission District and for the employment of a superintendent who shall give his time to the development of the work in this field. I do not wish to be understood as being opposed to the work in the South. My sympathies are with the work, and I believe that we ought to give to this field our hearty sympathy and support in every possible way; but I think that the superintendency is very well provided for. We have four Bishops, and one of these districts, the Ohio District, to which this territory belonged during the last quadrennium, has, besides this field here described, only five conferences at present, six conferences, the four in Ohio, the Ohio German, and the Southern Indiana; and this field during the last quadrennium constituted the Ohio District. We have now only six conferences, and it does seem to me that the Bishop of that district can give to that field all the superintendency it needs. Another argument that I have in mind is this: This is to be named the Southern Mission District. It is drawing the old line again between the North and the South. We do not need to draw that line. I believe that those Southern brothers need all the sympathy and help that will come to them, especially from the fact that the Northern Bishop will give them special time for the development of the work in that territory. Another thing: I think that the need of the brethren of the South is not superintendency so much; they need pastors; they need missionaries; they need missionary money spent in that section, and spent to help men in developing the work in these various cities. It will cost for superintendency during the quadrennium quite a large sum of money. We have tried superintendency once in the South, and a number of thousands of dollars were spent on it. This amount of money, if given to the fields and

missions in the cities, will keep alive the work that is necessary and important. For these reasons it seems to me that a Southern superintendent is not necessary nor wise.

Rev. C. T. Stearn. I would like to ask a question: What are our elders for there? What are our presiding elders for anywhere, if they are not to look after our work and superintend our work? I think I know about the spirit of the Southern territory. No man amounts to half so much as a full-fledged Bishop. When he comes, it means something to them. A superintendent,—they hardly know what it means,—what is he? What authority has he? But a Bishop amounts to something; he is something; and this idea of converting by wholesale you will find to be a pretty slow business. The people of the South, in the churches and out of the churches, are churchly in their spirit and in their disposition. The thing to do is to have our Bishops get among them as often as they can, and to have our presiding elders there as superintendents.

Rev. D. W. Sprinkle. I do not make long speeches, but I want to put in a word for the South. I have heard about the twentieth-century progress in almost everything else, Mr. Chairman, except missions. I have favored all that has been done by this conference. I have voted, I believe, for everything, and I have gotten about everything I want; and now, sir, I want to put in a plea for those Southern boys, boys whom I met in the sixties and learned what a warm reception they gave us. There is no better missionary field in the United States than Tennessee and Oklahoma, and now that we have an opportunity to do something, are we not going to take it? We have been talking twentieth century until it has almost gotten monotonous, unless I can have what I want,—I want this Church to look to the South. Brother White has never been in the South, or he would not have said what he did about this imaginary line. There is no line between the North and the South; there is no gulf between the North and the South. Now, I do think we have arrived at a point to do something for the South. There are Northern men there, Northern men are going South, lot after lot donated ready to occupy, and the people are going to make improvements on them. I do not need to go farther than Virginia to hear them sing. We have a demonstration of the Tennesseeans and Virginians on this floor. I have been wanting to put in a word for the Southern field—East

Tennessee, West Tennessee, Kentucky, Texas. There is a vast territory there, and if we do not go in and occupy it, somebody else will. I believe the Church of the United Brethren in Christ has an opportunity in the South that it has not had for a long while.

Rev. J. D. Droke. Mr. Chairman, I am not accustomed to making speeches to large assemblies. I am a school man. I have talked to small audiences. However, I want to say that we have thought this matter over; we who are there in the field; we who have made the United Brethren Church our choice, not because our fathers were United Brethren, or because we knew of it in our youth, but because it commends itself to us by its broad disciples and its polity, and because we believe it is adapted to the needs and conditions of our people. We have cast our lots, our fortunes, and our families within the pale of this Church because we believe in it. We believe it is true to God, true to America, and true to our people as it has been true to the people of other sections. We are in the South; we were born there. Our fathers were born there, but, brethren, we are not sectional. If this measure, when advocated, would draw sectional lines, then I am sure we would be the last ones that would advocate it because we believe in one nation, one flag, one people, and one church of our God. After thinking the matter over it is our honest conviction that the thing we need is a superintendent, because, first, we are three or four hundred miles from the headquarters of the Church of the district, as it now has been constituted. A bishop comes to us to hold annual conferences; sometimes it has been so that has been impossible. He had to send a minister down to our conference, the West Tennessee, because it was impossible to reach there. Then in East Tennessee we have about two thousand members. Brother Morgan is three hundred miles away with his little flock; Brother Johnson down in Georgia is three or four hundred miles away; Brother Pierce down in Florida three or four hundred miles from him; and the large work in Louisiana is far from other centers of work. Each of our little sections constitutes about a presiding elder's district. It is impossible for these presiding elders to go to these districts and keep in touch with each other. It is utterly impossible for them to look after the openings of the Church in these broad spaces and secure pastors and appropriations for them. Our people are constantly moving into the cities and into

the larger towns. Our work, unfortunately, began in the country. We are moving upon the towns as rapidly as may be, but we are losing largely from our country members by the migration of our people; and the young men as we educate them in school go to the city. We have already lost some of our brightest young men and young women, who have gone into the cities to seek employment. We have not been able to follow them with our Church, and, as they did not find the Church of their choice, they have drifted into other denominations. And then, on the other hand, as my brother over here has so nicely referred to, people are moving from the North. Our own members are settling there, and openings are being presented. Now, we are not unreasonable. We want this great Church to come to our relief, and we think that the United Brethren of the North are no more United Brethren than those of the South. Brethren, that is what we want; we want to feel that we are a part of you, and that we come in touch with you. If we are asking unreasonable things we will stop; but if it is an unreasonable thing that we have some kind of superintendency that may look after openings for us, and see where appropriations may be wisely made, then we cannot be blamed for asking you to support us. Now, that is our judgment. We have conferred, and that is the deliberate judgment of all of our men. That is not all; we have some experience in the matter. The Church of the United Brethren in Christ was dragging along about thirty years in the South, I have understood, and, although I am a citizen of East Tennessee, and was at the time there, I hardly heard of it, and very few of us knew anything about it. I was a pastor in the Methodist Church for five or six years in the town of Greenville, Tenn., and the United Brethren had been in the county for thirty years, and I really did not know it. I might have possibly been a little careless in the matter, but I really did not know a thing of it. A few years ago the Board of Missions decided as an experiment to appoint a superintendent to look after the work, and in two or three years,—I do not know how long it was,—our membership increased from one thousand to two thousand five hundred, and the valuation of our church property increased one hundredfold, and the character and standard of our Church in that whole section was raised one hundred per cent. Then we began to go into the cities. We went into the city of Chattanooga. I had the honor of being pastor there

a short time, until they took me away to Edwards Academy. I know, during my term there, which was not over five months, we had a congregation of about one hundred and fifty people, and very respectable people. They were coming to the front and we were gaining a foothold. This enterprise was discontinued, and the pastor was taken away. One of my brethren said the other day, "That territory is of little consequence down there, because when our board took away your appropriation from Chattanooga your church went to pieces." They took the pastor and the appropriation away, and we had nothing to supply the people, and they held together as long as they could afterwards.

Rev. T. C. Carter. They are still in the Church.

Rev. J. D. Droke. They wrote to others: "Is there any help? Will we ever have any privilege?" We said we did not know. I wrote them letters, the very best letters I could, and said, "Do the best you can, trust in God, and stand by the Church." There are quite a number of them. They are there; they are ready to take their old church in all its power and goodness, to do the best they can for it. Their hearts are in it; they are men who are tried; they will stand by the Church. Brethren, I leave it with you as candid business men if it is not considered a trait of good business in all lines of enterprise, before you expend money, to have some kind of superintendency. Is it not in any kind of a corporation regarded as an important part of its work to have a man who is superintendent to decide where and how the money shall be used? I hope we are not unreasonable; I hope we are not asking too much; I hope we are not making this plea too strong. If we cannot have the assistance of a superintendent of the Church, let us have the sympathy of the Church. Our candid opinion is that our great need is a superintendent.

Bishop Kephart. I am very confident of this, that so far as the Southern work is concerned, the South in general, we have no finer territory in which to operate than in that section, and I am confident of this also, that we have no territory that will be easier worked and yield a higher fruitage in the form of membership than in that section of the country. As has been well said by Brother Droke, a superintendent is really necessary to the prosperity of any work of any magnitude. This district is spread over all these Southern States. I am confident that it will yield to this Church the very richest fruit-

age that we can hope for by the appointing, as our brother suggests, of a judicious superintendent to look over that work that is so widespread over the South. I have been somewhat over the South, and I am free to say this, that I have never taken the hand of warmer-hearted people and broader-minded people anywhere. Now, there is one peculiarity there, and that is this: It differs from the work in the North. The Southern States are not half so mixed up with the elements from Europe and the Eastern Continent as we are in the North; but the people that we have to operate among there, or with there, are strictly and peculiarly American. They are American people, and I believe the wisest thing that we can do is just to take the paper as it comes to us from the committee.

Mr. G. A. Wolf. I want to ask a question: We have passed a paper and said the Board of Missions can employ one or more workers for the home and foreign field. Could not that board employ men to cover your Southern field as well as a superintendent?

Rev. T. J. Harbaugh. This is a matter at this juncture of our church life that is of very grave interest indeed, and, having had some observation of some sections of the South while chaplain of the Sixth Ohio, I discovered this fact, that they are the most universally orthodox people that I ever met. There is the largest percentage of church people in that country that can repeat the Apostles' Creed that I ever met—thoroughly orthodox. The same fact is true with regard to Americanism; with regard to the trouble that we have to meet at every point of life's path in this country. That is in their favor. But on the other hand they have more churches now per population than we have in the North. All the churches are orthodox, and they waste a great deal of time nagging at each other. They put on the war-paint often. That has been my observation. Now, if we go into that country, and are to stay there and build there, we must pay the price. Another feature about this matter is that they spend more on an average, orthodox clergymen, than we do in our country. They must be educated; they must be to hold their places in society; they must, in order to have that standing and force in the community, be able to call forth their admiration and respect. Are we ready to pay the price? We ought to do it, we must do it, if we want to go into that country to stay and be the peers in power of the people who are there. It is simply the application of common

sense to the church militant, to the church as on a campaign. We ought to understand that it is absolutely necessary to use common sense in the church militant as we use practical common sense in military affairs. We must be permitted to meet the conditions. There is no getting around this, and if the superintendent can bring about such conditions or start it, and give it time to grow, it must be supported with the head and heart and mind of the Church, of this Church in the North, continually, for years and years. They are great people there for preaching. They are just happy, and open their mouths like young robins to take in the preaching. Is n't that so, Brother Droke?

Rev. J. D. Droke. Yes.

Rev. T. J. Harbaugh. But you take up a collection, and they are not much in evidence in that course of the feast. Now, I have no axes to grind nor fences to burn, but these are the facts in reference to this matter. It is not because they do not want to give, but because our ministry, from the very ecclesiastical conditions of that country, must speak to a class of people who have not the money, in a very large degree. It is true that there are people in the South who are great on dignities; and a Bishop going down among them, clothed with the name of Bishop, whether he is wise or unwise, would call the attention of the people. If he be wise, there would come to him a hearing, and the people, for the time being, would come out irrespective of ecclesiastical fences to hear the great man preach, and it would do them good; but you take up a collection and you will see where they are. Draw your own inferences. If we plant there, we must go ready to do it, and ready to hold up their hands, and keep on firing the soul of every hero who goes on the field to fight the battles of truth and righteousness. I attended their conferences while I was there. I attended that on purpose, and met these men, these itinerants. I am only speaking with regard to this matter as it pertains to my personal observations. As to the conditions there, there is hope for us; there are open doors for us; and I only speak of these things in reference to the fact that if we plant ourselves there, it is not the planting, but it is the carrying out of the conditions inherent with the conditions of carrying on this work that we must comply, and that is what we must plead for.

Rev. L. Bookwalter. Mr. Chairman and brethren, I did not in-

tend to say anything upon this subject. It has not been my intention to say a word upon this question; but I believe that a wrong impression has been made here concerning the people of the South. I have this to say, that I spent two years in that locality as a missionary, and I have always believed that we have, at least in East Tennessee, a fine missionary field. What I was permitted to do in the providence of God years ago has proven a permanent and abiding church in the city of Knoxville. Now, brethren, if you think when you go South you will find a people who are so far behind us that they do not understand their business, and understand us, you are mistaken. What they want is that you come close to them, and have your heart beat with them. You will never starve down there if you show that you are for the good of the people. I was down there for two years with my wife and children, and one of the greenest spots in all my life is the tender memories when I revert to my East Tennessee experience. Now, what I believe is needed in the South is men with good leadership, men with clear views of the situation, and men who are not afraid to take hold and work. I believe, brethren, with an earnest and broad-minded, businesslike superintendent on this field, it is an open field for us. I have always believed it, and I believe it to-day. I am in favor of this paper, and should you throw a man into this work, just as it was my privilege to see men throw their lives into the work when I was in East Tennessee, men like Rev. A. J. Newgent, whose memory is precious up and down that valley. Brother Newgent was a worker, and he left fruit there that will never die.

The Presiding Bishop. I think we ought to hear Brother Nelson. No man knows that Southern field better than he, and no man is truer to the Southland than he.

Rev. D. J. Nelson. Brethren, I do not want to make a long speech. I have not been noted for that; but, having been born in East Tennessee, and having traveled over the South quite extensively, I think I know something of the people and their conditions. I think I have a right, having traveled the district over for six years, to know something of the opening for our denomination. At this time it is not a question of whether *we shall enter* this Southland or not; *we are there.* It is a question whether we are going to continue or whether we are not. As has been stated by Brother Droke,

we are in this Church from choice. We especially admire the Americanism of this denomination, and the people of the South, being American almost strictly, admire this feature of the denomination; and this is one of the features of the denomination that we present to the people of the South. A church with a broad, liberal feeling such as ours, and with its splendid system of modern government, and with no North or South, with no handle to its name, especially commends itself to the people of the Southland, and I am sure that what we need to-day is ample provision made for our work in the South. If we will give it our prayers and sympathy and money, and a fair chance during this quadrennium,—if we don't make it go, we won't ask you for anything further. Give us a chance and that is all we want. We have more than doubled our membership in the South in the past quadrennium, and we have more than doubled the value of our church property. I am saying that which no other conference in this denomination can bring before you to-day. We think this provision ought to be made, and give us a chance for our lives.

Rev. A. M. Evers. I just want to make a statement: The most beautiful letter I have seen for quite a while was written by a young lady who graduated from Lebanon Valley College to Mrs. Evers. She stated in this letter that she just longed to have our people come to South Carolina. She said no church lay so near her heart as ours, and asked whether the time would ever come that any of our ministers would ever come South. We all agree that this is a grand open field.

Rev. A. P. Funkhouser. I move the courtesy of the house be given to Dr. Carter.

By consent Dr. Carter was given five minutes.

Rev. T. C. Carter. I will not detain you, but I want to say a few things concerning what has been said at this time of the work that I have been connected with. Now, it has been said that a superintendent is not needed there. All that we have gained in the South has been through the work and faith and courage of those that led out in this movement. Now, let me tell you how the work has grown: When I was appointed to that superintendent's work I published a statement in the *Telescope,* and the good editor repeated it over and over. It has been published in mission meetings and in conferences, that, should any of our brethren go into the South, the pastors should

correspond with me and let me know at Chattanooga of their coming. That resulted in the organization of the West Tennessee Conference. It has built up its membership, and has its representatives here. In four years this conference has only had $400 from the Missionary Board. A brother wrote me from Nebraska that some brethren were going into Fitzgerald, Georgia, and he wanted to be appointed there. I sent him there, and from that work has grown the work in Georgia. That is now a young conference. Another wrote me that he had members in Louisiana, and I took the authority to say that he should go there; and out of that appointment has grown up the work in Louisiana that our good Dr. Bell has gone down recently to organize into a mission conference. Before this work began we were not known except in the rural districts of about two counties in East Tennessee. There had never been a published statement concerning the United Brethren Church in the city papers of the South until that superintendent was appointed. You talk about staying there and doing the work on small pay; you talk about the waste of thousands of dollars. There were no thousands of dollars expended on a superintendent. It got down to $600, and went on in that way, and from there to nothing; and yet the people have stayed. My own precious family in Chattanooga have stayed in the United Brethren Church, they intend to stay in it, and they are not the people to give up when they have undertaken a work. Dr. Droke, who is here to-day, I received into the United Brethren Church, and Dr. Nelson, who is here to-day as presiding elder, I received into the United Brethren Church, and Rev. F. M. Morgan, the presiding elder of the West Tennessee Conference, I received into that work. I have been organizing conferences just as true as anywhere in this denomination. I hope we may not be regarded as curious in the South. We are simply American people; and this idea of a Southern district—you might as well say that of the Eastern district. It is only a geographical distinction of the place; call it anything else you like.

The motion of Rev. R. J. White did not prevail.

The Presiding Bishop. The question is now on the adoption of the amendment as it is now before you.

Rev. R. J. White. I wish simply to make this amendment: After the word "district" strike out the words "to be under the direction of the Board of Missions, which shall be empowered to employ a super-

intendent," and insert "that a superintendent shall be elected by the General Conference."

VOICES. No, no.

MR. G. A. WOLF. I second the motion.

The motion was not adopted.

REV. S. C. ENCK. I move that we do now adjourn to meet at seven o'clock.

The motion to adjourn prevailed. Rev. H. Doty, of Sandusky Conference, pronounced the benediction.

THE PRESIDING BISHOP. Conference stands adjourned until seven o'clock this evening.

EIGHTH DAY—EVENING SESSION.

SATURDAY, May 18, 1901.

Conference convened at seven o'clock, as agreed upon. Bishop J. W. Hott occupied the chair. Colonel Robert Cowden led the devotions.

THE PRESIDING BISHOP. Conference is now in session. Have you any miscellaneous business?

REV. A. J. WAGNER. I would move that the rules be suspended, or that by general consent all speeches and discussions shall be hereafter limited to five minutes.

It was seconded and agreed to.

REV. D. D. LOWERY. I desire to offer the following resolution.

Resolved, That the arrangements for the General Conference to be held in 1905, be under the control of the Publishing Agent, and that the proceeds of all entertainments, lectures, and any profits that may be realized from excursions that may be provided for, or that may be derived from any other source, be placed to the credit of the General Conference fund.

It was seconded and agreed to.

THE PRESIDING BISHOP. Will it be your pleasure to take up the election of the Board of Trustees of the printing establishment? If so, the ballots will be distributed.

BISHOP KEPHART. Dr. Funk, will you explain this ticket?

Rev. W. R. Funk. You will notice that the ticket states where the people are from; that is, East District, Ohio District, Central District, and West District; and the nominees have been distributed with the distinct understanding of the committee who made the nominations that the persons shall be selected from the districts. The incorporation of the Publishing House requires a certain number to be elected in the vicinity of Dayton, Ohio.

The Presiding Bishop. Your Discipline, on page 115, gives the rule, brethren. Notice carefully what is at the head of the ticket, and prepare your ballots now.

It was agreed that the Chair appoint a committee of tellers to collect the tickets, and agreed that they should make a tally and return to the Conference the result on Monday morning.

A Voice. Does it require a majority of votes cast to elect?

The Presiding Bishop. It does. Your rules under which you are acting declare plainly a majority of all votes is necessary to a choice.

The Presiding Bishop. I will ask Rev. J. Lewis, Rev. J. I. L. Resler, and Brother N. W. Bright to gather the ballots, and return to us the result when they have made the count properly.

The tellers collect the ballots.

REPORT OF COMMITTEE ON CORRESPONDENCE.

Rev. S. C. Enck. The Committee on Correspondence desires to report that they have sent the following message:

Frederick, Md., May 16, 1901.

To the General Conference of the Presbyterian Church, Greeting.

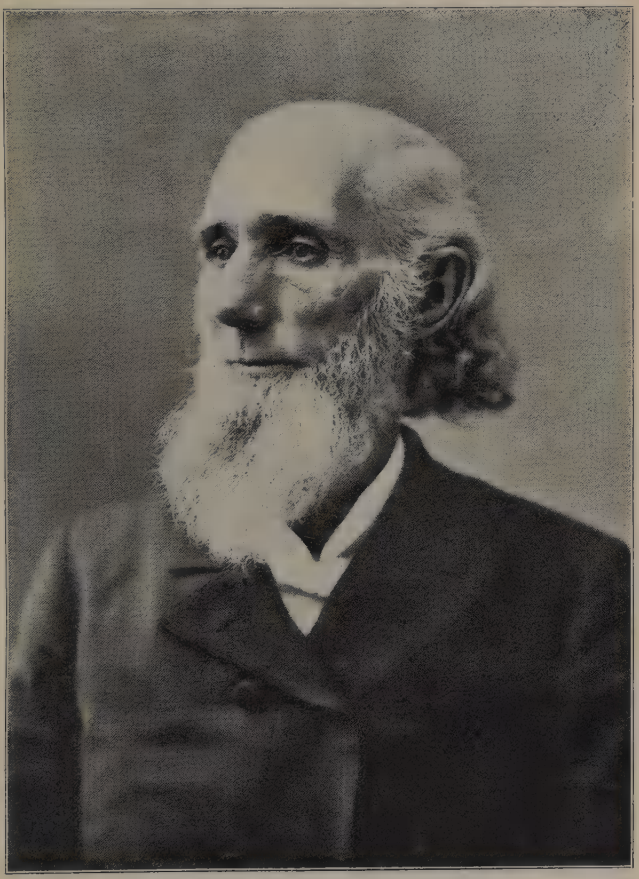
The General Conference of the United Brethren in Christ pray God's blessing upon your Assembly and church. Read Hebrews 13: 1, 20, 21.

The Presiding Bishop. Prepare your ballots for the members of the Missionary and Church-Erection boards. Dr. Funk will have these ballots distributed.

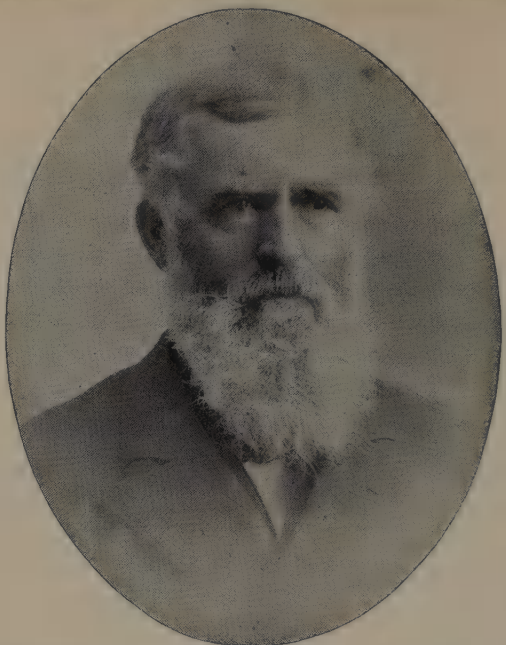
The Presiding Bishop. I will ask the following brethren to take charge of these ballots: Hon. J. C. Myers, Prof. F. A. Z. Kumler, and Brother W. H. Jack.

The Presiding Bishop. The ballots will now be distributed for the Board of Education. All action bearing upon this board has

"The Memory of the Just is Blessed."



Bishop Jonathan Weaver, D.D.



Bishop D. Shuck.

Rev. E. Lorenz.

been taken by the Conference. The probabilities are, brethren, in rsepect to these ballots, that a goodly number more than a majority will be elected. Will you agree that the nine having the highest vote shall be chosen, and no more?

It was agreed.

THE PRESIDING BISHOP. If there be a tie, will you agree that these tellers shall break the tie?

It was agreed.

THE PRESIDING BISHOP. The following brethren will serve as tellers for the Board of Education: Rev. Wm. Buswell, Rev. R. E. Williams, and Brother F. H. Neff. They will have charge of this ballot, collect the ballots, and make the tally according to instructions given.

The ballots were collected.

REV. N. L. VEZIE. I move that the report of the Young People's Christian Union be taken up, as we want to ballot on that board.

It was seconded and agreed to.

REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S CHRISTIAN UNION.

Secretary Snyder read the first item as follows:

We, your Committee on Young People's Christian Union, submit the following:

1. The *Watchword,* our Young People's paper, was never better than to-day. This is evidenced by its large increase in circulation and from the fact that it is entering into our Sunday schools, and is being used as a Sunday-school paper.

We therefore recommend that the price of the paper be unchanged, and that it not only be the official organ for the Young People's Christian Union, but that it be used in the Sunday school for adult scholars.

THE PRESIDING BISHOP. What is your pleasure in regard to this report? Do you wish to consider the paper item by item?

It was agreed to by general consent to consider the report item by item.

It was adopted, and the secretary read the next item.

2. We recommend that the constitution for the Junior society be printed in our book of Discipline.

3. It is the judgment of the committee that the Young People's Christian Union has the right to transact its own business and

amend its constitution according to the provisions of that constitution until the General Conference shall withdraw such right. We therefore refer the question of electing a general secretary and providing for his support to the Young People's Christian Union.

4. The special paper referred to the committee was found to be a constitution for a Ladies' Aid Society. Your committee examined said constitution and recommend that it be adopted by this body and printed in the Discipline.

Rev. J. W. Kilbourn. I move that that item be stricken out.

Rev. B. W. Bowman of Illinois. Does this mean that the constitution is not to be printed, or does it simply mean striking out? Whether the constitution shall be printed in the Discipline or not, I am certainly in favor of having a constitution for a Ladies' Aid Society in my district. I think they are capable of doing a great deal of good both financially and otherwise.

Rev. J. W. Kilbourn of Miami. This report is in another item. This is recommended in another report.

This item was stricken out.

The secretary read the fifth item, first paragraph, as follows:

5. We recommend the following change in Discipline:

In the Discipline, page 94, Chapter XVI., Section I., paragraph 2, amend to read as follows: "The Executive Council shall consist of seven members, including the president and corresponding secretary of the Young People's Christian Union. Of the five members to be elected three shall be chosen by the General Conference and two by the Young People's Christian Union. The Executive Council shall make a quadrennial report to the General Conference."

It was adopted, and the secretary read the next item.

Chapter XVI., Section I., paragraph 3, amend to read as follows: "The president of the local Young People's society, the superintendents of the Intermediate and Junior societies, shall be members of the Church of the United Brethren in Christ, and shall be members of the quarterly conference of the charge to which the societies belong, and shall make a written report to each session of the quarterly conference."

It was adopted, and the secretary read the next item.

Chapter XVI., Section I., paragraph 4, amend to read as follows: "The organ of the Young People's Christian Union shall be the *Watchword*, published under the direction of the Trustees and Agent of the Publishing House, the editor of which shall be chosen by the

General Conference. This paper shall be devoted to the work of the Young People's Christian Union. In directing the plan and policy of this paper, the Executive Council shall advise and assist. The editor may serve as corresponding secretary of the Young People's Christian Union, subject to the action of the Union."

It was adopted, and the secretary read the next item.

Page 96, Article IV., Section 2, amend to read as follows: "The Executive Council shall consist of the president, corresponding secretary, and five other members."

It was adopted, and the secretary read the next item.

Article IV., Section 3: "These officers, except three members of the Executive Council, to be chosen by the General Conference, shall be elected at the regular meeting of the Union, and shall serve until their successors are duly elected. This election shall be by ballot, upon the recommendation of a nominating committee which shall report twice the number of names necessary for each office."

It was adopted, and the secretary read the next item.

Article V., Section 3, amend to read as follows: "The corresponding secretary shall keep a list of all the branches and of all the Young People's societies in the Church, with the name of the president and corresponding secretary of each. He shall conduct all correspondence, give notice of all meetings of the Union and of the Executive Council, collect any statistics that may be desired, and perform such other duties as may be required by the Union or by the Executive Council."

It was adopted.

THE PRESIDING BISHOP. Do you wish to take up this Ladies' Aid Society matter?

REPORT OF COMMITTEE ON LADIES' AID SOCIETY CONSTITUTION.

REV. J. B. CONNETT. I move that this constitution printed here have a place in the Discipline.

Seconded.

REV. J. B. CONNETT. Now, Mr. Chairman, these Ladies' Aid Societies are all over the conferences, and this will be a help to them, and it will be an encouragement to the ladies, for we are all assured that they are doing great work in assisting building and paying church debts, and I think this ought to be printed in the Discipline.

Rev. J. W. Kilbourn. I am opposed to this whole paper for different reasons: In the first place, we are loading up our Discipline with a great deal of matter that is not very essential to our Church government, and this paper is one of that kind. Now, I want to say that I am just as friendly to the ladies's work as anybody can be, and appreciate the great work they have done for this Church, and I believe that they will do better if we just let them alone. They are capable of carrying on this business, and they have done it in the past without recognition in the Discipline. I therefore move as a substitute that this matter be laid on the table.

Seconded.

Rev. J. W. Lower. I would like to raise the question whether this is in harmony with their wish, to have it printed in the Discipline.

By a rising vote the substitute to lay it on the table was lost.

The Presiding Bishop. I suppose if you want to adopt it you had better take it item at a time.

It was agreed to take it item by item.

The Presiding Bishop. I believe you would all agree, instead of ladies, to say women. It ought to be so everywhere.

It was agreed to.

The Presiding Bishop. The motion is that it be placed in the Discipline.

Mrs Lovenia S. Giesler. The ladies would like a little recognition in the Discipline.

Rev. J. L. Brandenburg. We have had trouble in this work. The ladies would like to have us help them out. I think it ought to go in our book of Discipline. There are some things that could be left out less important than this.

Rev. B. W. Bowman. All over my district there is a feeling for something such as this constantly, and I am in favor of placing the constitution in the Discipline.

It was agreed that the constitution be placed in the Discipline.

The Presiding Bishop. The secretary will now read the first item.

The secretary read Article I., as follows:

ARTICLE I.

Organization.

When at any time an opportunity presents itself for the organization of a sufficient number of ladies (who are members or friends of

the Church of the United Brethren in Christ) into a society for mutual aid in promoting the spiritual, social, financial, and intellectual interests of a congregation or charge, it shall be the duty of the pastor or the presiding elder of the district to call together the lady members of the congregation or charge, and, after securing the names of all present wishing to become members of the organization, he shall proceed to organize, by electing by ballot, a president, vice-president, secretary, and treasurer, whose duties shall be those usually devolving upon such officers.

Rev. A. C. Wilmore. I wish to offer an amendment: In the third line, after "members," insert "or friends," and it would then read, "who are members or friends.

Rev. R. J. White. I move to strike out all that is in parenthesis. Seconded.

The amendment to the motion to strike out did not prevail.

The Presiding Bishop. The question is now on the motion of Brother Wilmore to add "or friends."

The item as amended was adopted.

The secretary read the second article as follows:

ARTICLE II.

Name.

This organization shall be known as The Ladies' Aid Society of the Church of the United Brethren in Christ at ————————.

It was agreed to, and the secretary read Article III., as follows:

ARTICLE III.

Annual Election.

The officers of this society shall be elected by ballot annually, at its last meeting preceding the session of the annual conference, and the officers elect shall assume the duties of their office at the first meeting succeeding the session of the annual conference, at which time the secretary shall turn over to the secretary-elect all books and papers belonging to the society, and the treasurer shall make settlement with and turn over to the treasurer-elect all funds belonging to the society.

The president of this society shall be a member of the quarterly conference.

The Presiding Bishop. You would want to add there "when a member of the Church," would you not?

Rev. P. E. Smith. I move you that this item be so amended.

The item as amended was agreed to.

The secretary read Article IV., first two paragraphs, as follows:

ARTICLE IV.

Membership.

The members of this society may be either active or associate. The pastor shall be an active member *ex officio*.

Any lady, being a member of the Church of the United Brethren in Christ, in good standing, is entitled to become a member of this society, subject to a majority vote of the active members of the society present at any regular meeting.

Rev. A. C. Wilmore. I move to amend by inserting "or friend" in the third line.

The motion prevailed and the item was so amended.

The secretary read the third paragraph as follows:

Any well-disposed person, wishing to aid the society in its work, may, by a vote of the society, become an associate member; but only the active members can hold office or vote in the transaction of the business of the society.

Rev. George Miller. I move that this item be stricken out.

It was seconded and agreed to, and the last item was stricken out.

Rev. George Miller. I move to amend the motion to strike out all after the word "pastor."

Rev. W. Z. Roberts. I move to reconsider the action taken.

The Presiding Bishop. Did you vote on the affirmative?

Rev. W. Z. Roberts. Yes, sir.

The Presiding Bishop. It is moved and seconded to reconsider the vote adopting the first part of Article IV., on membership.

It was reconsidered.

The Presiding Bishop. The motion now before you is on the adoption of the first item.

Rev. George Miller. I move that all be stricken out of this first item after the word "pastor." It would simply read that the pastor shall be a member *ex officio*.

Rev. F. P. Rosselot. I move to amend by striking out the whole item. I do not want to join this Aid Society.

It was seconded and agreed to, and Article IV., on membership, was stricken out.

Rev. R. P. Burton. I wish to move, as a substitute for the entire article, "Any woman of good standing, friendly to the work of the

Church of the United Brethren in Christ, may become a member of the society."

THE PRESIDING BISHOP. I could not entertain it because you have adopted it.

REV. R. P. BURTON. I move we have a reconsideration of the vote taken a few moments ago adopting this item.

The motion to reconsider prevailed, and the above item was adopted on membership.

The secretary read Article V., as follows:

ARTICLE V.

Meetings.

The regular meetings of the society shall be at least once each month, and oftener when any interest demands it.

It was agreed to, and the secretary read Article V., item 2.

The meetings shall always open and close with devotional exercises, and the deliberations shall be conducted according to the usages of the Church.

It was agreed to, and the secretary read Article V., item 3.

In case of the absence of the president and vice-president, the secretary shall call the meeting to order, and proceed to the election of a president *pro tem.*, whose official acts shall be valid.

It was agreed to.

The secretary read Article VI., as follows:

ARTICLE VI.

Dues.

Each member of the society, either active or associate, shall pay into the treasury of the same the regular monthly dues agreed upon by the society, and in case a member shall fail to pay for six consecutive months, unless providentially hindered, her name may be erased from the roll of the society.

REV. J. A. F. KING. I move to strike out the words "either active or associate."

It was seconded and agreed to.

REV. W. I. BEATTY. I move to strike out the whole article in reference to dues.

VOICES. No, no, no.

Rev. D. W. Sprinkle. I move that it be referred to the lady delegates of this conference.

Rev. A. P. Funkhouser. I second the motion.

Mr. R. H. Bennett. A point of order: Some of these items have been adopted. The motion to refer will carry the entire report over.

The motion to refer did not prevail.

The Presiding Bishop. The motion is to strike out this entire item.

The item was not stricken out.

Rev. J. E. Shannon. I now move to amend as it now stands by substituting for the words "providentially hindered" the words "unable to do so."

It was agreed to, and the item as amended was adopted.

The secretary read Article VII., as follows:

ARTICLE VII.

Disbursement of Funds.

All moneys collected on dues, or otherwise, by the society, shall be used for the benefit of the congregation, or charge, or for any benevolent purpose, as the society may direct.

It was adopted, and the secretary read Article VIII.

ARTICLE VIII.

Christian Visitation.

In order to promote the work of Christianity among the families under our influence, the members of the society may arrange, so as to have all such families visited at least once a month, by dividing the homes to be visited into districts and one or two go to each home, look after the sick, invite persons to the various services of the church, and report to the pastor or leader all persons whose interest demands immediate attention.

This is not to be substituted for the leaders' nor for pastoral visiting, but to aid them in their work.

Rev. S. L. Todd. I move to strike out the article, for I think the women will do the visiting all right; they usually do.

Rev. W. H. Washinger. The deaconess matter will cover this entire ground.

The motion to strike out did not prevail.

The item was adopted.

The secretary read article IX., as follows:

ARTICLE IX.

Disorganized Societies.

When at any time a society fails to hold a meeting for three consecutive months, unless providentially hindered, the quarterly conference may direct the pastor or presiding elder to call the members of the society together, and proceed to a reorganization by the election of officers, as before stated, and in case a reorganization cannot be effected, all of the funds of the society shall be turned over to the quarterly conference, to be appropriated by the same, to the financial interest of the charge.

(The foregoing is for all societies of women organized for the purposes herein specified.)

Rev. H. Doty. I move the item be stricken out.

The item was stricken out.

The Presiding Bishop. This exhausts the report.

Rev. A. C. Wilmore. I move, after the heading "Ladies' Aid Society," we insert the word "constitution."

This was agreed to by general consent.

Rev. J. W. Kilbourn. I move you that we do now adjourn.

The motion to adjourn did not prevail.

Rev. Alonzo Myer, of White River. I wish to move that in place of Article IX., which was stricken out, the following be added as Article IX.:

Article IX.

This constitution may be altered or amended by a two-thirds vote of the members present at any regular meeting of the society.

It was adopted.

Mr. F. A. Z. Kumler. I move you that we adjourn.

Seconded.

Rev. H. H. Fout. The Committee on Superintendency is ready to make its final report.

On motion the report was ordered to be printed before being presented to Conference.

The motion to adjourn prevailed, and the benediction was offered by Rev. J. Hill, of Erie Conference.

The Presiding Bishop. Conference stands adjourned until 8:30 o'clock Monday morning.

MEMORIAL SERVICES.

Held in the Opera House, Frederick, Maryland.

SUNDAY, May 19, 1901.

The Conference met at 3:00 P. M., as per order, to hold memorial exercises for deceased members.

Bishop Kephart presided, and Rev. Wm. M. Weekley led the singing.

Conference joined in singing No. 42, in "Centennial Bells," entitled the "Home of the Soul."

REV. A. ORR, of Central Ohio Conference, read the Ninety-first Psalm. REV. JOS. S. SHOWERS, of Ontario Conference, offered prayer:

Great and merciful God, our Father, we have come into thy sacred presence at this hour to worship at thy footstool. We gratefully acknowledge thy sovereignty over all things; we acknowledge thee as our Father and our God, the One in whom we live, and move, and have our being. We thank thee for our being; we thank thee that thou hast created us as we are, and with powers and faculties capable of knowing thee as God and Father, and of acknowledging thy divine presence and fullness while in the body. We thank thee that thou hast provided and prepared a better home for us. While the lines have fallen unto us in pleasant places in this land, and undeserved by us, yet we rejoice that there is a better country; and while we look with the eye of faith to that better country, having not seen it, yet we thank thee that there is a hope that buoys us in the midst of the conflicts of life. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." He also said that he had gone to prepare a place for us, and that he would come again and receive us unto himself, that where he is there we may be also. We ask of thee, Father, that we may be filled with thy divine spirit, and the power of the Holy Ghost. That we may so live that when it shall be ours to depart this life, we may have the blessed Jesus to escort us home to that heavenly country where we can dwell with thee forever. We thank thee that we are permitted to gather in this centennial gathering of our denomination. We thank thee for the past; we pray thee for the advancement of the Church of our choice. In the future may she be endowed with power from on high—may the presence of the Holy Spirit forever be in her midst; may she have the power of the Holy Ghost resting upon her, and go out until she may be the instrument in thy hands for the accomplishment of greater things in the future than in the past. But we are reminded this afternoon while we are gathered at this centennial gathering that some who have gathered with us in the

past have gone to that better land. Some of the fathers, who have long been burdened with the cares and the anxieties of the church of Jesus Christ and the Church of our choice, who have labored ardently in the field, have gone to their reward. Friends, who were daily in the work, and gathered with us in the last gathering of this character,—their lives have been spent, and their lives have been taken from them so far as the physical life is concerned. They have given their lives for the cause of Jesus Christ; and oh, we pray that while we are gathered this afternoon in memory of those who have passed on before, we may seek to follow them as they followed Christ; and may there be pleasant memories not only of them this afternoon, but down through the years which shall follow. Let thy blessing fall, dear Father, upon the services of this afternoon; bless each one of those who speak; bless each one that is present; bless all for whom we pray; and finally gather us to thee in glory, and we will ever praise thee through Jesus, our Redeemer. Amen.

Conference joined in singing "Shall we gather at the river."

MEMORIAL OF BISHOP JONATHAN WEAVER AND BISHOP DANIEL SHUCK.

THE PRESIDING BISHOP. Dr. Sprinkle will address you with reference to Bishop Jonathan Weaver and Bishop Daniel Shuck.

REV. D. W. SPRINKLE, of East Ohio Conference, said:

Others present who knew Bishop Shuck better than I did will speak of his life. I shall confine myself for a few moments to the well-known name and figure of Jonathan Weaver.

Rev. Jonathan Weaver, D. D., Senior Bishop of the Church of the United Brethren in Christ, was born in Carroll County, Ohio, March 23, 1824, and died at his home in Dayton, Ohio, February 6, 1901, having, within seventeen days, reached seventy-seven years on life's eventful journey. In the early twilight of that winter morning, just as the first faint rays of light were struggling through the heavy mists of the night, a greater light burst upon the enraptured vision of our beloved brother, and we were constrained in our sadness to say, "My father, my father, the chariots of Israel, and the horsemen thereof!" A recognized leader, a safe guide, a good preacher, one who for many years has towered head and shoulders above many of his fellows, has fallen pierced, pierced by the arrow of death, while yet in possession of his usually clear intellect, and engaged like a battle-scarred veteran.

"Servant of God, well done!
Thy glorious warfare 's past;
The battle 's fought, the race is won,
And thou art crown'd at last."

It may be worthy of observation that this great man of God was born and died near the vernal equinox, which usually is a time of great activity among the elements of nature. Truly, his life was a life of great

activity as well as usefulness, mingling freely with every element that constitutes a moral and religious life, molding into symmetrical form the denomination that he so much loved, and which will bear the imprint of his master hand and character as long as time shall last. Bishop Weaver was as gentle as a child, yet as firm as a rock; his preaching was as calm and soothing as the evening zephyrs which fan the brow of the weary traveler; and again, he was as powerful as a cyclone which sweeps the mountain-side, carrying in its irresistible force everything before it. The Church will long cherish his memory, the lofty flights of his oratory, the deep vein of his spirituality, his unselfish devotion to the Master's cause, and his unequaled leadership in times of great commotion and battle. How very fitting that the priceless "Heaven; or, That Better Country," should be among his last literary productions, written while walking near the boundary line of that country he so beautifully describes, inspired, no doubt, by frequent glimpses of the sunlit hills of the heavenly Canaan, while to him was wafted the fragrance of the tree of life in the midst of the paradise of God!

Jonathan Weaver joined the Muskingum Conference in 1847, at Union Chapel, Stark County, Ohio. He favored the union of his conference with that of the Western Conference, now know as East Ohio Conference, and therein continued his official relation until death. This Church, and the East Ohio Conference in particular, will sit in sorrowful silence during the call of the roll of membership, and long to hear once more the loving and familiar name, Jonathan Weaver, and his ever happy and prompt reply. Here we shall listen in vain, for he has answered the last roll-call on earth. Could he now add one chapter to his book, "Heaven," what might we not expect? Methinks it would be an extended chapter of happy greetings with Bishops Otterbein, Boehm, and Geeting. Greetings with Bishop Glossbrenner, Bishop Edwards, Bishop Shuck, Dr. Warner, and Dr. Booth, with whom he wrought for many years. Also, greetings of the many hundreds whom he won to Christ in his early ministry. Or, would this *post mortem* chapter contain a more glowing description of heaven and his personal contact with Christ, realizing the whole meaning of his favorite text, "And his name shall be called Wonderful"?

All who attended the last General Conference remember how eager he was to live through the past quadrennium and attend this General Conference, so historically located, and the first in the twentieth century. He lived and wrote well-nigh until the sitting of this body; but the angel of death breathed into his face, and kissed the busy fingers while writing,—his hand fell to his side, and his head bowed as if in continued benedictions.

Moses left a happy and lasting influence on the Hebrew people, Abraham Lincoln on the American people, and Jonathan Weaver on the Church of the United Brethren in Christ. His towering form,

so familiar to us, now rests on a gentle slope in Dayton, Ohio, in Woodland Cemetery, near the graves of Bishop Edwards and Dr. Booth. In the language of the Holy Writ, "Our Fathers, where are they?" In this world we cannot fatheom life nor death; we can but say—

"Life! I know not what thou art,
But know that thou and I must part;
And when or how or where we met,
I own to me 's a secret yet.

"Life! we 've been long together,
Through pleasant and through cloudy weather.
'T is hard to part when friends are dear;
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, Good-night, but in some brighter clime
Bid me, Good-morning."

But why attempt to write even a short death notice of one so favorably known, and whose record is on high? He no more sees through a glass darkly, but face to face. His dying words will go down to coming generations in the Church, and our children's children will repeat them, saying, "All is well! All is well!"

Rev. D. R. Miller, of Sandusky Conference, spoke as follows:

I am asked by the committee to say a few words in commemoration of the names of Bishops Weaver and Shuck, and I certainly will confine myself to a few words. This special service calls us from the living issues which have for days engaged our thoughts, and from the problems with which we have been confronted in our legislative gatherings here, while gazing intently at each other in the heat of discussion upon the questions pertaining to the interests of the Church for the future, and turn our thoughts affectionately toward those whose battles are over, whose voices are hushed, and who now wave their palms of victory and beckon us on. Those two who on former occasions stood in our midst, and lessened by their sympathy the pangs of defeat, and increased by participation our ecstasy over victories—of these two worthies whose names come before us to-day, I am asked to speak a word, namely, of Bishop Shuck and Bishop Weaver.

Of Ex-Bishop Daniel Shuck I can say: I knew him personally for about thirty years, was thrown into his company and association only at the general gatherings of the Church, at the General Conferences, and some of the annual conferences, and some of the board meetings in the interest of education. What I saw of him and what I heard from him led me to conclude, indeed, that he was a Christian gentleman, well informed, and well established in ethics and questions of religion. He was, indeed, a man of strong convictions, and firm in

their maintenance, and yet he possessed a kind, impassionate spirit and a forgiving nature that is worthy of imitation. He was submissive and loyal in defeat as few men have been. There are a number of examples of this kind in his life to which reference might be made. I refer, however, as an illustration of this spirit of his to only one circumstance. At the General Conference of 1889 he stood, as you will remember, opposed to the work of the Commission. He was one of the committee of seven to whom the work of the Commission and the report that came from the Commission to the General Conference was referred. I had the honor to be on that committee with him. I shall never forget the fraternal spirit that was characteristic of this good man as manifest on that occasion. I can see him sitting in the little room in the hotel at York, Pennsylvania, with countenance aglow with deepest concern, while the discussion in that committee-room pertaining to that important work, was going on. He was firm in maintaining his position and insisting upon a report adverse to that of the majority, but as kind, gentle, and inoffensive as a lamb. When the committee reached its final conclusion, and five of the seven signed what was recognized as the majority report, he, with another, signed the minority report. These reports, as you will remember, went before the General Conference, and you know the result—a large majority voted in favor of the majority report, while twenty, including this good brother, voted adversely. After the vote was taken, and some time was had for reflection, some of the brethren and one that signed this report—this minority report with him, as you know—went out. No word of explanation was given by this brother, as was fashionable just then with many. He sat quietly, and on Monday morning came into his seat as though nothing had occurred, and went to work with the Conference, and continued in his work with the Conference loyally and cheerfully. On the sixth day of the session, however, we hear from him in a report from the committee to whom was referred memorials and petitions pertaining to this same question. As he was chairman, he read this report and submitted it to Conference. From this report I have taken a sentence or two to show the spirit of the man, defeated as he was, yet loyal and true. These are his words in that report:

"We earnestly pray that those dissatisfied do not hastily form their conclusions and convictions touching the action of the General Conference and the work of the Commission, and we earnestly plead that their interest in the Church remain undisturbed."

Here we have an example worthy of imitation. Up to the very last moment standing for his convictions, and when defeated by a large majority of votes of his brethren whom he regarded as his equals, he submits loyally and cheerfully, and from that on engages in the work of the Conference as though no difference had ever existed. I anticipate the time when a reunion with that brother and many who stood with him on the Conference floor and differed with

him at that time shall take place, when there shall be a union of hands and a union of hearts, and a song of jubilee that shall thrill the very sedate of heaven.

Of Bishop Weaver, what shall I say? What can I say, more than has been said? Shall I call him the high tower, the commanding figure, the great preacher, the untiring worker? Ah, I may, but coming more tenderly and touchingly I may call him the personal friend. For thirty-five years it was my privilege to know well this man, and walk with him, and talk with him, and travel with him, and labor with him in the interests of the Church locally as well as generally. I always regarded him as my personal friend and the great friend of the Church. I will attempt to speak of only one characteristic of this man to-day, one which, to some extent, has not been referred to in any of the papers or published matter pertaining to his life and death directly. It has been truly said that he was one universally loved; one that was popular as perhaps no other man in the Church was popular. The point that I raise is, What made him so popular, so universally loved, so affectionately recognized as a friend? I think it was that he possessed that peculiar nature which enabled him to rule without inviting opposition to his rulings; to associate with and lead men without making them feel that he was in the lead to the extent that he was recognized as important above others. I have known him to be in what we term the battles and conflicts on the floors of the Conferences, and in aggravating circumstances as well, but I never knew him to lay down the battle-ax and move out with foes to follow, but the reverse. Those who would meet him in opposition and in discussion have followed him out, feeling that in him was a friend, not a foe. In him particularly obtained that spirit of tenderness which even won the affection and admiration of those who stood in opposition to him. I think you recognize the force of what I say pertaining to this man. He, indeed, begot love and affection from others as a result of his treatment of them, and at no time, notwithstanding he occupied the highest position within the gift of the Church, did any one feel that he estimated himself above the most humble of those gathered about him.

In conclusion I will say, that as I think of Bishops Weaver, Shuck, Glossbrenner, Markwood, and a host of others who have gone out from us, and gone up to join that innumerable company inside of heaven's gate, a sense of strange loneliness steals over me, and I incline to the desire to have the door opened that I might renew the fellowship with those we loved so much while here. To me, to-day, heaven seems to be quite different from what it did when I entered the ministry, or when I was a boy, or even when I first visited and took part in the discussions of the General Conference of 1873. When a boy, I was inclined to think that heaven was a far-off country, inhabited only by white-robed angels and strange beings with whom I could never form an acquaintance. I thought it would remain strange

forever even though I might attain to it, and when I began the ministry it was much that way. But now, to me, heaven is just across the way, where stands a mighty host of those with whom I have walked and talked; where stand loved friends, many of the ministers who have again and again gathered in the General Conference; where stand, ready to greet us, those to whom reference was made in the paper a moment ago; even those who met with us four years ago, some of them are now standing waiting to greet us, and I anticipate ere long a visit from the angel to escort some more of us to our eternal home, when the King will say, "Fly wide, ye everlasting gates, lift up your heads, ye everlasting doors." Then, as we enter the portal, loved friends will greet us, and angels will wipe the last tear from our eyes, and we shall talk with these Bishops and others of the Church with whom we have labored. Then on, as it were, the silver-tipped wings of angels we will soar aloft all over this world of bliss; then on the soft sofas of heaven sit down with these kindred spirits and talk of battles over. To Bishop Weaver and Bishop Shuck, and others whose names come before us to-day and whose names go from our record here forever, we now, so far as this life is concerned, bid you an affectionate farewell. But we shall greet you again, on the evergreen shore.

The Presiding Bishop. Addresses will be delivered by President Bookwalter and Bishop Hott relative to the following: Rev. E. Lorenz, Rev. C. A. Burtner, Professor McClelland, Rev. George Sickafoose, Rev. Joseph Bays, Rev. J. S. Tedrow, Rev. John Peters, and Rev. Joseph Caulker.

MEMORIAL OF REVS. E. LORENZ, C. A. BURTNER, GEORGE SICKAFOOSE, JOSEPH BAYS, JOHN PETERS, J. S. TEDROW, JOSEPH CAULKER, AND PROFESSOR B. F. M'CLELLAND.

Rev. L. Bookwalter, president of Western College, paid the following tribute to these devout men:

The calling of this company of our departed friends, these men from the laity and the ministry, a number whom we knew in the lower walks of life and Church activity, seems to me most befitting after we have had before us the names and records of men who have been in a broader field of activity. After all, there is no difference between the disciples; the humblest is as great in the eye of the Master as the highest, and we are not here to call one man great and another man less great, but all "we are brethren." Some of these brethren were known to me personally, others were not. I had pleasant associations with an humble man named here, Rev. John Peters, of East Tennessee Conference, a man of good gifts of mind, of not much learning, but of a large, warm heart. He was one of the humble, faithful, persevering itinerants of East Tennessee Conference, and from 1881 to 1883 I had the benefit of his example as an humble itinerant

REV. GEO. SICKAFOOSE.

PROF. B F. M'CLELLAND, A.M.

REV. J. S. TEDROW.

REV. C. A. BURTNER.

REV. JOS. BAYS.

REV. JOHN PETERS.

REV. I. N. CAIN.

REV. JOS. CAULKER.

among the foothills, and mountains, and valleys of East Tennessee. I cherish his memory, and I mention his name here as worthy to be kept in remembrance. Other names here are familiar names to us all, such as Rev. George Sickafoose, who, from time to time, I had the privilege as a brother of his in Church work, to meet. I know not so much of his record as others who may speak, but he stood among us, a tall man physically and intellectually, and a large man in his heart. He did a good work, and has gone to his reward.

I was especially associated with Professor McClelland, a delegate-elect from the Iowa Conference. Professor McClelland graduated in 1881 at Western College, in the same class with the young lady whose heart and his heart were joined together, Laura Moore. They started in life together in a few months after graduation. He gave fourteen years to teaching, as superintendent of schools in Illinois. In 1895 he came to the faculty of Western College, was soon made vice-president, and soon came very close to me in the toil and the struggle and in the success of our work in the West. You know how much we all must miss him there. He died in the prime of his mature manhood, at forty-four years of age. We fought and toiled with him for years and years. He was a man of but very ordinary physical ability, and the strong activities of mind carried him beyond his capacities physically, consequently, he was taken away, it seems, before his day. Brother McClelland was a man of fine activities of mind and body, warm heart, intense life. He was a leader in the kingdom of Christ, and he gave himself and all that he had to that kingdom. As a leader of his Church, as was his father before him, we miss him; we hope that his mantle will fall upon some other. These men in the ordinary walks of life are of our own number, and they remind us, indeed, that in the great work of Christ's kingdom great things are not accomplished without following as well as leadership; and these men in the leadership, somewhat below the highest, were still among those who, without their number, and their influence, and their united power; with whom, I mean to say, we could not as a Church, or a community as citizens, or in any of the activities of life dispense; without whom we could not accomplish the great things that are characteristic of the days in which we live. These are the strong men who stand side by side and shoulder to shoulder, and really carry the front rank of the advancing host, and climb the breastworks and capture the strongholds of the enemy. They are the men and women, such as stand by their side in life's battle, who are making this Church strong, and giving it at last its greatest glory in the days of its greatest achievements. We are glad here to remember these humble men in their honest and severe toil, and may their mantle fall upon the multitude who may come after them in their same walks of life.

Bishop J. W. Hott, in an impressive address, spoke as follows of the lives of these faithful soldiers of the Cross now entered into rest:

BISHOP HOTT'S MEMORIAL ADDRESS.

Seven of the men whose names have been mentioned were members of the last General Conference. Rev. E. Lorenz died in the work as editor of *Der Froehliche Botschafter,* our German paper. To that work he had given a number of years of service. He was elected to that position by the last General Conference, having previously served by order of the Board of Trustees. He was a native of Germany, born on the classic Rhine, entered the ministry of the gospel in eastern Ohio, was long an itinerant in the Ohio German Conference, and an evangelist in heart and life. He led many souls to Christ, and he builded the Church wherever he went. He was also in the presiding eldership in his conference for a number of years. Four years he spent in Germany—in the fatherland— as a superintendent of work in that land of Otterbein. He lived everywhere a life unstained, sweet as a child, pure as a woman, and he only knew to love. He had a sensitive nature, exalted and beautiful in character. He closed his office, bade good wishes to one who helped him in adjusting his great-coat about him, went to his home, and before midnight was gathered to his Father and to his Father's house. He has left in the Ohio Germaan Conference a memory sweet and fragrant.

Rev. John Peters was among the first fruits of the toils of Rev. John Ruebush, who went many years ago from Virginia to East Tennessee to open up the work. His conversion is more marvelous, you might say, than any novel you might read or fancy. Brought from a strange and peculiar life of sin by the power of the gospel of the life of Jesus Christ, he entered the ministry, lived worthily and beautifully, and carried the confidence of his brethren. It was my duty before the conference of which he was a member to speak the last words of love, indeed, to preach his funeral sermon, as it was my privilege to speak on the occasion of the burial of Father Lorenz. Brother Peters had the unquestioned confidence of all who knew him, led a life above reproach, and went to heaven carrying with him the good will of all his neighbors and all that were about him.

Rev. C. A. Burtner died in the midst of the great work of the gospel, to which he had given twenty years or more of his life. He was a member of the Pennsylvania Conference, and that conference, in last March a year ago, adjourned its session one day and went from the place where it was in session to Harrisburg, Pennsylvania, to attend in a body his burial services, as a tribute of love and esteem. It was my privilege to point him to the Lamb of God, when he was a pure little boy, at the altar in Washington County, Maryland. It was my privilege one morning, in the presence of Bishop Russell, and many other ministers, and a thousand members of the Church, to receive him into the fellowship of the church of the Lord Jesus Christ. It was my sad duty to pronounce the eulogy upon his life and labors

when he lay in the presence of his brethren, and of his Christ that loved him and redeemed him. He was a soul-winner, pure and beautiful in character, and life, and service.

Rev. Joseph Bays was a sweet-spirited young man, gentlemanly, loving, patient, shining rather like the sun of light and beauty of blessedness wherever he went, and even as an itinerant in the Missouri Conference, loved and honored by all, he was worthy of the place the brethren gave him. His name will live on in that field where he toiled so well.

Rev. J. S. Tedrow was a member of the last General Conference. He was a successful pastor for many years in the North Ohio Conference. For a number of years he served as presiding elder, and laid down his office and service to take up his crown by the side of those who have preceded him. A frail man in body, yet he toiled on to the utmost of his ability; lived a pure and beautiful life; preached an earnest gospel; had a great, warm, loving, and affectionate heart. A large number of his brethren came a few months ago to Bryan, Ohio, where he lived and died, to lay his body to rest. It was my sad duty to pronounce a eulogy over his fallen and prostrate form.

Rev. George Sickafoose was often in the General Conference, long a member of the St. Joseph Conference, where he was known in almost every home of the thousands of members of that large conference. He had a heart larger than his conference, a heart that covered every interest of the Church from the Atlantic to the Pacific, from Africa to China. No one will ever know the heroism with which Brother Sickafoose toiled as presiding elder of the Oregon Conference, when we were building up the work there on the Coast, after all the misfortunes that came to it. A more loyal heart than his, a truer spirit than he carried, a more precious life, I have not met anywhere.

As we were gathering a few years ago, in 1894, on our beautiful mission grounds in Africa, at Shengeh, to hold the African Conference, there came a small, delicate lad or young man into our company who had come from the interior country. He came into the mission house at Shengeh, and carried with him some nice presents which he had brought for one hundred miles, may be, to my companion, and some which he had brought to myself. It was Joseph Caulker. I shall never forget how, after two days in the study of the Word, and method of teaching in the institute, he came to me one day with the simplicity of a child and said, "Mr. Howard has something I do not have." He had been teaching in the interior country, and he had graduated from the Rufus Clark and Wife Training-School. What was I to tell him? I advised him to go back to the interior country and finish the contract he had there, and then come and enter the school. He told how Mr. Howard analyzed; he told how Mr. Howard talked; how Mr. Howard comprehended great principles and truths which he did not grasp. He took the kindly counsel, and, after

a few months, came to Shengeh, and came ultimately to America, and entered Otterbein University, at Westerville, Ohio. Those of you who were in the last General Conference will remember his shining face; how over there he sat from day to day—he from darkest Africa; and how he gathered into his soul and unto his heart the spirit and life of the Church that had brought the gospel unto him and to his father, and to his brothers and his sisters in dark Africa. He was a bright and beautiful star that rose in the sky of our Church out of the night of Africa, and God, unexpectedly to us, carried him away in a chariot of fire to join the glory and splendor of that light that awaits us all. God grant to you, and to you, and to you,—God grant to every one of us,—that, like these I have mentioned, and Professor McClelland, spoken of by President Bookwalter, we may be true until the crowning in heaven.

Rev. Wm. M. Weekley. We will sing two verses of that sweet old hymn, "In the Sweet By-and-By."

The Presiding Bishop. Mrs. L. R. Harford and Dr. W. M. Bell were selected by the committee to speak relative to our martyred missionaries in Africa. They not being present, I have asked Rev. J. R. King, of West Africa, to make a few remarks.

MEMORIAL OF OUR MARTYRED MISSIONARIES.

Rev. J. R. King, who had just returned from Africa, spoke as follows:

I am sure that I am very glad, dear friends, of the privilege of speaking something in tenderness of those with whom I have counted it the greatest privilege of my life to be associated. It has only been since coming into this room that I have been informed that I was to speak on this subject; but in the tenderness of this occasion I am glad to bear to you some token of my esteem, and the esteem in which these people were held in the land beyond the sea. It comes a little bit too near to me to speak easily this afternoon, having been associated with these seven martyrs in their work in Africa; and we do not know in this country, how close these associations become, how closely bound together we are as we stand, as it were, alone to hold up Christ before the people. It is as though I were talking of my brothers and my sisters. The last that I saw of these seven martyrs was some days before sailing for America early in 1898, and you may imagine how greatly we missed them, having left sixteen missionaries on the field, and, when we returned, to find not one. As soon as was possible after our return to Africa, I visited Rotifunk, whence five of them went up to glory, and there looked over the scene of their massacre. I followed as closely as I could, those who knew about it, the story of their suffering, and then went at once below the mission house to a little ravine, through which they had passed when they were trying to make their escape, and there I saw a little mound raised con-

taining the remains of the five. There on that mound was a little cross of bamboo erected out of the loving thought of one of the mission boys.

I was not able to go to the scene of the death of Mr. and Mrs. McGrew for more than a year, or about a year after our return to Africa, on account of the unsettled condition of the country; but I visited that place, that great town of Taiama, in the midst of the country, before this one of the greatest towns in that whole colony or protectorate. It was a labyrinth of confusion,—no streets,—one could easily lose his way in the little area. I refer to it as a large town, yet it was small in the area that it occupied. It was here that Brother and Sister McGrew gave up their lives for the Master. Their town was destroyed, and, seemingly, as one of the fruits of their death, came order and beauty to that town, for instead, now, of those narrow, winding passage-ways between the houses of that town, there are broad streets and avenues reaching down to the river on whose banks they were so cruelly slain. It was my privilege to look on that rock projecting out into the river, where, after some six or seven days, at least, of imprisonment, they were led to where, first, the sword of the executioner severed the head of Brother McGrew from his body, and he tumbled into the water with the head on one side and the body on the other. And then, afterwards, that woman who was so timid, as we all thought, who had strengthened and encouraged her husband as they were going down to that place, who stood by to see him executed, asked that she might pray before they should thus execute her, and then the same thing was true of her as of her husband. I wish I might bring to you some of the thoughts of their life work, some of the thoughts of the strength of their character, as they came to me, as I stood there on the banks of that mighty river, and saw the scene of their execution and the scene of their former labors. They were earnest, practical, devoted souls, and I am sure that, as the years come and go, we shall realize that their death is bearing fruit in a large measure in the conversion of the very people who were willing to see them slain, and even those who took part in their destruction.

Those of you who were at the last General Conference will remember Brother Cain. You will remember his manly form, the frankness of his expression, the earnestness of his disposition, and I am safe in saying that there could not have been a greater loss to Africa than the loss of Brother Cain. So practical was his judgment, and so progressive in all his endeavors, he was looking out for the enlargement of the work and for the bringing in of the people of that country as only a large-hearted, devoted man could do. I remember very well how he often told of the first impressions that he had about going to Africa, how when Brother West was in this country pleading for the Mendi country, telling of the great opportunities that were there awaiting our entrance upon them, how his heart was

touched, and how he afterwards offered himself, and when he got over to Africa the same zeal, the same idea of inspiration filled his soul. No greater delight came to him than to travel, through that burning sun, in the midst of this country in order that he might bring to these people the Word of life. Upon my first visit to Rotifunk he was absent. We tarried there for a day or two that we might visit him on his return. I remember with what great enthusiasm he told of the larger towns, and how our hearts burned within us to go to preach the gospel of life to those very people. And his wife was a tower of strength; such a master mind, one that was so well-calculated to move and influence character; how nobly she stood by his side, how faithfully she stood at her post! When we arrived in Africa in 1894, I remember so well how, when the missionaries came there and greeted us on our arrival, we looked around and saw that her face was missing. We inquired, and he said she had remained at Rotifunk to hold the post; and I remember how, when a day or two after that, a messenger came overland from Rotifunk bringing the word that she was suffering from one of those fevers, the termination of which we cannot tell; and yet, how hopeful and cheerful was her message—that her husband might not come away hurriedly from his work, that he might accomplish all that he came to do.

As I travel up and down along the West Coast of Africa in those steamers, the captains and officers of which are not noted for their piety, not noted for their sympathy for Christian missions, and hear from their lips the words of commendation, the words of praise, the words of admiration for these, our missionaries, I get a new conception of their great value and of our great loss. I remember on our last voyage home, the captain of our ship told of the wonderful devotion of Brother and Sister McGrew; told how the people wondered at their devotion. They wondered at it so much that they supposed they had just been married, and so these people on the ship would go on surmising about it, this passenger and that passenger. This thing became so great, they became so anxious about it, and they were betting about it, and the captain was appointed to go and ask them if they had not just been married; and they were informed that they had been married more than a dozen years. I relate this to show that, wherever they went, they were two devoted souls; devoted to one another, clinging to one another; and this captain told of the wonderful power with which Brother McGrew preached the gospel on that steamer. He said he never heard a man that could preach with such power and such fluency as Brother McGrew. Wherever he went, in the jungles of Africa, or on the steamers, or on the mighty deep, his influence was felt and Christ's kingdom was built up.

It was on our arrival in Africa that we first met Ella Schenck. We arrived on Sunday, and on Monday she took her departure for America, coming home on the vessel which carried us out, where she

remained two or three years, and then returned that she might wear a martyr's crown for the service of her Lord; for of her life of love and devotion, of her life of intense service for the salvation of souls, many of you know. A more zealous worker, one whose heart yearned more deeply for the salvation of souls, never entered our work in Africa.

And then, as I think of the two doctors whose lives went out on that day in May, I think of two who brought not only the ministry of healing to the people in Africa, but who also brought with them those elements of character that brought strength and stability to all departments of our work. You remember, all of you who were associated with Dr. Hatfield, her great store of practical common sense. She was never carried away in anything by sentiment, always checking those who caught themselves making errors or mistakes, coming down to the real, practical issues before us, guiding and guarding us from any errors that we might fall into. And I think, also, of the large-hearted efforts of Dr. Archer in her work as pastor; how she, with the skill of a physician, attended to those who came to her during the week, and how on Sunday, and during the other hours, her services went out with the power and eloquence of a preacher, pointing those to the Lamb of God that she had been healing during the week.

Dear friends, no words of mine are needed that you may cherish these martyrs tenderly in your memories, because I believe their memories are sacredly embalmed in the hearts of every one here. I would not have you linger on these sad scenes of their martyrdom; but I would have you believe that though dead, yet they live. Just the other day, in one of the meetings held by Mrs. Thompson, a daughter of Bishop Crowther, in the little house in Rotifunk, there came into that room the very man who raised the sword and took the life of Ella Schenck. He came there to attend the services, and, when the services were over, the earnest questions that he asked showed that he was inquiring for the way of eternal life. Thus we feel and believe that their eyes are looking down upon the scenes that are bringing us the assurance that their influence is not dead, but God will bring out of their death a larger fruitage in the salvation of the people for whom they laid down their lives; and that they from the upper world are wearing crowns, and, looking down, rejoice in that which is being accomplished.

The Presiding Bishop. There were other persons, especially Bishop Castle and Bishop Mills, who were to take part in this service; but, being absent from the city on this occasion, others had to take their places. This brings us to the close of this service. There is a practical thought we all should learn. I suppose, yes, I know, the Romans were right—I mean the pagan Romans—when they said of the dead,

nothing but good. I notice in all these addresses, I have noticed it in the years that I have been serving the Church, where services of this kind obtain, there is nothing said of the dead but what is good; and let us, brethren and friends, learn this practical lesson,—to speak as well of the living as we are sure to speak of them when they are dead.

VOICES. Amen! Amen!

THE PRESIDING BISHOP. Our words of commendation respecting those who have passed away benefit them nothing; but how many heartaches we might save the living if we would only speak of them, while they are living, as we are sure to speak of them when dead. Occurrences of this kind repeat themselves, I mean occasions of this kind repeat themselves, and will continue to repeat themselves at each General Conference, and the time will come when some one will stand up and have a word to say respecting your life and respecting my life. God help us, that our lives may be worthy.

Without singing, we will receive the benediction. The Conference arose, and Bishop Hott pronounced the benediction.

"May the Lord bless thee and keep thee. May the Lord cause his face to shine upon thee and give thee peace, in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

NINTH DAY—MORNING SESSION.

MONDAY, May 20, 1901.

The General Conference assembled at the designated hour, 8:30 A. M. Bishop E. B. Kephart called the session to order. Rev. C. I. B. Brane, of Lebanon, Pa., had charge of the devotions.

THE PRESIDING BISHOP. The reading of the minutes will be in order.

The secretary read the minutes, which, with a few corrections, were approved.

REV. L. W. STAHL. My attention has been called to the fact that the Boundary Committee overlooked a matter. Just lately a mission conference has been organized in Louisiana, and I would ask that it remain as a conference.

BISHOP HOTT. It is a mission district.

REV. L. W. STAHL. I understood the secretary to say that it was organized as a mission conference.

REV. W. M. BELL. That is right.

THE PRESIDING BISHOP. Will the Conference by consent allow that to be put on record?

It was agreed.

REV. R. J. WHITE. I desire to present this resolution:

Resolved, That the corresponding secretary of the Board of Education be instructed to arrange for compilation of the reports of the different institutions July 1 of each year. Signed,

R. J. WHITE
P. E. SMITH.
F. A. Z. KUMLER.

REV. R. J. WHITE. The reason for this is that the reports of the institutions cannot be made up very well until the end of the year. The corresponding secretary each year has had difficulty in securing a report from the very fact that the calling for reports in April necessitated making two reports.

REV. W. E. SCHELL. We talked that over in the committee, and decided to embody this in our report, but somehow or other it did not get in.

It was adopted.

REV. W. I. BEATTY. I have a resolution which I wish to present.

Resolved, That whenever it becomes necessary for the Board of Missions to support, in whole or part, the presiding elder of a mission conference, the Board of Missions is hereby empower to appoint such elder, if it is thought best to do so.

The resolution was lost.

REV. J. R. MEREDITH. I want to offer the following resolution:

Resolved, That in case the General Church Treasurer's office becomes vacant during the interim between General Conferences, the Board of Trustees of the printing establishment is hereby authorized to fill such vacancy. Signed,

J. R. MEREDITH.
M. J. MUMMA.

It was adopted.

REV. M. J. MUMMA. I wish to move that we reconsider the last item of the report of the Ladies' Aid Society.

Seconded.

REV. M. J. MUMMA. I will state my reasons. If I understand correctly, that is to become a part of our Church laws, just the same as any

other enactment of this General Conference, and if you will remember the last item gives the members of the Ladies' Aid Society the privilege of changing or amending the constitution at their will or pleasure. It seems to me that it is placing a law upon our Discipline and allowing some persons to change it as they please. It is inconsistent with law-makers. It is ridiculous. We make a law, and then somebody makes a change in it. That is the reason I move a reconsideration.

The motion to reconsider prevailed.

THE PRESIDING BISHOP. I wish to make this statement: You will notice in your constitution of your Young People's Society you allow a like privilege there, and I think you will find that same thing in other constitutions.

REV. L. W. STAHL. I move you that Item IX. be so amended as to provide that the said changes shall be in harmony with the Discipline of the United Brethren in Christ.

Seconded.

REV. M. B. SPAYD. I would like to call the attention of the General Conference to the fact that here is a constitution for a number of persons who do not hold any general meetings. There is no general meeting provided for. Now, if there is to be an amendment or change in this constitution, who is to make it? Is some local society to be allowed to make it for the whole Church, or who is to suggest it or propose it? Where is the enactment to take place? Who has authority?

REV. W. O. SIFFERT. In this constitution, which is entirely for use of local societies, it is not possible for us to print every item that will suit every local society. The amendments here contemplated will be entirely of a local character. There will be no danger whatever of the overthrow of the constitution of the United Brethren or the Discipline of the United Brethren here by any local society.

REV. L. W. STAHL. May I not ask, Bishop, Is it not a fact, sometimes, that we have persons who are superintendents, or are trustees, who are not members of the Church? A member of the Ladies' Aid Society, becoming a member of the quarterly conference, would have a vote. This is to provide that if any changes are needed they must make them in harmony with the Discipline.

The amendment was adopted.

THE PRESIDING BISHOP. Have you any other miscellaneous business?

MR. W. H. JACK. I have a resolution which I wish to offer. I ask your attention to the wording of the resolution:

Resolved, That all general officers of the Church serve the Church at dedications, conventions, and other special gatherings without asking additional remuneration beyond that provided by the General Conference, except that their traveling expenses shall be paid.

Seconded.

MR. W. H. JACK. The only thing that I wish to say in support of the resolution is that out in the country districts, and in the outskirts, you, who are at headquarters, may not know how much good it does to have one of the general officers of our Church come out and see us. I will give as a practical illustration: In the little town of Cedarville, W. Va., in 1890, we completed building a United Brethren church-house that will seat about 550 people, and we sent for our beloved Bishop Kephart to come out and dedicate it, without any arrangements for special pay for him, except his traveling expenses. He served us well, and he raised us so much more than was necessary that we did pay him a nice sum over and above his traveling expenses; but it was all on account of the fact that a Bishop of the Church came away out in the back country where everybody saw him, and where everybody came to hear him preach, and thus we secured from the people enough to dedicate the church and pay him also. The resolution says "without asking," and some preachers, without asking, may get more than others.

The resolution was adopted.

THE PRESIDING BISHOP. The secretary has a matter of miscellaneous business.

SECRETARY SNYDER. This is a matter of miscellaneous business that comes to the secretary. It is a paper from Dr. H. B. Hartzler, editor of the English organ of the United Evangelical Church, and I suppose fraternally addressed. It comes to me in this form. Perhaps it might be referred to the Committee on Correspondence.

The secretary read as follows:

HARRISBURG, PA., May 20, 1901.

Dear Fathers and Brethren:

At the last General Conference of the United Evangelical Church,

in 1898, I was honored with the appointment of fraternal delegate to your honorable body at the session of 1901. With delightful memories of the very kind reception given to representatives of our church at former sessions of your General Conference, and with grateful appreciation of the fraternal visits of the distinguished representatives of your Church at our conferences, we are most happy to continue this quadrennial fraternal intercourse.

But it is with a feeling of deep regret and disappointment that I find myself unable to perform in person the pleasant duty with which I am charged. I therefore send to you in this way the warm-hearted, and full-hearted fraternal greetings of the United Brethren Church, with the assurance that we rejoice with you in the joy of your victorious quadrennial campaign, and pray that you may also realize your larger visions and dreams of faith and hope in the eventful years to come.

We have noted the long, firm, steady steps of progress you have made, the remarkable development of your educational and publishing interests, your single-eyed devotion to the great work committed to you by the Head of the church, and your steadfast loyalty to the old gospel which Otterbein preached, and on which the beloved Bishop Weaver pillowed his venerable head as he fell asleep. At thought of all this, we heartily congratulate you, and thank the God of all grace.

Of the church I am permitted to represent as fraternal delegate, there is no need that I should write much on this occasion, although there is much that is in my heart to write. You are not strangers to our history, our tribulations, our experiences of divine goodness and mercy, our steadfast devotion to the truth as it is in Christ Jesus, and our constant endeavor to accomplish the work given us to do, nor have you been indifferent or unsmypathetic in your attitude towards us and your relations with us; but your time here and now is precious, and I refrain.

The work of your first General Conference in the twentieth century is about completed. Your well-organized forces are officered for another quadrennial campaign. May it be the most gloriously victorious campaign in all your history. May it be yours as a church in a very conspicuous way to "contend earnestly for the faith once for all delivered to the saints," and to "show forth the excellencies" of our God in the darkening days of these "perilous times."

Your brother and fellow-laborer in the Lord,

H. B. HARTZLER.

The paper was referred to the Committee on Correspondence.

REV. J. R. MEREDITH. I want to offer the following resolution:

Resolved, That the General Board of Church Trustees be empowered and directed to secure two disinterested and expert book-

keepers to audit all the accounts of the general Church officers before they submit their next quadrennial report to the General Conference, and that said audit be attached to the report.

Signed,

J. R. MEREDITH.
G. A. LAMBERT.
L. O. BURTNER.

It was adopted.

RESOLUTIONS FROM THE ALUMNI OF UNION BIBLICAL SEMINARY.

REV. G. M. MATHEWS. I wish to present a paper as follows:

At a meeting of one-fourth of the living alumni of Union Biblical Seminary, held in Centennial United Brethren Church, Frederick, Md., a committee was selected to consider and present a paper upon the financial and spiritual interests of the Seminary. We present the following report:

1. We are in hearty sympathy with the recommendations of the Seminary Committee looking towards the liquidation of its indebtedness and fully endowing the institution, and hereby pledge ourselves to use our influence with the people on our respective charges in an effort to pay the entire debt by October 11, 1901, the thirtieth anniversary of the institution. These months of prosperity are our golden opportunity and God's invitation to coöperation with him.

2. Recognizing the value to the Seminary and individuals of a high standard of Christian living, we recommend that the students and alumni observe the morning watch; that is, by spending some period during each day alone with God in the study of his Word and in prayer, and that we will pray for the Seminary publicly and privately.

Signed,

G. M. MATHEWS,
W. A. DICKSON,
W. C. SHUPP,
Committee.

REV. W. H. WASHINGER. I move that the paper be adopted.

It was adopted.

REV. W. R. FUNK. I would like to ask the question whether the vote a few moments ago, that all the books of the general Church officers be audited, carries with it the auditing of the books of the Publishing House? I wish to make this statement for the benefit of the General Conference: It was my thought to have them audited before I came to this General Conference. I went to a firm that has that work in hand, and asked them what it would cost to have the

books audited for four years, as I was anxious to have them audited. I found it would cost from $1,100 to $1,500 to have them audited; hence I did not have it done. Now, I would like to know what it means? If it means the Publishing House books are to be audited, then who pays the bill?

THE PRESIDING BISHOP. That is a practical question, Brother Funk, for the Conference.

REV. J. R. MEREDITH. I thought not to include the books of the Publishing House.

REV. W. R. FUNK. The cost of the others would be in proportion.

REV. W. H. WASHINGER. I wish to offer the following:

Resolved, That the general Church officers assume their duties July 1, 1901, according to the action of the former General Conference.

Signed,

W. H. WASHINGER.
C. T. STEARN.

It was adopted.

REV. L. W. STAHL. I move you that the revised Discipline go into effect on the 1st of July.

REV. W. R. FUNK. It can be in effect by that date, but I do not think it can be issued before the 1st of August.

REV. M. J. MUMMA. I move to amend by making it August 15.

It was adopted.

REV. J. W. HOWE. In view of the statement made by the Publishing Agent in reference to the auditing of all reports, I do not think we are ready to do anything of that kind. I move a reconsideration of that action of the Conference.

REV. W. E. SCHELL. I would like to ask a question: Are these reports audited year after year? The reports of the Missionary Treasurer, etc.?

THE PRESIDING BISHOP. They are always audited and reported to the board year by year.

REV. W. E. SCHELL. Then I think it is unnecessary.

It was reconsidered.

MR. L. O. MILLER, of Dayton, Ohio. May I say a word?

THE PRESIDING BISHOP. Will you hear Brother Miller?

VOICES. Hear hear.

MR. L. O. MILLER. I wish to make this statement: I know that

from past experience every general interest of this Church has been most carefully audited, and by people who are thoroughly competent to do the work, and their reports have been made to the various boards of trustees. I have myself audited a number of sets of books, examining every entry that has been made upon the books, every voucher, counting the money in the treasury and in the bank, so that what you attempt to accomplish by your resolution here has already been accomplished, and will likely be hereafter, if left with these boards.

Rev. W. R. Funk. The only interest that has not been audited is the United Brethren Publishing House. We have challenged, and do challenge the General Conference to audit them, but we want you to know that it will cost from $1,000 to $1,500.

Rev. F. P. Rosselot. I move you to lay the item on the table.

The motion to lay on the table prevailed.

The Presiding Bishop. We have with us Brother Jenanyan, who is a member of East Pennsylvania Conference. He is the principal or president of an evangelical institution in Iconium and Tarsus. He is a native Armenian, and would ask your indulgence for about five minutes in the interest of the Church. Will you hear him?

Voices. Hear, hear.

Rev. Mr. Jenanyan gave a description of his visit to this country, how he secured his education, and of his return to his native land, and of the hardships connected with the work.

Rev. W. M. Bell. I have a matter here that really would be in addition to the report of the Committee on Missions, signed by seven delegates of the General Conference, and I have wondered whether the General Conference would indulge this statement with a view to adopting the report.

The Presiding Bishop. It could come in as a supplementary report. Will you hear Dr. Bell's statement?

Voices. Hear, hear.

Dr. Bell read as follows:

Be it hereby enacted by this General Conference, for the further unification and strengthening of the missionary work of the denomination, that, after April 1, 1903, all the funds collected for missions by the annual conferences or representatives of the Missionary

Society, shall be forwarded to the mission rooms at Dayton, Ohio, the same to be administered by the Board of Missions on the basis of sixty per cent. for home missions and forty per cent. for foreign Missions; that for purposes of administration, our work in Porto Rico, Japan, Germany, and Africa, with any new work abroad, be regarded as foreign missionary work, and all work in the United States and Canada be regarded as home missionary work. That in order to enable some of the conferences which are in debt for their local missionary enterprises to free themselves from all indebtedness, on or before April 1, 1903, the Board of Missions is hereby authorized, at its discretion, to excuse said conferences from paying any part of their funds to the board for such length of time as may be necessary, but in no case shall the exemption extend beyond April 1, 1903.

That under this enactment all persons who shall contribute $2 or more per annum to the conference or board treasury shall be placed on a list to be known as the sustaining membership list, and that the subscription price of the *Search Light* be included in all donations of $2 or more to the intent that one copy may be received by each family represented in said list of sustaining membership, these lists to be furnished to the editor of the *Search Light* by the pastors in charge of fields of labor.

That the operating expenses be paid from the income of the permanent fund, and the remainder of said income to be applied as per the rule of sixty per cent. for home missions and forty per cent. for foreign missions.

Signed,

F. P. Rosselot. R. P. Burton.
H. S. Gabel. W. H. Washinger.
Wm. M. Bell. D. W. Sprinkle.
S. S. Hough.

Rev. Wm. M. Bell. Permit me to explain the method provided in this paper for the division of funds. In view of the fact that we wish to enter largely into the cities, the provision that half the money be appropriated to home missions would appear to be a proper division of funds. Under the proposed arrangement, it would be the policy of the board to place in the field special agents for the collection of home funds. There would also be special solicitation for foreign missions, in each and every case the funds to be used for the field designated. During the eight years that I have sevred as secretary I have raised thousands of dollars for missions, but it has been done in such a way as to bring no credit to my report. I have been obliged to go usually after this fashion: A letter reaches the office from a pastor who wishes me to come and help him raise missionary

money; he means, raise money to be applied on his conference assessments for missions. In order to comply with the request, I must charge my expenses to him, and solicit funds that go into the conference treasury. The pastor wishes to be assured that I shall not take any money from his field. He feels pledged to his conference assessments and to the fund of which his conference is to receive one-half. He often introduces me by saying, "The Secretary will not take a dollar from this field." This division of funds as between the conferences and the Missionary Society is by so much, destroying the unity of our effort and administration. A large correspondence with representatives of American Missionary Societies brings but one opinion, and that is against our present policy of diverting one-half of our missionary money to the conference treasuries for administration. Under the plan proposed in my paper, every annual conference having missionary territory, or important home mission enterprises, would carefully make up its estimate of funds needed. Such estimate would not be submitted without merit back of the enterprise, and we can rest assured that in every such case submitted to the Board of Missions, the grant would be made, up to the full limit of funds in hand. The paper provides that these changes shall not be effective until 1903, in order to give every conference time to adjust its work to the plan and time to free itself from missionary debt. In some instances during this interval it would be the policy of the board to excuse conferences having heavy debts from paying any portion to the board until 1903, or until such time as the conference debt shall be cancelled. After 1903 every man could put his hand to the oar with the feeling that no reason exists for the separation of the pastor and the representatives of the Missionary Society; this because, with one common treasury, and one central administration, all efforts will be in one direction. Everybody will be up and at it for the largest possible missionary giving. No jealousy between conferences and the general board; no inside assessments, but one united effort that will be a guarantee of success in missionary enterprise. Under our present arrangement, the Missionary Society can only administer one-half the missionary money of the Church, and it really is much less than one-half. When our reports are filed for comparison with the missionary societies of other denominations, we suffer in said comparison as a Church, because we can only report

for the funds we administer. It should also be noted that this division of funds, and by so much the reduction of the Society's capacity, increases the cost of administration. It would not cost the Society any more to administer a vastly-increased income than it does to administer on the income as now realized. The facts are that, with our present plan, we are rated far down the list as missionary givers. We would like to have the General Conference accept this paper, and adopt it as a supplementary report on the subject of missions, thereby making it your order and a part of the Discipline.

Mr. F. A. Z. Kumler. If in order, I move that this resolution become a part of this report.

Seconded.

The Presiding Bishop. Dr. Bell, would it necessitate any change in the Discipline?

Rev. W. M. Bell. No, sir.

Rev. L. W. Stahl. This paper comprehends a most radical change in the Discipline, for it takes from every conference the management of their missionary field and makes one central power. I am opposed to centralizing such power, and I think that every conference is able to take care of its own missionary interest to that degree, and I move to strike out that part of the paper that centralizes the power.

Seconded.

Rev. C. T. Stearn. I would like to do what Dr. Bell, who has the brunt of the battle, wishes, but to open up this question again would consume much of the time of this Conference. I move you that this paper be indefinitely postponed.

Seconded.

Rev. W. M. Bell. I only want to say that in that one item that Brother Stahl refers to, it would transfer the funds to the Society. That is true of the administration of your home missions in the hands of your annual conferences. It would not change the method of our work in the least. In your annual conferences you make up appropriations and bring them to the board.

The Presiding Bishop. If it would change that part of the Discipline we would be pleased to refer it to the committee and have it considered later.

Rev. S. S. Hough. I do not think this should be postponed in-

definitely. We ought to consider it item by item. I wish to call attention to one or two things in the report, which I think we surely want, and therefore I do not wish to postpone it: The first thing is the idea of getting information, concerning which we see much need, before our people, and that is that we arrange a list by which the *Search Light* may be sent to every home in the Church that contributes $2. The Methodist Episcopal Church has this system and arrangement for their homes, and they are all afire, and that church raises a large sum for missions. We must keep the people awake if we expect them to have an interest in these things. The way to get the Church transformed is to get the members informed in reference to its work.

Rev. J. H. Walls. I want to ask Dr. Bell if this will interfere in any way with our local missionary work in our conferences.

Rev. W. M. Bell. I answer, first of all, that it will have absolutely no effect, save this, that it puts all the funds in the hands of the board; but each conference will be allowed to make up its list of missionary claims and necessities, and submit them to the Board of Bishops and presiding elders of the conference. The board passes upon them.

The Presiding Bishop. Would the board have the right to reject this arrangement?

Rev. W. M. Bell. It would, providing it did not have the approval of the district and the presiding elders.

Rev. C. T. Stearn. I understand that the Committee on Missions has already reported, and shall we go over the ground again that we have already gone over? It will necessitate our doing this. I believe that the whole paper will be voted down, if we have an opportunity, or indefinitely postponed.

The paper was indefinitely postponed.

Rev. W. H. Washinger. I would like to offer the following resolution:

Resolved, That it is the sense of this General Conference that the field secretary to be employed by the Board of Missions shall give his time to home mission work, securing donations for same and otherwise aiding, as time and opportunity may permit, in strengthening the Church in our own home land. Signed,

W. H. Washinger.

Seconded.

Rev. C. T. Stearn. I move it be referred to the Committee on Missions.

Seconded.

Mr. A. H. Laughbaum. I move to lay the paper on the table.

Seconded.

It was laid on the table.

Rev. George P. Hott. I move that we follow the order of reports.

It was agreed to.

MEMBERS ELECTED TO THE BOARD OF EDUCATION.

The Presiding Bishop. We will hear the report of the tellers who counted the ballots cast for Board of Education.

The tellers reported the following as the vote cast for members of the Board of Education. One hundred and seventy-two ballots cast; 87 necessary to a choice.

L. Bookwalter	139	A. P. Funkhouser	79
G. A. Funkhouser	118	W. S. Reese	77
G. M. Mathews	111	R. J. White	71
I. L. Kephart	103	J. T. Hobson	70
W. E. Schell	99	H. A. Thompson	68
J. P. Landis	96	W. J. Shuey	62
T. J. Sanders	96	H. U. Roop	59
C. M. Brooke	93	A. Orr	48
C. I. B. Brane	82	G. A. Lambert	40

The following eight persons were elected: L. Bookwalter, G. A. Funkhouser, G. M. Mathews, I. L. Kephart, W. E. Schell, J. P. Landis, T. J. Sanders, and C. M. Brooke.

The Presiding Bishop. It will require another ballot to elect the remaining members of this board. We will take a vote at once and finish.

The ballots were distributed, and the secretary read the names of those elected, so that a selection could be made from the remainder.

ELECTION OF MEMBERS OF THE PUBLISHING HOUSE BOARD.

The secretary read the report of the tellers of the ballot for members of Board of Trustees of the Publishing House.

Ballots cast, 170; necessary to a choice 86. The following members were duly elected:

S. D. Faust	149	L. W. Stahl	108
S. E. Kumler	147	D. W. Sprinkle	93
C. J. Burkert	134	E. R. Smith	89
Matt. Edmonds	129	T. J. Harbaugh	86
George Miller	110		

ELECTION OF MEMBERS OF THE MISSIONARY AND CHURCH-ERECTION BOARDS.

The secretary read the report of the tellers of the ballots cast for members of the Missionary and Church-Erection Society boards. Ballots cast, 165; necessary to a choice, 83.

H. S. Gabel	118	C. Howard	78
John Dodds	114	A. C. Wilmore	70
J. A. F. King	109	H. R. Hess	70
L. O. Miller	102	T. C. Carter	70
W. H. Washinger	100	W. I. Beatty	68
S. C. Coblentz	91	I. B. Haak	65
C. C. Bell	90	George Gieger	52
W. H. Ulrich	90	W. H. McCormick	49
A. W. Ballinger	78	J. Shambaugh	32

The following members, having the requisite number of ballots, were declared elected: H. S. Gabel, John Dodds, J. A. F. King, L. O. Miller, W. H. Washinger, S. C. Coblentz, C. C. Bell, W. H. Ulrich.

THE PRESIDING BISHOP. One member more to elect to fill the required number.

The secretary read the names of the Missionary and Church Erection boards that had been elected, so the members would know how to prepare their ballots for the one member who failed of election.

The Conference proceeds to cast ballots for the Executive Council of the Young People's Christian Union.

The ballots were distributed, and Revs. C. U. McKee, H. R. Hess, and Brother F. B. Arford were appointed tellers.

The conference proceeded to take a ballot for Church Trustees, and Revs. D. S. Longenecker, T. J. Bauder, and J. E. Shannon were appointed to gather the ballots and count them.

THE PRESIDING BISHOP. You will please prepare your ballots for

the remaining member of the Board of Education. You fell short a few votes on your last ballot, and I think you will make it the next time.

The second ballot resulted as follows:

H. U. Roop	79	R. J. White	7
W. S. Reese	22	J. T. Hobson	6
A. P. Funkhouser	20	A. Orr	5
G. A. Lambert	14	H. A. Thompson	3
C. I. B. Brane	10	W. J. Shuey	2

THE PRESIDING BISHOP. No election. Another ballot will have to be taken.

THE PRESIDING BISHOP. Will you now take up the Seminary Board report?

It was agreed to.

REPORT OF COMMITTEE ON UNION BIBLICAL SEMINARY.

The secretary read the preamble as follows:

Your Committee on Union Biblical Seminary would submit the following:

The growth of our school of sacred learning during the quadrennium is a matter of gratification to the entire Church, and the occasion of thanksgiving to God.

We believe the record of this institution has the sanction of our Heavenly Father, and hence should receive the most earnest coöperation and support, not only of our ministry, but laity as well.

Its able and scholarly internal management and its strong spiritual life commend it as the one school of theology for all our young men and young women preparing for the ministry and for missionary work.

As God calls laborers into his vineyard, so also comes the call for the most thorough preparation for this work.

In view of all this, every opportunity should be embraced for bringing before the entire Church the vital interests of Union Biblical Seminary, and, at the same time, let the entire Church pray that the Holy Spirit may inspire all who enter its walls with power from above.

It was adopted.

The secretary read the second item as follows:

We would recommend the following changes in Discipline, page 124, Section IV., paragraph 1, line 7, strike out the words "the officers," and substitute the words "its board of directors."

In paragraph 2, page 124, strike out the heading, "Officers," and substitute "Board of Directors."

Rev. T. J. Harbaugh. I offer the following paper as an amendment:

Resolved, That that part of the report pertaining to the employment of general manager be eliminated from the report, and that it remain as now recorded in the Discipline. Signed,

T. J. Harbaugh.
W. I. Beatty.

Rev. L. Bookwalter. We thought this matter of sufficient importance to be considered by the committee, and it was so considered and discussed at considerable length. We found it was also brought before the Seminary Board by some laymen who were deeply interested in the Seminary. Because of its origin among those members who had it on their hearts, and because of the action of the Board of Directors, we thought the wise thing to do would be to bring it before you as it is. The general thought of the committee is this, that those who are most nearly connected with the Seminary, and have its interests under their eye from year to year, its conditions changing largely from year to year, would be more capable of selecting a man to take charge of its finances than any such a body as we are here constituted.

Bishop Hott. I want to make one statement: There was a part of that board that favored this; the majority did not; I think five of the board. This report was prepared, I will say in all fairness, as Dr. Bookwalter said, with the supposition that it would have the approval of the Board of Directors. The appending of the names was in question, and I asked that a statement be made before the General Conference that I did not favor the recommendation. Bishop Mills was of the same opinion, and others, also, because of this thought: We had gone over that process years ago in the management of the Seminary, and after years of trial had brought the matter up to General Conference. Inasmuch as the Seminary was controlled by the General Conference, it was adjudged to be a competent body to employ a man to control this interest under the general control of the Seminary; and, therefore, I am opposed to it, and I am opposed to it now. I think that there is no more reason for it than that the General

Manager of the Publishing House should be elected by the Board of Trustees.

VOICES. Right, right, right.

The secretary read the next item as follows:

Also in paragraph 2, strike out all the first sentence.

It was agreed to.

The secretary read the next item as follows:

In line three, after the word "board," insert "of directors."

On motion this item was stricken out.

The secretary read the next item as follows:

Also, in paragraph 2, strike out all of the first sentence.

In line 3, after the word "board," insert "of directors."

On page 125, same paragraph, strike out the word "ten" and substitute the word "nine"; also, in the same line, strike out the words "elected by the General Conference." Page 125, line 2, strike out the word "five" and substitute the word "three."

It was adopted.

The secretary read the fifth item as follows:

On same page, paragraph 5, line 1, after the word "elect," insert the words "a Business Manager and."

REV. L. W. STAHL. I move to strike out the words "Business Manager."

The item was not adopted, and the Discipline stands as it is.

The secretary read the next item as follows:

In line three of the same paragraph, after the word "manager," insert "or its chairman."

The item was adopted.

The secretary read the balance of the report as follows:

As to financial plans and effort, we recommend the following:

First. The providing for the liquidation of the entire debt shall be the immediate end sought, and the time within which this shall be accomplished should be not later than the close of the next Seminary year.

Second. It is the design that the Business Manager devote his time and energy to the raising of funds for the payment of the debt, and that the local and clerical work shall be provided for as the Board of Directors may see fit.

Third. The debt being provided for, the management shall at once enter vigorously upon the securing of endowment, and press this inter-

est upon the attention of our people of means during the entire quadrennium.

Fourth. Meanwhile, the collecting of all obligations due both for the contingent and endowment funds shall be given constant attention.

It was adopted.

THE PRESIDING BISHOP. Prepare your ballots for General Manager of the Union Biblical Seminary.

REV. L. BOOKWALTER. I move, Mr. Chairman, that this report be amended by adding the following: "We recommend that all under the heading 'Non-resident Students,' on page 127 and 128 of the Discipline be stricken out."

It was stricken out.

THE PRESIDING BISHOP. We will take a vote on the Trustees of the Seminary. Please prepare your ballots. I will appoint Revs. I. L. Reese, U. A. Cook, and Brother F. M. Bennett as tellers. You will please gather in these ballots and count them.

REV. J. R. MEREDITH. I move we adjourn to meet at half-past one o'clock.

Seconded.

THE PRESIDING BISHOP. Just hold that until the secretary makes the announcements.

ELECTION OF THE EXECUTIVE COUNCIL OF THE Y. P. C. U.

SECRETARY SNYDER. The tellers to count the ballots cast for Young People's Christian Union report 165 ballots cast; necessary to a choice, 83.

S. S. Hough	96	J. B. Connett	42
F. P. Rosselot	87	J. W. Willis	40
J. E. Shannon	85	N. E. Cornetet	19
N. L. Vezie	69	D. E. Donley	4
I. H. Albright	49		

The following members were duly elected to the Executive Council of the Young People's Christian Union: S. S. Hough, F. P. Rosselot, and J. E. Shannon.

SECRETARY SNYDER. You have failed to elect the remaining member of the Board of Education, and also failed to elect the member of the Church-Erection Board. Another ballot will have to be taken for each.

The motion to adjourn prevailed. The benediction was pronounced by Rev. W. I. Beatty, of Iowa Conference.

NINTH DAY—AFTERNOON SESSION.

MONDAY, May 20, 1901.

Conference convened at the designated hour, Bishop N. Castle in the chair. Rev. J. W. Howe, of Virginia Conference, had charge of the devotions.

THE PRESIDING BISHOP. I think you had taken two or three ballots before you adjourned. The tellers will likely report at the present session. You were voting for members of the Board of Missions and Trustees of the Seminary.

REV. A. P. FUNKHOUSER. It is very evident, in order to reach a conclusion in this matter of ballots, that something be done to reach it. I have a resolution which I think will cover the point, which has been the method followed hertofore, I think, in these conferences:

Resolved, That the rules be suspended, and that on all boards of Church officers when the first ballot does not elect a full board, double the number to fill the vacancy be selected from those receiving the largest vote on said first ballot, and that only those names be considered and voted for on subsequent ballots.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded, as you have heard, that a vote be taken as in this paper. This involves a suspension of the rules, and requires a two-thirds vote.

MR. A. H. LAUGHBAUM. I move to amend so as to read that the requisite number of votes be declared elected.

The amendment was seconded.

REV. C. T. STEARN. There is no reason in the world why this amendment should not be satisfactory. These members of this board are not paid any salary; it is simply an honorary position. They are all good, and I would be satisfied for any of them to go there, so far as I am concerned.

REV. A. P. FUNKHOUSER. It is not a question of men,—we are satisfied with any brother that is elected,—but it is the position that

he gets. It is not a little thing. These boards run this Church for four years, and it is just as necessary that these men who guide this Church, who take the place of the General Conference between its sessions, be legally elected as any member of the Church. This matter of selecting out may be done. One ballot will determine it. On some of these boards a second and third ballot has already been taken. The resolution that I offer states a method by which one ballot will in every instance give to every member elected a majority vote.

THE PRESIDING BISHOP. You will have to suspend the rules first before you can handle the question in this way. Your rules require a majority vote.

THE PRESIDING BISHOP. All favoring the suspension of the rules, and taking the vote as in the resolution, signify it by uplifted hands. All opposed, like sign.

The rules are suspended.

The resolution and the amendment were reread by the parties offering them.

REV. G. M. MATHEWS. I want to say this: I do not think it is fair, after we have proceeded thus far voting upon the various boards, and some have been elected, for us at this time to depart from our present plan. It cannot give satisfaction.

THE PRESIDING BISHOP. You had better vote it down, and we will get through discussing this matter.

The amendment was lost.

THE PRESIDING BISHOP. Now, the question occurs on the paper of Dr. Funkhouser, which is that the requisite number be taken from those receiving the highest number of votes.

The motion prevailed.

THE PRESIDING BISHOP. Now, I will ask if the tellers are ready to report on the ballots already taken before you adjourned.

REPORT OF GENERAL CONFERENCE TELLERS.

SECRETARY SNYDER. I have two reports here, reports of two ballots—ballot for members of the Board of Education and ballot for members of the Missionary and Church-Erection boards. There is no election on either ballot.

THE PRESIDING BISHOP. We will take another ballot. Are you all agreed?

VOICES. Agreed, agreed.

The secretary read the last ballot, in accord with Dr. Funkhouser's resolution: President Roop, 59, Rev. W. S. Reese, and Rev. C. I. B. Brane each 23.

THE PRESIDING BISHOP. Prepare your ballots, keeping within this limit.

REV. A. P. FUNKHOUSER. Let me state that on the Board of Education already elected, all those that are elected are from the West, and none east of Columbus, Ohio.

THE PRESIDING BISHOP. Have you all voted? The tellers will take charge of the ballots.

THE PRESIDING BISHOP. Prepare your ballots now for one member of the Missionary Board. Who were the two highest?

REV. A. P. FUNKHOUSER. It will be eminently fair for both brethren to be voted for if the names will be given without announcing the vote.

THE PRESIDING BISHOP. The secretary will read the names without the vote.

SECRETARY SNYDER read: Rev. W. H. Ballinger, and then there were two who were a tie—Revs. W. I. Beatty and H. R. Hess.

THE PRESIDING BISHOP. Who is the highest?

THE SECRETARY. Rev. W. H. Ballinger. [Laughter.]

The ballot for members of Missionary and Church-Erection boards was taken.

THE PRESIDING BISHOP. Do you want to elect the manager of the Union Biblical Seminary. I believe that is in order.

ELECTION OF BOARD OF CHURCH TRUSTEES.

THE SECRETARY. I might announce that I have the report of the board of tellers on Church Trustees. One hundred and sixty-nine ballots were cast; 85 necessary to a choice; 15 to be chosen. Those elected received the following vote:

J. S. Mills	144	J. A. Shauck	118
W. M. Weekley	142	W. M. Bell	106
E. B. Kephart	138	W. McKee	103
A. W. Drury	134	Fred Rike	98
N. Castle	131	J. L. Grimm	96
J. W. Hott	121	G. P. Hott	95

ELECTION OF MEMBERS OF THE SEMINARY BOARD.

THE SECRETARY. This is the vote for members of the Seminary Board. I believe you decided eight were to be elected. The following members were elected. One hundred and sixty-five ballots cast; 83 necessary to elect:

D. R. Miller	140	G. W. Deaver	98
W. R. Funk	132	H. Doty	96
J. W. Lilly	119	M. R. Drury	94
S. E. Kemp	111	J. H. Snyder	93
E. S. Lorenz	104		

ELECTION OF MANAGER OF UNION BIBLICAL SEMINARY.

THE PRESIDING BISHOP. You will prepare your ballots for manager of Union Biblical Seminary. Revs. P. Bonebrake, J. R. Parker, and President Kumler will please gather the ballots.

The ballots were read off by the presiding Bishop and tallied by the secretaries, and resulted as follows:

One hundred and seventy-two ballots cast; 89 necessary to elect.

C. M. Brooke	61	W. H. Washinger	5
H. Doty	61	H. B. Dohner	4
C. Whitney	18	D. R. Miller	3
A. B. Stratton	9	S. S. Hough	2
M. B. Spayd	8	A. E. Wright	1

THE PRESIDING BISHOP. There is no election. Revs. C. M. Brooke and H. Doty are the two highest. You will follow this order. Prepare your ballots.

The ballots were collected and deposited with the presiding Bishop, who read them off as the secretaries tallied. The second ballot resulted as follows:

One hundred and seventy-six votes were cast; 89 necessary to elect.

C. M. Brooke	102	C. Whitney	5
H. Doty	69		

THE PRESIDING BISHOP. Rev. C. M. Brooke, having received 102, and 89 being a majority, Brother Brooke is therefore elected manager of Union Biblical Seminary.

THE PRESIDING BISHOP. We would like to have the report of the special Committee on Representation, if that committee is ready to report.

THE SECRETARY. On the ballot for the final member of the Board of Education you have elected, by a handsome vote, President H. U. Roop, of Lebanon Valley College.

THE SECRETARY. You have also elected a member of the Missionary and Church-Erection Board in the person of Rev. A. W. Ballinger.

REPORT OF SPECIAL COMMITTEE ON CONFERENCE REPRESENTATION.

THE PRESIDING BISHOP. Now we will have the report of the Special Committee on Conference Representation.

The secretary read the entire report as follows:

To the General Conference of the United Brethren in Christ, assembled at Frederick, Maryland:

DEAR FATHERS AND BRETHREN: We, your committee appointed on Annual Conference Representation four years ago, respectfully submit the following:

In the Discipline, page 38, Section II., substitute the following:

Conference Representation.

The annual conference shall be entitled to representation in the General Conference as follows:

All conferences having less than 1,000 members shall be entitled to one ministerial and one lay delegate.

All conferences having 1,000 and less than 3,000 members shall be entitled to two ministerial and one lay delegate.

All conferences having 3,000 and less than 6,000 members shall be entitled to three ministerial and one lay delegate.

All conferences having 6,000 and less than 10,000 members shall be entitled to three ministerial and two lay delegates.

All conferences having 10,000 and less than 15,000 members shall be entitled to four ministerial and two lay delegates.

All conferences having 15,000 members and over shall be entitled to four ministerial and three lay delegates.

REV. D. W. SPRINKLE. I move it be adopted.

Seconded.

MR. F. A. Z. KUMLER. I move to amend by the following: "There shall be an equal number of ministerial and lay delegates," coming

after Article II., page 38, Section VII. I wish also to say that, at a meeting of the lay delegates, I was requested to present this motion by unanimous request of the lay delegates.

Seconded.

DISCUSSION ON EQUAL REPRESENTATION.

Mr. F. A. Z. Kumler. As I have already announced, by a unanimous vote a resolution was passed by the lay delegates that there be an equal number of ministerial and lay delegates to the General Conference. I would say, Mr. Bishop, that there was not a dissent from this opinion. It does not come to this body in any shape in the way of a demand, but comes as a request from the laymen with these ideas given: The laymen feel that the Methodist Church has given its laymen equal representation with the ministers. They feel that, as we have 2,500 ministers and something like 250,000 laymen, that it would be no more than fair to give the laymen equal representation. We believe, as laymen, that the laymen throughout our Church will take a deeper interest in the affairs of the Church and the conferences than they do now; that more will be permitted to come to the General Conference as delegates, and become more familiar with the affairs of the Church by coming as delegates. The laymen will get into the thought of the running of the Church, and get acquainted with the condition and matters of the Church; and they will be more deeply interested in the legislation of the Church. They believe that the various boards, especially those relating to the business side of the Church, could be represented more easily by the laymen. We feel that you should take us into your confidence as we do you; that we should believe in each other and have faith in each other, and that you have trusted us well so far. It is not asking too much that you take us into your confidence, and give us equal numbers in the legislation of the Church. As it is arranged now, I believe there would be an increase in the number of ministerial delegates and a decrease in the number of laymen. According to the report of the committee, and according to this report, there would be a decrease in the whole representation, something, I believe, about the same number as in this quadrennium. Now, what we ask, dear brethren, is that you would do as you would be done by. When you apply to the Church and come into the ministry, you get your license, as I understand it, from the laymen as well as from the ministers. We contribute to your se-

curing a license and your coming into the ministry, and we feel it is only doing as you would be done by to give us this opportunity. Have the laymen been of any disadvantage to you so far in your Church legislation?

VOICES. No, no.

MR. F. A. Z. KUMLER. Have we been of help to you? If so, we come to you and ask that we may have equal power in this matter of legislation. We believe that, if you give us equal representation in this body, you will arouse a new and deeper interest on the part of your laymen. We have heard for many years so much said about legislation. The laymen do not have as much to say as you have. When we come to you in this body and ask that we may be equally represented, we believe that your salaries will be improved if you will allow us the privilege of taking a deeper interest in the legislation. We believe that your horses will be fed better, that *you* will be fed better, and that you will have more confidence in the laymen all the way through the Church. We believe it will be one of the bright spots of the legislative movement of this twentieth century if you give us that privilege. This is why we come to-day and ask that we have equal representation. We believe that one of the greatest things this Church needs to-day is more money.

THE PRESIDING BISHOP. Your time is up.

MR. F. A. Z. KUMLER. I would ask, brethren, as we go together to the house of God that we go together here and divide this great responsibility of legislation equally.

REV. J. A. F. KING. I move that the consideration of this report be deferred until the report of the Committee on Government of the Church is considered. There is a clause in that report referring to this matter, and if they wish to amend the report of the Committee on Government of the Church I think it would be proper to do so; but I think it is highly important that this should come in at that time. That clause was referred to the Committee on Government of the Church.

Seconded.

THE PRESIDING BISHOP. Are you all agreed?

VOICES. No, no, no.

REV. A. P. FUNKHOUSER. I simply want to ask why both reports cannot be considered now together, at least that part of the com-

mittee's report on government of the Church that refers to this matter?

THE PRESIDING BISHOP. Could it be read, at least, so the conference will have it before them? Is it your pleasure to hear the reading of that part of the report that relates to the subject at hand?

Secretary Snyder read as follows:

That paragraph 2, Section VII., page 38, be changed to read as follows: "The conferences shall be represented in the General Conference according to the following ratio:

"Each conference under three thousand shall be entitled to one ministerial delegate and one layman. A conference having three thousand and under four thousand, two ministerial and one layman. Four thousand and under five thousand, three ministerial and one layman. Five thousand and under six thousand, three ministerial and two laymen. Six thousand and under seven thousand, three ministerial and three laymen. Seven thousand and under eight thousand, four ministerial and three laymen. Eight thousand and under nine thousand, five ministerial and three laymen. Nine thousand and under ten thousand, five ministerial and four laymen. Ten thousand and under eleven thousand, six ministerial and five laymen. Eleven thousand and under twelve thousand, six ministerial and five laymen. Twelve thousand and under thirteen thousand, seven ministerial and five laymen. Thirteen thousand and under fourteen thousand, seven ministerial and six laymen. Fourteen thousand and under fifteen thousand, eight ministerial and six laymen. Fifteen thousand and under sixteen thousand, eight ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Seventeen thousand and under eighteen thousand, nine ministerial and eight laymen. Eighteen thousand and under nineteen thousand, ten ministerial and eight laymen. Nineteen thousand and under twenty thousand, ten ministerial and nine laymen. Twenty thousand, eleven ministerial and nine laymen."

MR. F. A. Z. KUMLER. I move it be amended by the paper I presented.

REV. J. W. HOWE. I want to give my voice in favor of the paper read by Professor Kumler, that the laymen of this Church shall have equal representation in our legislative bodies. They bear the burden of the Church. They have been helping me and other itinerants, and keeping up the institutions of the Church all these years. Let them come in equal numbers and help us, and thus help the Church. We will thus be showing that we have confidence in them, and the wheels of the Church will move a little better in every respect.

Rev. R. J. White. Brethren, I am opposed to the paper as presented by Professor Kumler, not on the ground that the laymen are unworthy, not on the ground that they are incapable, for they are capable, undoubtedly, in many respects, more capable, if the best men could be selected, because we have more to select from, than from the ministerial ranks; but my opposition comes from the fact that I do not think that you could get a large body of laymen to hold together long enough to hold a General Conference, or at least they would have to shorten up the sessions of the General Conference. You have an illustration of it at this General Conference. How many of the good brethren that were with us on May 9 are with us here to-day? They could not stay; their business interests are such that they have been called away. We have the same thing illustrated in nearly all of the boards of our Church. It is said that we ought to have laymen on our college and seminary boards. My experience during the past ten years in connection with Sugar Grove Seminary has taught me this, that the ministers are far more willing to give their time and to make sacrifices, to look after these general interests than the laymen are, and the question is not that the laymen are not capable, but that you cannot get them to attend these board meetings. And then it is said that they will manage things so much more economically than the ministers. My experience is that there are just as many economists among the ministers as among the laymen. Now, a layman may be in a bank, or be a railroad official, or he is occupying some prominent position. He is making his two or three or five thousand dollars a year. Being a man having a liberal salary, he cannot see why liberal salaries cannot be given in our schools. Liberal salaries ought to be given, but the difficulty is we have not the money to pay liberal salaries when we have arranged for it. I believe this to be true, that ministers have an opportunity to study economy, and they are specialists, and I think they will manage our institutions as economically and as ably as laymen.

Mr. A. H. Laughbaum. Since coming to this General Conference I have wished that I were able to make a speech like some of my ministerial brethren; but I take it that we are not here to be entertained by flowery speeches, but that we are here for the transaction of business; therefore I will not attempt, even if I could, to make a speech; but in answer may I have a word in reply to our Brother White of

the ministerial delegation. I will say that there is not very much in that argument. Now, I take it this way: In order to be a full-rounded Christian not only the spiritual heart must be cultured, but the intellectual man should be cultivated just as well. In order that we may have spiritual Christians, as well as intellectual Christians, and a spiritual Church, we must have the material looked after. The materiality of the Church must come from the laymen, and in order that you may have the material to support this Church to-day, and in order to get them interested, you must give them something to do. We must interest them, we must inform them, and in so doing we will furnish this Church an impetus that it has never had. If we intend to come up with the nations of this twentieth-century period we must take a step in advance; and I say this will be a long stride in the direction of progress, if we will give the laity equal representation. You need not fear the laity. If you want anything you come to the laity, you send your financial agents out to the laity, and they give to the general work of the Church.

Rev. A. C. Wilmore. It is in perfect harmony with the resolution offered by the laymen for the government of the Church, to strike out item 2, Section VII., of our book of Discipline and insert the following:

The annual conferences shall be represented in the General Conference as follows: The ministerial delegation shall consist of one delegate from every two thousand members, provided that there be one ministerial delegate from each annual conference.

The lay delegation shall consist of a representation equal to that of the ministry. Each annual conference shall be entitled to as many lay delegates as ministerial delegates.

I move this as a substitute.

Seconded.

Rev. A. C. Wilmore. As a minister of the gospel, I believe we ought to give the laymen equal representation with the ministers. I prepared this several weeks ago. After I came here it was suggested to me by different ministers that we ought not to give equal representation, and, with some mental reservation, I hesitated for a while and thought I would not present the paper, but my conscience would not allow me to further withhold it. Now, I come to this General Conference, and ask this General Conference, and this Church, to give

our laity equal rights with the ministry. And another thing: This is a plain *pro rata* representative plan, just what we ought to have. While it is a lay representative plan, it provides for the small conference; it provides that every annual conference shall have one minister to one layman. If they only have three hundred members, they can have one minister and one layman, and it takes the side of the Senate of the United States from the fact that we provide all conferences extra representation simply because they are conferences. This plan also combines the plan of representation of that in the United States in one, and I think it is as fair as we can possibly secure along this line. Then it is right. I think that we ought to have representation after we have reached into the thousands; we ought to have representation according to membership. One of the puzzling questions of the General Conference has been the raising of funds to pay the expenses of the delegates. Brethren, if you will adopt something like this you will have no trouble about fixing the expenses, or raising the money to pay the expenses of the delegates. The fact is, that the larger conferences that are able to raise a large amount of money for delegates do not have their share of representation. Is it right, I ask you? We have had from the action of the Boundary Committee all these conferences increased, and running from fifteen to twenty thousand in membership. Is it right that we ask the Eastern Pennsylvania Conference of eighteen thousand members to have only twice as many delegates as some other conference with three hundred members? I ask, my brother, is it right? I do not believe it is right. I believe it would be better to have this *pro rata* representation, and we have both the *pro rata* and equal representation combined in this paper.

THE PRESIDING BISHOP. How many will that give in this body?

REV. A. C. WILMORE. It will give 206 if I have made no mistake—103 ministers and 103 laymen.

REV. J. S. RHOADS. On what ratio do you increase?

REV. A. C. WILMORE. Every two thousand members you have an increase of one minister and one layman; and another thing, having once adjusted ourselves into this plan of *pro rata* representation, if you do not wish to increase the number as the figures increase, you can work it upon any figure you want. It is on the plan of the Congress of the United States. When they had one census they fixed

the basis of representation according to the population, and the next census the population increased by a large per cent., and they raised the number of people that should be the basis for representation, and this kept down the representation; but remember one thing: The Congress of the United States has never decreased the number of representatives. The number has always been increased, and if we are to have *pro rata* representation, brethren, my opinion is we will never get it by cutting down the membership.

THE PRESIDING BISHOP. Your time is up.

MR. F. A. Z. KUMLER. The laymen would like this question put separately, and not mixed with some other question. This proposition of *pro rata* representation is a matter that we prefer you take up separately. We prefer you to vote that down and vote on the question we have. That will meet the approval of the laymen.

REV. A. C. WILMORE. I will withdraw this paper until they have voted on the resolution of Professor Kumler.

THE PRESIDING BISHOP. Are you ready to vote?

MR. F. A. Z. KUMLER. I ask for the ayes and nays.

REV. W. E. SCHELL. I wish to give the Conference some information. The question is whether the proportion of ratio by the report of the special committee will be disturbed, the ratio between the ministerial and lay delegates. I wish to inform the General Conference that that is not correct, the proportion is not disturbed, and if the special report is adopted as it has been brought before you, the ratio will not be disturbed, but will remain the same as it now is.

MR. F. A. Z. KUMLER. How many does it require to get the ayes and nays?

THE PRESIDING BISHOP. It takes thirty. As many as favor, show the hand. Contrary, like sign. The secretary will call the roll, and you will answer aye and nay as your name is called. We are voting on Professor Kumler's amendment, brethren, which says that there shall be equal lay representation with the ministerial.

REV. G. M. MATHEWS. It may be in perfect order to call for the ayes and nays, perfectly so, but it is certainly extraordinary when we have only had a few minutes to discuss a question about which there is such a difference of opinion. It will be prejudicial to those persons who are in favor of equal representation by precipitating this extraordinary vote before a proper discussion has been given the question.

Rev. C. T. Stearn. My mind is not made up on this question today, and if you are going to force a vote on it, I certainly will vote in the negative. I think this is extraordinary to demand the ayes and nays without giving us a chance to be heard.

The Presiding Bishop. Perhaps it is a little premature.

Mr. F. A. Z. Kumler. I only desire this at the time we take the vote: I do not desire to bring this on the body now. I would be glad to hear,—I would rather hear the ministers discuss it.

The Presiding Bishop. Are you all agreed to that, when you vote it is by ayes and nays?

Voices. Agreed, agreed.

Rev. J. R. Parker. Is it customary in legislative bodies to take the ayes and nays before the vote has been taken otherwise?

The Presiding Bishop. It decides the manner of voting, and puts every man on record. That is the idea; it puts every man on record.

Rev. W. Z. Roberts. Mr. Chairman, I simply want to say this, that doubtless every man on this floor has made up his mind, has his mind made up. We might discuss it a week, and the vote would be the same.

Voices. Question, question.

The Presiding Bishop. The question is pretty generally called for. Now, when your name is called answer aye or nay on the question of whether there shall be equal representation.

Rev. J. R. Parker. There are doubtless a number of persons in this assembly who do not like to have a vote of this kind precipitated upon them. I am in favor of equal representation, and have been for a number of years, but I will have to vote No in this case.

Rev. D. D. Lowery. I am certainly not ready to vote until I shall know how these delegates are to be elected—the mode of their election. We are deciding a question upon which I cannot vote until I know something about the manner of the election of these delegates. Reference was made to the Methodist Church, but if we are going to proceed to adopt this resolution, this equal representation in General Conference, and continue by the same method we have been pursuing in the election of these delegates, there is no comparison between this Church and the Methodist Church.

Rev. G. W. Sherrick. When the question was called for, I thought the vote would have to go forward. I feel like the brethren

who are not ready to vote. I move that it be made the order for to-morrow morning immediately after the opening of Conference.

Seconded.

THE PRESIDING BISHOP. The question is now of making this a special order for to-morrow morning after miscellaneous business has been attended to. I believe that is not debatable. To-morrow morning at nine o'clock. Are you ready on this? It takes a two-thirds vote to make it a special order.

The motion did not prevail.

REV. L. O. BURTNER. I wish to ask this question for the information of Brother Lowery: Does not the paper on Church government contemplate the election of lay members and ministers by the annual conferences? Has it not been so reported by the committee?

REV. D. D. LOWERY. It has not been acted upon yet.

REV. L. O. BURTNER. I think it should be reported before this matter comes up.

REV. M. B. SPAYD. I merely ask, Could we not simplify this matter greatly by taking up the report of the Committee on Church Government, and letting this matter come in its proper place on Church Government; and then the other questions will have been decided relative to this one. Had we not better do that to get out of this muddle?

REV. C. T. STEARN. I move that this matter, in reference to equal representation between the ministry and laity, be laid on the table until the paper on church government has been acted upon.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded to lay this on the table until the other report is acted upon. All favoring laying this on the table indicate it by uplifted hands. Contrary, like sign. It prevails.

THE PRESIDING BISHOP. A division is called for. All favoring laying it over until you have heard the report of the Committee on Church Government, please stand and be counted. All opposed, stand.

The paper was laid on the table.

REPORT OF THE COMMITTEE ON GOVERNMENT OF THE CHURCH.

REV. A. P. FUNKHOUSER. I move that the report of the Committee on Church Government be now taken up.

It was agreed.

The secretary read the preamble as follows:

We, your Committee on Government of the Church, would respectfully submit the following report:

Page 29, Chapter V., Section 1, paragraph 1. Commencing at the word "record," and read as follows, "Giving to each the right hand of fellowship, and by appointing one or more class leaders, and class stewards."

The paragraph would then read as follows: "A local church or congregation of the United Brethren in Christ may be organized, when not already established, by any regularly authorized minister of the denomination, who shall enroll the names of not less than five resident persons in a book of record, giving to each the right hand of fellowship, and by appointing one or more class leaders and class stewards."

THE PRESIDING BISHOP. This has been read to you once, and has been in your hands and been printed. How do you want to adopt, item by item?

VOICES. Item by item.

THE PRESIDING BISHOP. All favoring, signify by uplifted hands. Opposing, like sign. It will be done item by item.

REV. S. L. TODD. I move as a substitute in the next line to the last, instead of "appointing one or more class-leaders and appointing one or more stewards," that this be substituted, "by electing one or more class-leaders and appointing one or more stewards."

This substitute prevailed, and the item as amended was adopted.

The secretary read the next item as follows:

Paragraph 2, page 29. Beginning at the word "pastor," on second line from the top, and read as follows: "Pastor and official board. In all cases the pastor shall appoint the leader or leaders, and steward or stewards, to be approved by the official board."

The paragraph will then read: "A local church may be divided into two or more classes, where it is deemed proper to do so, by the pastor and official board. In all cases the pastor shall appoint the leader or leaders, and steward or stewards, to be approved by the official board."

REV. S. L. TODD. I move to strike out the word "appoint" and say "elect."

Seconded.

REV. F. P. ROSSELOT. Let it be elected where it can be done, and

let it also be appointed. In the church where I am pastor we have been compelled to go from our Discipline. We have consulted the Bishop and made explanation to him. We have thirty-six classes, and our method has been to appoint a committee in the official board, and let that committee name the persons and report back to the official board, and then the official board elect. That we can do and do readily. It means that in the thirty-six classes, if we have a resignation, some person stepping out as often as once a week, we cannot do it this way. It is impracticable, and here is another instance: At the close of our series of meetings we had six new classes. They never had seen each other; had just been converted and been taken into the Church. These members did not know anything about it; we simply cannot undertake it in a large congregation. When you want to provide for all the classes and take care of your vacancies, it simply cannot be done. All I ask is that we have the privilege of doing it this way if we desire. I am as democratic as anybody. You cannot work it in a large congregation.

Rev. R. J. White. I move you that we substitute this in place of the motion, that we strike out this paragraph, leaving it as it is in the Discipline.

Seconded.

Rev. R. J. White. In all cases your classes shall elect their own leaders. If there was a resignation the whole Church would not have to be summoned to elect a leader for the class that was without one. That class, if made up of thirty members, could select its own leader.

Rev. F. P. Rosselot. You cannot get them together.

Rev. R. J. White. I believe thoroughly in the idea of democracy and the laity of the Church electing its own leaders. While I am not in favor of equal lay representation, I am also not in favor of the one man power, of putting it all in the hands of the pastor.

The substitute prevailed.

Rev. R. H. Turner. I move that the balance of this item be stricken out and the present Discipline substituted.

Seconded.

Rev. E. J. Reed. I think this would be rather wholesale.

Mr. J. C. Myers. That was my suggestion, that we were to discuss this item by item, but I would move to amend that motion as to the part applying to representation.

THE PRESIDING BISHOP. You would except to that, would you?

MR. J. C. MYERS. Yes, sir, and substitute in place of this report the item as read by Professor Kumler.

THE PRESIDING BISHOP. Do you wish to move to amend?

MR. J. C. MYERS. I move to amend by striking out all the report except the part referring to representation, and that this part be substituted by the paper offered by Professor Kumler.

Seconded.

REV. J. W. LOWER. I wish to amend the motion by striking out that part relative to the election of delegates to the annual conference.

THE PRESIDING BISHOP. Does that relate to this amendment that is offered now, the accepting of the item?

REV. J. W. LOWER. I simply want to have an amendment to his motion belonging to the question of delegates to the annual conference.

THE PRESIDING BISHOP. Will you accept that, Brother Myers?

MR. J. C. MYERS. I will not accept that.

REV. A. R. AYRES. I have a point of order. We did determine to pass upon this report item by item, and it has not been reconsidered by a two-thirds vote of this body, and I am also sure that there is an item in this report that every minister on this floor would be interested in. It refers to the point of salary, and I am sure you will be interested in it before you are through with it.

THE PRESIDING BISHOP. You can vote this down.

REV. C. T. STEARN. The substitute is in order.

REV. A. R. AYRES. There is no vote on reconsideration before us.

THE PRESIDING BISHOP. But Brother Myers moved that the whole item be stricken out, and this was offered as a substitute for this part of the report, and I think he can do that.

REV. J. W. LILLY. If this body will vote that down, we will consider it item by item.

The amendment did not prevail.

Secretary Snyder read the next item as follows:

Paragraph 3, page 29. Commencing at the word "be," and read as follows, "by the pastor transferred to such class as may be most desirable." The paragraph will then read: "When a quarterly conference deems it impracticable to maintain the organization of a church

in any place, whatever members remain shall be by the pastor transferred to such class as may be most desirable."

Mr. R. H. Bennett. May I ask what it means? If you transfer them, how are they transferred, by the pastor or by the members?

Rev. J. A. F. King. It was the sense of the committee that this was to refer to the members; the pastor consults the members. In this case the pastor transfers them where they would desire most to be transferred.

Rev. E. Counseller. There is a disposition in this item to take away from our membership their personal liberty and rights. We, as a Church, are Americans, and I think I am not saying too much when I say that that is one of the features of the United Brethren Church that is drawing the masses of people to us. Whenever we attempt to make this Church episcopal in its nature and character, we are going to drive the people away from us. Strike this out and leave what we have in the Discipline. I move that we strike out this particular article and leave the Discipline as it is.

Seconded.

Rev. M. B. Spayd. I think the brother is defeating just what he is trying to accomplish. I therefore move to amend this motion by adding to the paragraph, as it is recommended here, the following, "to the member or members so transferred." Then it will read, "Whatever members remain shall be by the pastor transferred to such class as may be most desirable to the member or members so transferred."

Voices. Question, question.

Rev. J. McMillen. The question is this, Will the class to which these members are transferred be consulted as to the members they are to receive, or must they receive them contrary to their wishes according to the decision of the pastor and the members who shall be transferred?

Voices. Question, question.

The item was adopted.

Rev. G. M. Mathews. For a little information so that we may put this in form: You mean by that "most desirable," it may be most desirable to the members of the churches transferred. Was that the meaning of the committee? There may be times when it would not be desirable for the pastor to transfer them.

THE PRESIDING BISHOP. Brother Spayd, what is the scope of that?

REV. J. A. F. KING. Does not our Discipline give us what members are worthy of transferring and what members are not? It would be unjust for the pastor to transfer members of another class who are not worthy of being transferred. This means members, not members that complaints are lodged against, but members in good standing in the Church. I think that is the sense of the Conference, and it is so understood.

The secretary read the next item as follows:

Paragraph 4, Section II., page 30. Strike out all but first line, when it will read, "He shall keep a record of the members of the class."

It was adopted.

The secretary read the next item as follows:

Section III., paragraph 1, page 30. Strike out the last line, and it will read: "Every church shall have one or more class stewards and one or more presiding-elder stewards; the former to be chosen as provided for on page 6, under 'Annual Reorganization,' the latter to be appointed by the pastor."

REV. S. S. HOUGH. I move to substitute "may" instead of "shall" in the second line.

The motion prevailed, and the item as amended was adopted.

The secretary read the next item as follows:

Section III., paragraph 2, page 31. Strike out the first two lines and the third, down to the "period," and read: "On circuits each member shall contribute quarterly, monthly, or oftener, and on stations monthly or weekly, to the support of the pastor," the remainder of the parapraph to remain unchanged.

MR. F. A. Z. KUMLER. I think it is exactly what you want. I think the idea needs to prevail in our Church that a man is expected to do his duty in paying, and I think one of the greatest needs of our Church to-day is that the ministry shall not leave the impression that they are willing to take just what they get; that if they get nothing they are satisfied; but I believe in this great work the minister has a right to say what he shall have, and I believe that when a member does not pay anything into the Church, he is not worthy of membership in the United Brethren in Christ. What I

want my minister to do,—I am a layman,—is to go about leaving the impression that he is worth something, and he wants some pay, and he can hold his head up in the sight of God and man and live decently. I think it is a shame the way our ministers are paid. They ought to receive better salaries.

The item was adopted.

The secretary read the next item as follows:

Paragraph 3, Section III., page 31. Strike out the word "stewards," and insert "church clerks," which will then read, "It shall also be the duty of the church clerk to provide the elements for the sacrament of the Lord's Supper, always securing unfermented wine."

Rev. J. W. Kilbourn. In the first place we have no Church clerk, and in the second place it is the business of the stewards of our Church to look after all the material interests of the Church, and I am opposed to changing this from the stewards to the Church clerk, and more than this, if it is in order, I will move to strike out all this part of the item with reference to church clerks.

Seconded.

Voices. Question, question, question.

Rev. J. A. F. King. Has not a member of this committee the right to be heard on this floor?

Bishop Kephart. Under your rules you have.

The Presiding Bishop. He is a member of the committee.

Rev. A. R. Ayres. The only statement I want to make in defense of this is that you are aware of the fact that, in many of our country districts, where we have quarterly conference records and fail to have a church record, in the division of the boundary of the church we very often lose a very precious church record. It is a very easy matter for us to have an officer known as a clerk instead of an ordinary steward to keep a record of the individual or local church. Every local church we have provided for in that report shall have a record such as is kept by our Publishing House, and it should be kept sacred, and every place, be it on the mountain-top or in the valley, being taken from this church or that church, we have a report of that church. We need a clerk, and that clerk can easily provide the elements. It ought to be the work of some one individual connected with that church to provide the elements. Possibly, where we have two or three stewards, one will depend upon the other to

procure the elements. You do not need a church clerk much in the city, but he is needed in the country church. The records may be lost and the membership forgotten.

Mr. A. H. Laughbaum. Is it not a fact that we have official boards, that they are organized, and that they have a clerk or a secretary?

Rev. J. W. Kilbourn. We already have a provision for the steward to provide the elements, and if the class-leader and the steward will not do this, how much more likely is the clerk to do it? And here is another thing: There are things in here which take out of the hands of the pastor the very things that he ought to do. I do not want any clerk to do part of the things that are provided in this report for me as a pastor. It is my business to keep in touch with my brethren if they are a thousand miles away from me, and I want to do it, and I do not want anybody to do it for me.

Rev. C. E. Farney. I think this should go down as it ought to, but I find to get a faithful, competent quarterly conference clerk is one of the most difficult things to do.

Rev. F. P. Rosselot. Does this amendment by this brother not provide for the disposing of the entire clerk matter or simply as to the elements of the Church?

The Presiding Bishop. This whole item relative to the clerk is what he stated.

Rev. F. P. Rosselot. I am certainly opposed to that. I think there is something very valuable in this church clerk arrangement. I think it will be very valuable to any pastor; it will be very helpful. Personally, I am glad to get rid of the responsibility, to have this fall on some of my laymen. They will never understand how to handle things; they will not develop until we give them something to do. I do not see that it is important in the country churches, but it is in the city church. The most important man I know anything about is the secretary of my official board; he is loaded down. This will relieve him of a great deal of work. He is a sort of private secretary to the pastor; he is the very man we need, and I am heart and hand in favor of a clerk.

Rev. J. W. Zimmerman. I am sure that any one would see that it was not the intention of the committee to take any work out of the pastor's hands or to alienate him from his people. The object was to give the pastor help to keep a church record. We feel the need of it

very much in the West. The reason why we take the responsibility of the furnishing of the elements from the stewards and placing that on the clerk is that such a person would be selected as would be most fitted for this most sacred worship.

Rev. W. O. Siffert. You will find there are classes and societies where this clerk will be a very valuable addition and a very important officer, but in more than half of our societies he will never be used because his place is already filled by the leader or the steward, or those who have copies of the record of that society. There are a good many societies where that clerk is really needed, and it might be a good provision to make this officer.

Rev. J. R. Parker. Where are we just at present?

The Presiding Bishop. We are just at this place: The report provides for a special clerk, as you will understand, as you will see by the report, and Brother Kilbourn moved that all relative to the clerk in this special item be stricken out.

Rev. J. R. Parker. I want to offer a substitute for both items.

The Presiding Bishop. It is only the one item as he read it.

Rev. J. R. Parker. Then I will put it in this way: That each church shall elect a church clerk, whose duty it shall be to keep a record of membership of the societies, and he shall be secretary of the official board.

The Presiding Bishop. I am afraid that that is broader than this.

The motion of J. W. Kilbourn prevailed, and the Discipline remains as it was.

The secretary read the next item as follows:

That paragraph 8, Section IV., page 32, be made to read as follows: "The official board shall revise the church records as provided in Section II., paragraph 3, page 61, and on stations shall be the body to grant transfers and dismissals from the Church."

It was adopted, and the secretary read the next item.

The following, to be added to page 31, Section III., to be known as paragraph 6.

CHURCH CLERK.

Each organized church shall elect, or, if preferable, the pastor shall appoint an officer who shall be known as church clerk. The person selected must be a member of the Church, and well qualified for the du-

ties of the office. The clerk shall act under the direction of the pastor, and shall, by virtue of his office, be a member of the official board and quarterly conference, and shall make reports to these bodies when requested by them to do so. The clerk shall be provided with a record-book by the society, as published by our Publishing House, and shall hold the office until a successor is elected or appointed. He may be dismissed by the society for official neglect or delinquency.

Bishop Hott. I have listened to this: Instead of "shall" put in "may." Then Brother Rosselot may have it if he wants it.

It was agreed to.

Mr. A. H. Laughbaum. Now, I move that we elect, instead of the pastor appoint such officer, the section to read that the "church shall elect," omitting "or if preferable the pastor shall appoint."

Rev. G. W. Sherrick. As this is such a long, complicated affair, it takes a lot out of the hands of the pastor, and I wish to substitute for this article a brief provision as follows: "There may be a church clerk who shall be the pastor's clerical assistant and work under his direction." Now, Brother Rosselot can have him and do whatever he wants with him. I offer this as a substitute.

Seconded.

The substitute prevailed.

The secretary read the next item as follows:

DUTIES.

The clerk shall be custodian of the membership, and historical record of the society, and shall be responsible for its safe keeping, but the pastor and members of the society shall have the right to examine it at any time. The clerk shall be present with the membership record at the annual meeting for revising the list of members.

He shall keep a record of the names of all members of the society in the record-book.

He shall record the names of all members received into the society by the pastor, and it shall be the duty of the pastor to furnish the clerk with the necessary data concerning each member so received.

He shall record in the historical department a statement of the organization of the society, showing when and by whom organized, with the names of the original, or charter members, unless these items are already a matter of record in the historical department.

He shall keep a record of each year's progress, showing the material and spiritual advancement of the church, and the name of the pastor in charge. The improvement of the church property, the number of accessions to the Church, and other items of interest shall be recorded in the historical department.

It shall be the duty of the clerk to obtain, if possible, the addresses of all the absent members of the society, and write to them at least once each quarter for the purpose of ascertaining if such absent members are maintaining a Christian life. The clerk shall also communicate to absent members such messages as the society or pastor may direct, and any member who shall refuse to reply to the letters of the clerk, may be dealt with as in other cases of neglect of duty, and a refusal to answer the inquiries of the clerk may be deemed sufficient cause for withholding a church letter from such absent member, should he desire one.

REV. M. B. SPAYD. Can't we read that substitute ourselves as covering this amendment? It is another page.

THE PRESIDING BISHOP. Are you all agreed that that substitute shall cover that without any dissent?

It was agreed to, and the secretary omitted reading the substitute.

REV. J. W. KILBOURN. Do I understand that that strikes out this entire page?

THE PRESIDING BISHOP. No, sir; you simply wanted to avoid reading it.

REV. F. P. ROSSELOT. Does that make the church clerk a member of the official board and quarterly conference?

A VOICE. That will come later.

THE PRESIDING BISHOP. You can arrange that by an independent resolution. If it does not come later, make it in an independent resolution.

The secretary read the next item as follows:

That Section IV., paragraph 1, page 31, be so changed as to read: "The properly recognized members of the quarterly conference shall be the members of the official board of each local church."

It was adopted, and the secretary read the next item.

That page 32, paragraph 10, be so changed as to read, "The acts of the official board shall be approved by the quarterly conference."

It was adopted, and the secretary read the next item.

Page 33, Section V., paragraph 10, under "members of quarterly conference," sixth line from the top, and after the word "conference" and before "presidents," insert "church clerks," and eighth line from the bottom, after the word "organized," "all treasurers of Ladies' Aid societies, Woman's Missionary societies, Young People's societies and Sunday schools," when it will read as follows: "The members of the quarterly conference shall be the presiding elder of the district,

the preachers in charge, and all properly recognized preachers, exhorters, class leaders, class stewards, and all other stewards, whose appointments have been ratified by the quarterly conference, presidents of Ladies' Aid societies, church clerks, when properly recognized by the church, or official board, or quarterly conference, presidents of local Woman's Missionary associations, the church treasurer, trustees of church and parsonage houses, superintendents of Sabbath schools, and presidents of Young People's societies, organized in harmony with the provisions of Discipline controlling the organization of such societies, and superintendents of Junior societies, when similarly organized, all treasurers of Ladies' Aid societies, Woman's Missionary societies, Young People's societies, and Sabbath schools, when said persons are members of the Church of the United Brethren in Christ, who reside within the bounds of the station or circuit, or hold membership therein. Such members as are present at any regular meeting shall constitute a quorum for the transaction of business. The quarterly conference shall open and close with prayer. The quarterly conference shall be amenable to the annual conference for its official acts."

Rev. L. W. Stahl. I move to amend that the leader of the choir, when a member of the Church, be also a member of the official board.

Voices. No, no.

Rev. W. I. Beatty. In the ninth line from the bottom of this paragraph I move to strike out the word "and," and then in the sixth line from the bottom, right after the word "therein," insert "a college secretary."

Seconded.

Rev. W. I. Beatty. The object in doing this is to keep the objects of our school constantly before the people. This gives the brother a text at every quarterly meeting to lecture on that subject, and it makes it the duty of somebody to be interested in that work. In our quarterly conference there is so very little said about our schools, and the people are not intensely interested in them, and in that way they have that interest constantly before the Church and this will give an opportunity of doing that.

Rev. C. T. Stearn. I wish to move that, so far as the membership of the quarterly conference is concerned that all after the presiding elder, stewards and all to be ratified by the quarterly conference, be stricken out except this clerk.

Voices. Question, question, question.

Rev. J. W. Lilly. When the question is called for generally, I would like the rule. At this rate, we will bankrupt the Publishing House in paying for our report of this sitting.

Voices. Question, question, question.

Rev. W. E. Schell. I believe this will be a good thing. We are going to emphasize education in this quadrennium. If each college has some one in each charge, your college secretary in each charge can give the names of those who are likely to be interested in going to our schools. All these facts can be kept before the people of the Church. I believe it is a good thing.

Voices. Question, question, question.

The motion did not prevail.

Rev. H. R. Hess. I do not see why we need all these treasurers. I move we strike out this list of treasurers commencing, "All treasurers of Ladies' Aid Societies, Woman's Missionary Societies, Young People's Societies, and Sabbath schools." We do not need that at all.

Rev. J. A. F. King. Mr. Chairman, I wish we could have some law that would give every member of the Church some choice, make every member of the Church an official member. The more we can get into our quarterly conference the more interest we can arouse. This was done to have a good financial report.

It was adopted.

The Presiding Bishop. Do you not intend to include, or are they included, deaconesses in the membership of the quarterly conferences?

Rev. L. W. Stahl. I move that deaconesses be included.

Seconded.

Rev. S. L. Todd. Would it be in order to include them? This General Conference has not yet created that office.

The Presiding Bishop. If there were no such office, it would not be included.

Rev. J. A. F. King. Does not our Discipline give our committee who shall edit the Discipline the latitude of incorporating all these parts so it will be in perfect harmony.

Rev. J. R. Parker. I think, by reference to the book of Discipline relative to the business of deaconesses, it will throw some light upon that question, and the report on the question of ministry has some recommendations.

The motion to include deaconesses prevailed.

The secretary read the next item as follows:

Paragraph 14, Section V., page 35, fourth line from top, instead of the word "except," insert the word "including." The paragraph will then read: "As soon as convenient, after each class has received its apportionment, on the call of the pastor, the official members shall meet and make a distribution of the apportionment, including the assessment for presiding elder, to the members severally, according to their ability, to be paid quarterly, monthly, or oftener; provided, however, that it shall be the privilege of any class to collect the amount apportioned to it by subscription or otherwise."

It was adopted, and the secretary read the next item.

That the following paragraph be added to chapter 5: "An official member of the quarterly conference, wishing to resign his office, may do so by presenting a resignation to the quarterly conference of which he is a member. This does not apply to a pastor, who may resign his charge to the presiding elder of the district."

Rev. J. W. Kilbourn. I move this be stricken out of this report, as it is in the Discipline already.

Seconded.

Rev. J. A. F. King. I would be pleased if my brother would call my attention to the portion of the Discipline that has this in it.

Rev. D. R. Seneff. The question I wish to ask is, Is it not the practice of the officer to resign? This paragraph comprehends that every officer belongs to the quarterly conference. I think the policy of the Church on that point is correct.

Rev. C. J. Burkert. It looks as though that were a reflection on the member. I think it ought to be stricken out. The pastor naturally tenders his resignation to the elder.

The Presiding Bishop. Brother Kilbourn's amendment is before you.

Rev. J. W. Kilbourn. My motion is to strike out this item refering to the resignation of members of quarterly conferences.

The motion prevailed.

The Secretary. The whole item was stricken out.

The Presiding Bishop. I thought it only referred to a part.

The secretary read the next item as follows:

That the following take the place of paragraph 1, Section VI., page 35: "The annual conference shall consist of all the elders and

licentiate preachers, who have been duly received, and one layman from each charge in the conference, who shall be elected by ballot, at the third or last session of the quarterly conference in the year, a majority of all the votes cast being necessary to a choice.

"The delegate thus chosen shall not be one holding an annual-conference license as a minister, nor one recommended to the annual conference for license to preach, and such delegate shall have all the rights and privileges of ministers in the annual conference, except the right to vote upon the reception or expulsion of preachers, and the passing of preachers in the course of reading."

It was adopted.

Rev. H. R. Hess. In electing delegates to the annual conferences now we are not to elect quarterly conference preachers who are not licensed to preach. It only refers to annual conferences.

The Presiding Bishop. And those who are recommended.

Rev. H. R. Hess. That are going up at that time?

The secretary read the next item as follows:

That paragraph 2, Section VII., page 38, be changed to read as follows: "The conferences shall be represented in the General Conference according to the following ratio:

"Each conference under three thousand shall be entitled to one ministerial delegate and one layman. A conference having three thousand and under four thousand, two ministerial and one layman. Four thousand and under five thousand, three ministerial and one layman. Five thousand and under six thousand, three ministerial and two laymen. Six thousand and under seven thousand, three ministerial and three laymen. Seven thousand and under eight thousand, four ministerial and three laymen. Eight thousand and under nine thousand, five ministerial and three laymen. Nine thousand and under ten thousand, five ministerial and four laymen. Ten thousand and under eleven thousand, six ministerial and five laymen. Eleven thousand and under twelve thousand, six ministerial and five laymen. Twelve thousand and under thirteen thousand, seven ministerial and five laymen. Thirteen thousand and under fourteen thousand, seven ministerial and six laymen. Fourteen thousand and under fifteen thousand, eight ministerial and six laymen. Fifteen thousand and under sixteen thousand, eight ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Sixteen thousand and under seventeen thousand, nine ministerial and seven laymen. Seventeen thousand and under eighteen thousand, nine ministerial and eight laymen. Eighteen thousand and under nineteen thousand, ten ministerial and eight laymen. Nineteen thousand and under twenty thousand, ten ministerial and nine laymen. Twenty thousand, eleven ministerial and nine laymen."

Rev. A. C. Wilmore. This item relative to conference representation is to be left until we decide how they are to be elected, and that would take up item three, on page six.

The Presiding Bishop. Does this paper take up that?

Rev. A. C. Wilmore. Yes, item six.

It was agreed to.

"3. The number of delegates to which each annual conference shall be entitled shall be determined from the statistics of the annual conference next preceding the sitting of the General Conference, at which annual conference the full number of delegates, ministerial and lay, with an equal number of alternates, shall be elected by ballot. A majority of all the votes cast shall be necessary for a choice, ministers and laymen voting in joint ballot. All members of the conference eligible may be voted for without nomination.

"The secretary of the conference shall at once certify as to the results of this election to the Publishing Agent, at Dayton, Ohio."

Rev. S. L. Todd. I move to strike out this clause and leave it in the Discipline as it is.

Seconded.

The motion prevailed.

Rev. A. P. Funkhouser. Now, on this item I understand that the Discipline remains as it is.

The Presiding Bishop. Yes.

Rev. A. P. Funkhouser. Well, is that subject to amendment now? I should like to have this item presented.

The Presiding Bishop. I think you simply voted this down, but the item in the Discipline touching this matter is still before you.

Rev. A. P. Funkhouser. I would like the provision requiring the annual conferences to nominate these ministers stricken out, and let all the ministers who are eligible be the list.

Rev. S. L. Todd. My motion was that the item be stricken out, and the item be left in the Discipline as it is.

The Presiding Bishop. The motion was that the item be left as it is. It was included, not simply to strike it out, but that it be left. Do you want to reconsider that?

Voices. No, no, no.

Rev. A. C. Wilmore. As I understand it now, the next thing would be to present Professor Kumler's resolution.

The Presiding Bishop. There is nothing more in that item rela-

tive to the manner of election. By common consent you agree to take up Professor Kumler's amendment. By common consent will you take that up now?

It was agreed to.

THE PRESIDING BISHOP. Well, that motion was that there be an equal number of laymen and ministerial delegates. Are you ready to vote?

VOICES. Question, question.

THE PRESIDING BISHOP. Very good. If you are ready to vote now, the secretary will call the roll, and you will answer aye or nay, yes or no, as your names are called.

REV. S. L. TODD. Now, do we say Yes or No to equal representation?

THE PRESIDING BISHOP. If you want it equal, say, Yes, and if you do not want it equal, say, No.

REV. G. W. SHERRICK. We have a ruling that requires us to vote unless we ask to be excused.

THE PRESIDING BISHOP. Yes; when the name is called, if any brother does not want to vote, he can be excused.

REV. H. R. HESS. Are the ministers to nominate so many of theirs and the laymen to nominate so many of theirs?

REV. S. C. COBLENTZ. This refers to the laymen.

THE VOTE ON EQUAL REPRESENTATION.

THE PRESIDING BISHOP. Now vote your sentiments, brethren.

Secretary Snyder called the roll, and the votes were recorded as follows:

Ministerial Delegates.

R. Adams, No; A. R. Ayres, Yes; A. W. Ballinger, Yes; E. R. Baber, Yes; H. Barkemeyer, Yes; T. J. Bauder, ——.

REV. T. J. BAUDER. As there has no request come from the laymen of the general Church, I vote, No.*

The secretary proceeded with the call of the roll:

W. I. Beatty, No; W. M. Bell, Yes; J. W. Boggess, Yes; L. Bookwalter, Yes; B. W. Bowman, ——.

*NOTE.—On the last day of the Conference Brother Bauder requested permission of the Bishop to change his vote to yes, but the Bishop ruled that it was too late to change the vote.

Rev. B. W. Bowman. Believing that the ministry represents as fully the interests of the laymen as the laymen themselves, and knowing that thousands of the laymen in the Church do not desire representation, I vote, No.

The secretary proceeded with the roll-call:

A. Boyd, Yes; J. L. Brandenburg, (absent); J. C. Bremer, No; C. J. Burkert, Yes; L. O. Burtner, No; R. P. Burton, ——.

Rev. R. P. Burton. If the Chair please, because many of the laymen are not informed on many of the subjects that come before the General Conference, I vote, No.

The secretary proceeded with the roll-call:

Wm. M. Buswell, No; J. R. Chambers, No; A. A. Chapman, Yes; S. C. Coblentz, No; J. B. Connett, (absent); U. A. Cook, (absent); L. H. Cooley, (absent); J. S. Cooper, Yes; O. P. Cooper, (absent); Elias Counsellor, Yes; C. H. Cox, Yes; W. F. Cronk, ——.

Rev. W. F. Cronk. Believing that such change is not generally desired by the laymen, I vote, No.

The secretary proceeded with the roll-call.

E. W. Curtis, Yes; G. A. Davis, Yes; G. W. Deaver, Yes; J. B. Deever, Yes; J. D. Donovan, Yes; H. Doty, Yes; D. L. Doub, No; G. E. Driver, No; J. D. Droke, Yes; C. M. Eberly, Yes; S. C. Enck, No; A. M. Evers, Yes; C. E. Farney, Yes; F. Fisher, Yes; H. H. Fout, (absent); G. Fritz, Yes; A. P. Funkhouser, Yes; H. S. Gabel, No; A. A. Garner, Yes; George Geiger, Yes; F. M. Gillett, Yes; J. L. Grimm, Yes; I. W. Groh, Yes; J. A. Groves, ——.

Rev. J. A. Groves. I believe I would like to be excused from voting. I am not settled in my mind. There has been argument on both sides. I would like to be excused.

The Presiding Bishop. Will you excuse this brother?

Voices. Yes, yes.

The Presiding Bishop. Are you all agreed?

Voices. Agreed, agreed.

A voice. No, no.

The Presiding Bishop. There is a dissenting voice.

Rev. J. R. Parker. I do not believe there is a usage that you can compel a man to vote.

Rev. J. Hill. I move that Brother Groves be excused.

The motion prevailed.

Rev. N. L. Vezie. That may do in Maryland, but it will not do out in Kansas.

The secretary proceeded with the roll-call.

H. J. Gunnels, Yes; T. J. Harbaugh, Yes; D. M. Harvey, (absent); H. R. Hess, No; J. Hill, Yes; J. T. Hobson, Yes; G. P. Hott, (absent); S. S. Hough, Yes; J. W. Howe, Yes; J. W. Heistand, (absent); George K. Irie, (absent); L. T. John, Yes; J. A. Keiper, Yes; J. W. Kilbourn, Yes; J. A. F. King, Yes; J. R. King, Yes; J. Lewis, ——.

Rev. J. Lewis. My conviction is that the ministry has more time to devote to ecclesiastical work, and for that reason it is better able to do the work of the various subjects; and, furthermore, I am under the conviction that the laity has not asked for this movement, hence I shall vote, No.

The secretary proceeded with the roll-call:

J. W. Lilly, Yes; D. S. Longenecker, (absent); J. W. Lower, Yes; D. D. Lowery, Yes; G. M. Mathews, Yes; A. F. McCloe, No; W. H. McCormick, No; C. U. McKee, No; J. McMillen, No; J. R. Meredith, Yes; George Miller, ——.

Rev. George Miller. Owing to the fact that the laity elect all the delegates, both ministerial and laymen, I vote, No.

The secretary proceeded with the roll-call:

F. M. Morgan, Yes; M. J. Mumma, No; Alonzo Myer, Yes; I. M. Moody, Yes; F. H. Neff, No; D. J. Nelson, Yes; Ella Niswonger, No; A. Orr, Yes; J. R. Parker, No; W. F. Parker, No; U. S. G. Prowell, Yes; E. J. Reed, Yes; E. L. Reese, Yes; J. I. L. Resler, Yes; J. S. Rhoads, Yes; J. H. Richards, No; A. Rigney, Yes; J. T. Roberts, No; W. Z. Roberts, ——.

Rev. W. Z. Roberts. Believing this matter to be right and in perfect accordance with the government of this Church, I therefore vote, Yes.

The secretary proceeded with the roll-call:

F. P. Rosselot, Yes; J. Runk, (absent); W. S. Sage, Yes; W. E. Schell, ——.

Rev. W. E. Schell. In view of the fact that so often the lay delegate from East Nebraska has not been in General Conference, and after consulting with our lay delegate now present and considering his wishes, I vote, No.

The secretary proceeded with the roll-call.

L. L. Schoonover, Yes; D. R. Seneff, No; J. E. Shannon, Yes; G. W. Sherrick, Yes; W. B. Shinn, Yes; Jos. S. Showers, Yes; G. W. Sickafoose, Yes; W. O. Siffert, Yes; C. B. Smith, Yes; F. P. Smith, Yes; J. J. Smith, Yes; P. E. Smith, Yes; Wm. Smith, No; A. M. Snyder, Yes; M. B. Spayd, Yes; D. W. Sprinkle, Yes; L. W. Stahl, Yes; A. B. Statton, Yes; C. T. Stearn, Yes; W. D. Stratton, Yes; R. C. Taylor, Yes; S. L. Todd. ——.

Rev. S. L. Todd. The laymen have brought me to all that I am, and they pay all the bills; therefore I vote, Yes.

The secretary proceeded with the roll-call:

R. H. Turner, (absent); N. L. Vezie, No; A. J. Wagner, Yes; J. H. Walls, Yes; W. H. Washinger, (absent);* R. J. White, No; R. E. Williams, Yes; J. W. Willis, Yes; A. C. Wilmore, Yes; A. E. Wright, ——.

Rev. A. Orr. Brother Wright is not present, but left a note that I should vote "yes" for him when this came up. Now, I leave you to decide whether that can be taken or not.

The Presiding Bishop. I should think not.

The secretary proceeded with the roll-call.

J. D. Wyandt, Yes; J. W. Zimmerman, Yes; R. M. Zuck, (absent).

Lay Delegates.

Alexander Anderson, Yes; D. K. Appenzellar, Yes; F. B. Arford, Yes; I. J. Bear, Yes; R. H. Bennett, ——.

Mr. R. H. Bennett. As I feel an abiding conviction that the laity of this Church have appreciated all the things done for them by allowing them representation in their great bodies; and, believing that without the laity it is not possible to bring the Church to a high state of development, and in order that the laymen may become acquainted with the Church machinery and get intelligent on the subject, and believing also that there is not a layman in this country who would rather have some preacher represent him, I must emphatically vote, Yes.

The secretary proceeded with the roll-call.

J. M. Bonebrake, Yes; Allen A. Bowser, (absent); J. N. Bricker, ——.

*Later on in proceedings, by permission, Rev. W. H. Washinger recorded his vote, yes.

Mr. J. N. Bricker. I believe that those ministers who cannot trust the laymen need somebody to look after them, and I most emphatically vote, Yes. [Laughter.]

The secretary proceeded with the roll-call.

N. W. Bright, Yes; T. J. Brown, Yes; B. Burk, (absent); S. C. Caldwell, ——.

Mr. S. C. Caldwell. Being a minister's son, I have the utmost confidence in the ministry, so I vote, No.

The secretary proceeded with the roll-call.

George H. Clifton, (absent); A. J. Cowden, Yes; N. R. Devore, Yes; John Dodds, (absent); J. T. Dougherty, (absent); J. W. Eaton, Yes; Matt. Edmonds, ——.

Mr. Matt. Edmonds. If the Chair please, I would like to explain my vote. To me this is the most important question that has come before this body up to this time. I want to say this, that I owe everything to this Church. I never was thought of for anything higher than a road supervisor until after I joined the United Brethren Church. I want to say further that I have not been advised by my people, and there is no clamor with them for any more representation. I am not here looking for the highest place. I would have no objections to the laity and the ministers sharing alike in the Conference if they shared alike in everything else. I know it is very pleasant to be a member of the General Conference; it is very congenial; this is a meeting I enjoy. I can put on good clothes, get on the train, and come and attend Conference, and get in good company. I have been in many bodies of men, but I have never been in any better than this. I want to say this, that you have treated us kindly. We have representation in the annual conferences, we have representation in the quarterly conferences, and the laity do not avail themselves of these opportunities to any great extent, especially in quarterly conference, where they make arrangements for bearing burdens. Now, these ministerial brethren bear the burdens in the heat of the day; they have built the conferences up; they have built them up at a great sacrifice; and I will tell you that, with my experience in the Church of over thirty-five years, and with my experience in deliberative bodies, I am frank to say that I am ready to assume all the responsibility of the ins and outs and devising means for the better advancing and building up of this

Church and reflecting credit on God's cause. But our calling is in another direction. We are satisfied with representation in all these bodies. We have studied these other callings, and you have studied these callings. It is a question in my mind, when I read the Bible and look towards the throne, if I am not tackling something more than I am able to undertake and digest. Now, while I have no instructors, while there is no clamor for more representation, my people did ask me to try my best to bring this General Conference to Kansas. I did that, and discharged my duty, and I am satisfied with the results, with the treatment, and with the courtesies that I have received of this body. I vote, No.

The secretary proceeded with the roll-call.

F. E. Farr, Yes; S. A. Forbess, (absent); J. N. Garber, (absent); Mrs. Lovenia S. Giesler, ——.

Mrs. Lovenia S. Giesler. I am a woman's rights woman, but I believe that the ministers of the conferences can conduct these Conferences better than I can. I vote, No.

The secretary proceeded with the roll-call.

S. L. Gilbert, Yes; I. B. Haak, ——.

Mr. I. B. Haak. I have been a lay member of this Church for the past thirty-five years. I have always found plenty to do. I have always been recognized a great deal, and I believe that the ministry can attend to this better than the laymen. I believe there is no class of people that can do it better; therefore I vote, No.

The secretary proceeded with the roll-call:

W. F. Haffner, Yes; Isaac Hilborn, Yes; C. Howard, Yes; John Hulitt, Yes; Mrs. Mary A. Henkle, (absent); W. H. Jack, ——.

Mr. W. H. Jack. Mr. Chairman, I confess to you that if I was not made of the material that never runs I would have dodged this question; for of all the questions that have arisen in any body that I have ever yet been a member of, this one taxes my judgment the most. It was well said by my worthy colleague in the laity, Senator Edmonds, that you ministers make us laymen, in a spiritual sense, as well as in a practical sense, all that we are; and yet along with that I want to confess to you that, this being my second term as a member of the General Conference, as a layman, I believe, with your assistance and with your aid, and with your association,

and the Holy Ghost on top of that, I have gone up several notches as a layman on the ladder of United Brethrenism. I believe, also, in connection with that,—now you will pardon me a little because I am puzzled which way to vote,—I am honest about it, and sincere about it, yet I believe, along with that, that if there were more laymen, representative laymen, in this General Conference, that you ministers who are so noble-hearted and so generous toward us in this vote would be able to lift us so much higher in the school of United Brethrenism, it might be possible for us to go back to our homes and assist you in double measure in carrying forward the work of this Church and its membership. Then, on the other hand, there would, if there be equal representation, arise so many questions about which we could not be competent to cast a vote in the general assembly except after you had given us the information. Now, I will be frank to say to you that, at any time, should I ever be elected again to this body, I would be so willing and ready for your suggestions and for your counsel, and vote your way about questions about which I did not have the information myself. I have gone to persons whom I knew were acquainted with questions to be voted upon, questions that ministers knew about and the laymen did not have information upon, and sought the information that would enable me to cast a vote intelligently. On the other hand, it looks like a step in the direction where the laity might become supreme, where they might cast a vote that would overbalance the will of those who know better than we laymen could possibly know. This might be true, and I am frank to say that laymen who should be elected to membership in this body should be such types of United Brethrenism that they would, therefore, yield on those questions to those who knew more about them. Therefore, taking all things into consideration, I have concluded to risk a vote on, Yes.

The secretary proceeded with the roll-call:

W. H. Kirkendall, Yes; F. A. Z. Kumler, ——.

Mr. F. A. Z. Kumler. The motive that influences me in this matter is that our laymen are not as active on Church matters as they ought to be. They need awakening, and that is one of the objects I had in view, to get them stirred up; to get more of them here to see what a grand work the Church is doing in the world. In Muncie, Indiana, we only have a little mission work. In Dayton, Ohio, we

have ten churches. We only have a little mission in the city of Muncie, but if some of those laymen would come and see our representative men, men who are God-fearing, men who are up to this Church's work, they would go home and say to those discouraged laymen, "We are something; we are United Brethren"; and they could say, "It is a credit to be a member of the United Brethren Church. I believe the laymen will take more interest in all the affairs of the Church. There is some complaint among our laymen that they are not represented. I want to say that I do not blame the ministry. I have heard it said often that there is hardly any lay representation. I believe if we come together in equal numbers as laymen and ministers, we will see these things in a brighter light. I vote, Yes, to this; amen, to this. I believe kind brethren and ministers, when this measure is passed, the laymen will feel like putting their arms around you and saying, "My beloved minister, God bless you; I am going to give you more the coming year for your salary than ever before; I am going to take a deeper interest in the Church because I am a part of this organization." Yes.

The secretary proceeded with the roll-call.

G. A. Lambert, Yes; A. H. Laughbaum, Yes; J. Malsbary, Yes; J. H. McCoy, Yes; A. A. Moore, (absent); J. R. Moore, Yes; J. C. Myers, Yes; E. S. Neuding, ——.

A VOICE. Brother Neuding is not present but wishes to be put on record as voting "yes" on this proposition.

THE PRESIDING BISHOP. I think it is not customary to allow a person to vote by proxy, and the rule in all such cases is, when the person returns, if he asks the privilege of recording his vote, he may be allowed to do so.

The secretary proceeded with the roll-call:

W. H. Parent, (absent); G. H. Pepper, No; C. S. Price, Yes; A. Rader, Yes; C. L. Raymond, Yes; J. H. Ruebush, (absent); J. W. Ruth, (absent); I. F. Sarff, Yes; Eugene Schaefer, Yes; D. H. Seneff, (absent); W. C. Seneff, Yes; N. J. Smith, Yes; Jacob Sneath, Yes; M. F. Snider, (absent); G. C. Snyder, Yes; A. C. T. Sumner, (absent); John Thomas, (absent); W. H. Ulrich, (absent); G. A. Wolf, (absent); A. D. Zimmerman, No.

REV. H. R. HESS. Inasmuch as the Bishops have been voting in other matters, we request them to vote on this question.

BISHOP KEPHART. Call the roll.

The secretary called the name of Bishop Castle.

BISHOP CASTLE. I think I can challenge any one up to the measure of my ability to be more largely in sympathy with the laity of this Church than I am, and respecting the material interests of the Church I would put them in the majority; but, governing myself by the New Testament, that the idea in government of the church puts the ministry in the ascendency, and as the ministry is a divine calling, I think they ought to have some balance of power, because they direct and advocate these higher, loftier things that might be overridden by persons having no divine callings on them. In view of the present condition of things, I shall vote, No.

The secretary proceeded with the roll:

E. B. Kephart, Yes; J. W. Hott, No; J. S. Mills, ——.

BISHOP MILLS. Believing that the plan of representation will be so changed that the ministers shall elect their own representatives, and that the laymen shall elect theirs, I vote, Yes.

The substitute was adopted by 126 for and 42 against.

MR. S. L. GILBERT. I move that we do now adjourn.

REV. W. E. SCHELL. I move that the rules be suspended, and that when we adjourn, we adjourn to hold an evening session each evening at half-past seven o'clock until we adjourn finally.

Seconded.

REV. S. L. TODD. We were adopting this paper item by item, but we have not done it yet.

THE PRESIDING BISHOP. You can bring that in wherever you please.

REV. W. S. SAGE. I move that we take up Brother Wilmore's paper on representation.

REV. A. C. WILMORE. As we have decided to give equal representation, I renew my motion on Conference representation.

THE PRESIDING BISHOP. What is the remaining item?

The secretary read the remaining item:

The secretary of the conference shall at once certify as to the result of this election to the Publishing Agent at Dayton, Ohio.

Strike out the following paragraphs: Page 38, 3, 4, and 5; page 39, 6, 7, 8, 9, and 10; page 40, 11 and 12.

SPECIAL PAPER ON CONFERENCE REPRESENTATION.

THE PRESIDING BISHOP. Mr. Wilmore has a paper in lieu of the report of the committee. It will have to be read.

REV. A. C. WILMORE read his amendment noticed heretofore:

Conference Representation.

The annual conferences shall be represented in the General Conference as follows:

The ministerial delegates shall consist of one delegate for every two thousand members, provided, that there shall be at least one ministerial delegate from each annual conference.

The lay delegation shall consist of representation equal to that of the ministry. Each annual conference shall be entitled to as many lay delegates as ministerial delegates.

REV. G. M. MATHEWS. Now we all agree that no question has come up before the General Conference of such importance and far-reaching influence, affecting all the denominations, as this question which we confront now in the discussion. I do not know how it affects the rest of the brethren, but it has given me great concern. Many of these reports have come rapidly, and many of these things have been discussed, and I have not been able, so far as myself is concerned, to focalize; so a time ought to be fixed for the discussion of this important question, which engaged the attention of our fathers from 1841, or 1837, even down to the present time. It gave them great distress sometimes; it caused lively discussion. They were not able to settle the question from time to time. Now, I submit there ought to be a certain hour set apart for a fuller discussion of this question of our Church. The basis of *pro rata* representation is to be considered. I do not think at this late hour we are able to come to a wise conclusion in voting on this question, so I move that Tuesday morning be set apart for this discussion.

The motion was adopted.

The motion to adjourn prevailed. Benediction by Rev. J. R. King, of West Africa.

NINTH DAY—EVENING SESSION.

MONDAY, May 20, 1901.

Conference convened at 7:00 P. M. Bishop Mills occupied the chair. Rev. Ella Niswonger, of Central Illinois Conference, conducted the devotions.

THE PRESIDING BISHOP. Conference is now ready for business.

REV. C. E. FARNEY. I move we take up the report of the Committee on Superintendency.

VOICES. Agreed.

REPORT OF THE COMMITTEE ON SUPERINTENDENCY.

THE PRESIDING BISHOP. The secretary will read it.

The secretary read the report of the Committee on Superintendency in reference to the boundaries of the Bishops' districts as follows:

Your committee, to which was referred Chapter XXIII., page 133, of the Discipline, would submit the following:

Boundaries Bishops' Districts.

1. *East District.*—Allegheny, Eastern Pennsylvania, Erie, East Ohio, Ontario, Pennsylvania, Virginia, West Virginia, Germany, and West Africa mission districts.

2. *Ohio District.*—Miami, Sandusky, Southeast Ohio, Indiana, White River, St. Joseph, Michigan, Ohio German, East Tennessee, Tennessee River, Kentucky, Chickamauga, and Louisiana Mission Conference.

3. *Central District.*—Lower Wabash, Upper Wabash, Northern Illinois, Des Moines, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Neosho, Arkansas Valley, and Oklahoma.

4. *West District.*—Northeast Kansas, Northwest Kansas, East Nebraska, West Nebraska, Northern Nebraska, Colorado, California, Columbia River, Oregon, and China and Japan missions.

D. R. SENEFF, *Chairman.*	S. L. TODD.
H. H. FOUT, *Secretary.*	R. J. WHITE.
S. S. HOUGH.	F. FISHER.
J. W. ZIMMERMAN.	J. T. ROBERTS.

THE PRESIDING BISHOP. What is your pleasure? Will you approve the report?

REV. WILLIAM M. BELL. I move to transfer the Kentucky Conference to the Eastern District.

It was seconded and agreed to.

REV. S. C. COBLENTZ. I move that Northeast Kansas be included in the Central District.

It was seconded and agreed to, and the report was then adopted.

REV. G. M. MATHEWS. I move that we proceed to take up the report of the Committee on Sabbath Schools.

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

THE PRESIDING BISHOP. Are you ready to consider this report? Will you adopt it item by item?

REV. W. E. SCHELL. In order to save time, I move we consider the report item by item.

It was seconded and agreed to.

The secretary read item one as follows:

We, your Committee on Sabbath Schools, recommend:

1. That the recommendations 4 to 13, inclusive, of the General Sabbath-School Board be referred to the judgment of the Board, and that the Board give very careful attention to the management of the Home and Cradle Roll departments, city evangelization, and a proper observance of Decision Day.

It was adopted, and the secretary read the next item.

2. That Our Bible Teacher remain as it is, with this exception, that its contents be entirely given to the explanation of the International Lessons and Helps for Teachers.

It was adopted, and the secretary read the next item.

3. That Our Bible Lesson Quarterly remain in size and form as now, but that it be improved in the quality and manner of help on the lesson.

It was adopted, and the secretary read the next item.

4. That our Intermediate Quarterly be so issued as to consist of sufficient pages to give to each lesson two pages, and which shall, if the demand require, be re-issued in separate leaves, to furnish a weekly lesson help for transient scholars, to be called Our Weekly Bible Lesson.

REV. R. J. WHITE. I am heartily in favor of this item. I think it will meet our needs. I think that our *Intermediate Quarterly*, as it is now, does not have a real place in the Sunday school. We can use the other quarterly, and it is much more desirable and better. If a weekly lesson help is supplied it will make it much more convenient, and when visitors come in the school, if no quarterlies be on hand, we can use these leaves.

REV. M. B. SPAYD. I hope that this item of the report will not be stricken out. We do need this very much; and as to the amount of material, instead of using such small type that it can hardly be read, and the matter crowded on to one page, as it is in

the *Intermediate Quarterly,* let the type be larger, and the matter be distributed over two pages. We want a serviceable leaf.

Item four was adopted.

The secretary read item five as follows:

5. That there be a Home Department Quarterly, adapted to the wants of the people in said department.

Rev. J. W. Kilbourn. Now, I cannot see the necessity of a separate *Home Department Quarterly.* We are studying the very same lesson. That department reports to the Sunday school where all the other departments report. I think that is not a necessity. I move that that be stricken out.

Seconded.

The Presiding Bishop. Will you hear Brother Cowden a moment?

Col. Robert Cowden, associate editor of the Sunday-school literature. Brother Chairman and brethren: There is a very great demand for the *Home Department Quarterly,*—if you were in the office at Dayton, you would know about it,—demands from Sunday schools in Dayton and everywhere, wide-awake Sunday schools that are establishing the Home Department; a quarterly that is adapted to that department. We need to improve upon what we already have. It is a real necessity, I think, and I hope you will not vote it down.

Mr. J. C. Myers. I wish to say that in our school we have been using the *Home Department Quarterly.* We usually take about one hundred of them, and it more than pays its way in our school. It pays well.

Mr. D. K. Appenzellar. The House is now issuing a *Home Department Quarterly,* and it has a circulation of over 4,000. I think it should be continued.

Mr. F. B. Arford. There is a growing demand for this special work. I am surely in favor of it.

The motion to strike out did not prevail.

The secretary read item six as follows:

6. That the Lessons for the Little Ones be continued for use in the Primary Department.

It was adopted, and the secretary read the next item.

7. That we most heartily welcome the helpfulness of the Watchword in the Sunday school, and hope that its weekly visits shall continue.

It was adopted, and the secretary read the next item.

8. That the Children's Visitor and the Children's Friend be merged into one paper, called the Children's Companion, issued weekly, so improved as to be adapted to the needs of the Intermediate department of the Sunday school and the Junior department of the Y. P. C. U.

It was adopted, and the secretary read the next item.

9. That while we fully realize the great value of Sunday-school literature, we recommend the use of the Bible in the class work of the Sunday school.

It was adopted, and the secretary read the next item.

10. That on page 87, in second paragraph of preamble, fifth line, the words "and associate editor," be omitted; and in the sixth line, after the word "literature," the words "and general secretary" be inserted. It will then read: "The general interests of the Sunday-school work of the Church shall be committed to a Sabbath-school board, consisting of five members, who shall be elected by the General Conference for a term of four years, with the editor of the English Sabbath-school literature and the general secretary as members *ex officio*."

It was adopted, and the secretary read the next item.

11. That on page 88 of Discipline, Article V., paragraph 3, in first line, the word "such" be omitted; in second line the words "as it may deem fitting" be omitted, and the words "on the first Sunday in June" be inserted. The clause will then read: "The Board shall make provision for the observance of Children's Day on the first Sunday in June, and shall receive the free-will offerings made on that day."

It was adopted, and the secretary read the next item.

12. That on page 89, paragraph 8, the following be added, "and shall pay one-half of the general secretary's salary from the proceeds of the Board, the other to be paid from the funds of the Publishing House, the General Conference to determine the amount of salary paid the general secretary."

Rev. J. W. Kilbourn. I question the propriety of taking half of this out of the Publishing House fund. Does not the Sabath-School Fund get enough to pay its own salary? We are going into the Publishing House Treasury too heavily. I believe the Sabbath-School Fund will support itself.

Rev. H. R. Hess. I want to move that that part in regard to taking the funds out of the Publishing House be stricken out.

Rev. C. E. Farney. I favor the report. If the Sunday-school literature makes a surplus of profits, I see no reason why at least half of the salary should not come out of the House.

Rev. R. J. White. The Sunday-School Board is doing mission work, and the funds of the Sunday school are being employed in that way; and then this general secretary is working up the general interests of the Sunday-school literature. On that account, it would be simply nothing but fair that this item be adopted.

Rev. S. C. Coblentz. A number of persons presented their views on this subject, and the committee considered it very carefully. If this secretary is out organizing Sunday schools and holding institutes, his work would naturally increase the amount of literature bought from the Publishing House.

Rev. W. R. Funk, Publishing Agent. Mr. Chairman, may I have a word on this subject?

The Presiding Bishop. Will you hear Dr. Funk?

Voices. Hear, hear.

Rev. W. R. Funk. In the last forty-eight hours this Conference has done so many things detrimental to its publishing interests that I am not certain "where I am at." In the first place, there seemed to be universal clamor in certain quarters that the Publishing House should not make any money, and that its profits should be absorbed in the literature of the Church. You passed a resolution the other morning demanding that the Publishing House should declare a dividend of $50,000 during this quadrennium to the conferences. If you understand what that means, all well and good. I want now to give you just a few facts concerning the Sunday-School Board in its relation to the Publishing House. During the last quadrennium they bought from us about fifty-one hundred dollars' worth of literature. We paid half of the salary of the secretary as editor; the other half as secretary of the Sunday-School Board. We paid out, in other words, for the business of fifty-one hundred dollars during that quadrennium, twenty-eight hundred dollars. We received from the board, orders amounting to fifty-one hundred dollars; we paid out in salary for the secretary of the Sunday-School Board, twenty-eight hundred dollars. Now, you can reach your own conclusions as to what is fair and right.

Rev. L. W. Stahl. I want to say further in reference to this:

If you take the $50,000 dividend that you require of the Publishing House, place $24,000 in the building fund, and now place $3,000 of this salary, together with the other expenses piled upon the Publishing House, we have $80,000 that we count in our session this evening to reach before we have a cent for improvements and repairs. We know not what the future will be in the four years to come. We may have four years of financial prosperity, and we may have financial reverses, but if you continue to burden the Publishing House, do not expect it to pay $50,000 for worn-out preachers. I do not see why the Publishing House should pay the secretary of the Sunday school, and not the other secretaries. The secretaries of the Church-Erection Board and Board of Missions go out to build up the Church, and the result is, in building up the Church, the Sunday-school cause is built up, and our Sunday-school literature is increased. Why not pay their salaries, if we pay the Sabbath-School Association? I think it ought to stand on its own footing, pay its own officers, and meet its own expenses. I hope, brethren, that, on behalf of the Board of Trustees and the Agent of the Publishing House, from whom you have asked great things during this next quadrennium, that you will not put this extra expense upon it.

MR. D. K. APPENZELLAR. I believe the principle is wrong. If this board has the right to make a demand upon the Publishing House, every other board has. You understand it has to meet competition in literature. I think the Sabbath-School Board is the best board we have in the Church, and I think it is abundantly able to take care of its own finances.

Item twelve was stricken out.

REV. M. B. SPAYD. If we take away half of the salary, we ought surely to provide for it in some other way. I therefore move that this article be so amended that the entire salary shall be paid by the Sunday-School Board.

It was seconded and agreed to.

The secretary read item thirteen as follows:

13. That on page 89, of Discipline, Article VI., the words following the word "field," in the third line, be omitted, and the words, "except a sum sufficient to pay half the salary of the general secretary of the Sunday-School Board," be inserted. It will then read: "The funds of this Board shall be used to assist in establishing and main-

taining Sabbath schools in home and foreign fields, except that a sufficient sum shall be reserved to pay half the salary of the general secretary.

Rev. R. J. White. I move that we change it to harmonize with the preceding item.

Rev. J. R. Meredith. I move to strike out the word "half" in the next to the last line.

It was agreed to, and the item as changed was adopted.

Rev. W. R. Funk. Can I make a statement to this Conference in reference to the *Quarterly Review* from a business standpoint?

Voices. Hear, hear.

The Presiding Bishop. Proceed, Dr. Funk.

Rev. W. R. Funk. You voted that the Publishing House should take the *Quarterly Review* and publish it, provided it could be issued without a loss of more than one hundred dollars a year. In company with my Board of Trustees, just elected, we made an investigation. We found the following facts to be true: That at the present time the *Quarterly Review* owes the Publishing House about $330. The subscriptions taken run to the 1st of November. Taking two more issues of the *Quarterly Review* before the year is ended, these two issues will cost us about $400, making at the end of the year a deficit of $730 on the *Quarterly Review*. If all the assets are collected, we would have about $800 to meet the cost of publication, but the experience of the treasurer, Dr. Faust, indicates to me that it will fall very much below that amount. I do not want you to say if the *Quarterly Review* is discontinued at the end of this year,—I don't want this Church to say, that it is due to any lack of energy on the part of the Board of Trustees of the Publishing House, or any fault of the Local Committee, and, may I candidly say to you, no fault of the Publishing Agent, for it is evident as it now stands that the outlook does not promise its long continuance, unless it has better support than in the past.

Rev. R. J. White. I move that we proceed to the election of a General Secretary of the Sabbath-School Board.

It was agreed to.

ELECTION OF GENERAL SECRETARY OF THE SABBATH-SCHOOL BOARD.

The Presiding Bishop. The order is to vote, as I understand it. Prepare your ballots.

The ballots were collected and delivered to the presiding Bishop, who read as they were tallied by the secretaries. The ballot resulted as follows:

Robert Cowden	129	F. P. Rosselot	1
J. W. Lilly	9	A. P. Funkhouser	1
R. E. Williams	9	W. H. Washinger	1
H. A. Thompson	7	C. C. Bell	1
J. T. Hobson	4	W. Williamson	1
W. A. Dickson	4	B. W. Bowman	1

THE PRESIDING BISHOP. One hundred and sixty-eight ballots were cast. Colonel Robert Cowden having received 129 votes is elected.

ELECTION OF MEMBERS OF THE SUNDAY-SCHOOL BOARD.

REV. B. W. BOWMAN. I move that we proceed to the election of the Sunday-School Board.

It was seconded and agreed to, and the ballots were distributed.

THE PRESIDING BISHOP. Now, let it be understood that there are twice as many nominated on this board as are to be elected.

The tellers collected the ballots and retired to make the count.

REPORT OF THE COMMITTEE ON FORMULAS.

REV. J. A. F. KING. I move that we take up the report of the Committee on Formulas.

It was agreed to consider the report item by item.

The secretary read the first item, as follows:

Brethren of the General Conference:

We, your Committee No. 20, on Formulas and Forms, to which was referred Chapters XXV. and XXVI. of the Discipline, would respectfully submit the following report:

1. Requests have been presented that a catechism for children, simpler and more practical than the one in common use among our churches, be prepared by some suitable committee. We recommend that this request be referred to the Publishing House Board, with the commendation of the General Conference. We also recommend that the request for the publication of a Church manual, "to contain those parts of the discipline that relate to the reception, duties, and rights of members, along with the provisions for local church government, and the authorized plans for organizing and conducting the different departments of local church work" be referred to the Publishing House Board.

2. We recommend the adoption of a new blank for pastors' re-

port, a copy of which accompanies this report, and which has these points commending it:

(*a*) It is specific, making detailed report of charge.

(*b*) It is comprehensive, providing columns not provided by the present chart.

(*c*) It settles the bothersome question of how to report membership where there is a change of boundary.

(*d*) It may be economically printed.

(*e*) Statistical secretaries may copy its totals to the conference chart with the greatest convenience.

(*f*) It is so plain as to need no long list of instructions.

Rev. S. S. Hough. I do not think we are ready to vote on this. We have not seen this blank. I move the matter be referred to the Publishing House Board for consideration and approval, if they see fit.

Rev. George P. Hott. I wish to say for this report that it has had the approval of the Virginia Conference and the approval of the committee. It may be the best thing to do. I believe it is an improvement.

Rev. W. R. Funk. I merely rise to a question. Ought not this to go to the Board of Bishops for their approval?

Rev. W. E. Schell. I move that the motion be so amended as to leave this to the Board of Bishops.

It was agreed to.

The secretary read item three as follows:

3. In Chapter XXV., Section 1, page 149, strike out the words, "we greet you as you come seeking admission into the church which our Saviour purchased with his own blood," and insert, "Inasmuch as you present yourself for admission into the Church of the United Brethren in Christ we rejoice," etc.

Rev. S. S. Hough. I move to strike out the item.

The Presiding Bishop. As a theological question, we assume that this person has already entered the Church when he was saved with the Saviour's blood.

Rev. George P. Hott. "We greet you as you come seeking admission into the Church." Those words are not considered churchly as applying to other societies. Then the committee took the ground that the member is already a member of the church of Jesus Christ in the sense in which our form recites before he comes seeking ad-

mission into the Church of the United Brethren in Christ, and we want it to be specific and plain and direct.

The item was agreed to as in the report.

The secretary read the fourth item, as follows:

4. On page 150 add to the italicized words, "If the applicant has been baptized in infancy, the following form may be observed:

"Your parents, or sponsors, having by solemn consecration and the holy office of baptism dedicated you to the service of Christ, do you ratify the baptismal act and covenant performed and made by them for you? If so, answer, 'I do.'"

Then the members of the church will stand, and the minister shall read this response of the church:

"We, the members of this church, do cordially receive you into our communion and fellowship, and promise to walk with you in love, and to watch over you, instruct, counsel, admonish, and cherish you with all long-suffering, gentleness, and love. Dear friends, do you all thus covenant before the Lord? If so, answer, 'We do.'"

Rev. F. P. Rosselot. I move to strike out the second paragraph, commencing, "Your parents," and ending with, "I do."

The paragraph was stricken out, and the remaining clause adopted.

Rev. D. R. Seneff. I move now to substitute the word "may" for "shall" in the third paragraph.

Seconded.

The Presiding Bishop. The motion is made by Brother Seneff that you substitute the word "may" instead of "shall," making it optional instead of mandatory.

It was agreed to.

Rev. C. T. Stearn. Are we away from this paper now?

The Presiding Bishop. We are down to item five of the paper.

The secretary read item five as follows:

5. That all the marriage ceremonies be included under Section VIII. The first ceremony as it stands being sub-section 1, the ring ceremony sub-section 2, and as Section III. the following short ceremony be inserted:

"We are come together in the light of God and in the presence of these witnesses to unite A and M as husband and wife. If there be any just cause or impediment that such should not take place, let it now be made known, or forever kept silent.

"Do you and each of you in the sight of God and in the presence of these witnesses covenant to live together after God's ordinance as husband and wife, loving, honoring, and cherishing one another, in sickness and in health, in prosperity and in adversity, in joy and in

sorrow; forsaking all others, and cleaving unto one another until death do you part? If so, answer, 'I do.' Join your right hands!"

Then the minister, placing his hand upon the joined hands of the couple, shall say:

"Those whom God hath joined together, let no man put asunder. Inasmuch as you have taken this covenant before me, by authority given me by the laws of the Church and the State, I do pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Here may follow a short prayer.

Rev. N. L. Vezie. I move that that ceremony be stricken out.

Seconded.

Rev. George P. Hott. It is not to take the place of either of the others. It has but one place, and the answer is made together, differing in that from the others. Perhaps there are one or two other forms, yet this is optional to him, and that is in the closest reference to the law of the church and the state.

It was stricken out.

The secretary read item six as follows:

6. In Section X., page 161, we recommend that the present burial service be numbered sub-section 1, and as Section II. the following shorter burial service be inserted:

"We are come here to bury our dead out of our sight. We sorrow not as those who have no hope, but unto God our Father, who careth for his children, unto Jesus Christ our Saviour, who redeemed us with his blood, unto the Holy Comforter of sorrowing hearts, we look with unwavering faith. The grave is not the end of human hope; we linger here only to bid farewell to this earthly body. We look beyond the veil of death and see 'that house not made with hands, eternal in the heavens.' In that home of the soul 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away.' Inasmuch as God in his wise providence has called out of time into eternity the soul of our brother [sister or child] we commit his [or her] body to the ground, earth to earth, ashes to ashes, dust to dust, in the confident hope that God, who noteth the sparrow's fall, has in great mercy, in loving charity, and in forgiving kindness received the soul of this departed one unto himself. Amen."

This may be followed by this prayer and benediction:

"Our Father who art in Heaven, who hast been pleased to take unto thyself the soul of this our brother, [sister or child,] grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting. O Lord, our Saviour, who by

thy death didst take away the sting of death, grant unto us thy servants so to follow in faith where thou hast led the way that we may at length fall asleep peacefully in thee and awake in thy likeness.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen."

Rev. J. B. Connett. I move that this entire item be stricken out. Seconded.

Rev. S. C. Enck. I move it be referred back to the committee, requiring them to bring in a form for the burial of a non-Christian.

Rev. George P. Hott. While this does not make a serious distinction or so pointed a distinction as to be hurtful or painful, yet it is more applicable than the one which reads that we "put the body in the ground, with the hope of an abundant resurrection to be reunited with the Lord Jesus Christ."

Rev. S. C. Enck. Why say that "God in loving charity and in forgiving kindness received the soul of this departed one unto himself," when a person knows at the grave that such is not the case?

The Presiding Bishop. You have heard the motion to refer it back to the committee and instruct them to bring back a form appropriate for the burial of a non-Christian.

Voices. No, No.

It was not so referred.

The item was stricken out.

The secretary read item seven as follows:

7. We recommend that Section XI. be added to Chapter XXV., as follows.

"In case the Apostles' Creed or Lord's Prayer be used in any of our services, the following forms may be used:

Lord's Prayer.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Apostles' Creed.

I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell. The

third day he arose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Rev. J. W. Kilbourn. The thought of the committee was to give the form as it is in Matthew, so that we would all have the same. The intent is to have the form as it is in Matthew.

Rev. J. I. L. Resler. I would like to make an amendment: Instead of saying, "he descended into hell," say "he descended into hades," giving the original term. That is often omitted. It is frequently omitted in our quarterlies. Instead of saying, "he descended into hell," it should be "into the region of the departed—hades."

Rev. A. M. Evers. If in order, I would like to move to strike out the word "Catholic." I think it is misleading to little children. Say instead, "Holy Church," or "Holy Christian Church." I am sure that that word "Catholic" is misleading to little children.

The Presiding Bishop. "Catholic" means "universal."

Rev. A. M. Evers. A great many children do not understand it.

Bishop Kephart. Brethren, don't you have that in your confesion of faith, or somewhere in your Discipline, the very same term?

The Presiding Bishop. The amendment is that you change the word "hell" to "hades."

Mr. W. H. Jack. I move as a substitute that we strike out, "he descended into hell."

Rev. W. M. Bell. I want to move the previous question on this amendment. I think we are ready to vote.

Seconded.

The Presiding Bishop. You have heard the motion to strike out the word "hell" and substitute "hades" in the Apostles' Creed. All favoring that will indicate the same by uplifted hand; contrary, like sign.

It was agreed to.

Rev. G. W. Sherrick. I move to amend by substituting the word "Christian" for "Catholic."

The Presiding Bishop. You mutilate the early creed.

Rev. G. W. Sherrick. I officiated in a church recently where they used the word "Christian."

Rev. J. L. Brandenburg. I think it is high time we should teach

our children what that word means. I think this General Conference ought not to take it out, but we ought to teach our children what that word means.

Rev. George P. Hott. Let us hold to this word. It is very true that in many sections the word "Christian" is just as badly used as the term "Catholic."

Voices. Question, question.

Rev. L. H. Cooley. There is quite a difference between the term "Holy Catholic Church" and the "Roman Catholic Church."

Mr. W. H. Jack. If there ever was a time when one of your laymen needed the assistance of the ministers, it is now. For twenty years past I have been the superintendent of a Sunday school. I have battled with the word "Catholic" for twenty years, and if you people believe you can teach it to your school so they will understand it, and can do it, I wish some of you would come up to Cedarville and teach our school. I know "Catholic" is right, but I cannot get the children to know it; and where I want your help is, if the word "Christian" will serve the purpose and do it right, let us have the word "Christian," and leave the word "Catholic" out.

Rev. A. W. Ballinger. I move to insert after the word "Catholic," "or Christian."

The Presiding Bishop. The word "universal" is the only word that will interpret it.

Dr. G. M. Mathews. I hope you will allow the editors of the Discipline to hold to historical accuracy.

Voices. Question, question.

The Presiding Bishop. If I understand the question, it is to approve this item.

Bishop Kephart. I suppose if you intend to deal with the Apostles' Creed at all, you will take it as it is. Now, brethren, do not allow your prejudices to dominate you in this; do not allow your prejudices against the word "Catholic" to dominate you, as that is the original term, and applies to the Christian Church, the universal church. Remember that this is the historic creed of the Christian church, and it is not the Roman Catholic creed or anything of the kind; and surely we don't want, in this late age of the world, to undertake to change what comes down to us as historic. I am sure we don't.

THE PRESIDING BISHOP. I think the brethren are under the impression that we are adopting something we have made for this occasion. Now let us put it as it exists in history down through the ages. We don't want to mutilate it. It can be voted out or in. It says this is the way to use it if you use it. It is the historic form.

BISHOP KEPHART. You will notice in the Lord's Prayer there is a slight omission, "thy kingdom come," etc. That will be understood, and the editor will insert it. This is Matthew's form of the prayer, but you will remember that the other evangelists are of just as high authority concerning the Lord's prayer as Matthew, and don't think when you have this you have the only correct form, but it gives you uniformity, and the more simple and direct form that you have of the Lord's Prayer.

REV. E. J. REED. Have we any Scriptural authority for saying, "Forgive us our trespasses as we forgive those who trespass against us"?

BISHOP KEPHART. If you give it a literal translation, you will use "debts." I don't know why it was so translated, but you will not find it translated that way in any good version of the Scriptures. You will find it in some of the creeds. I could not say why, but I know this is correct when you say "debts."

The amendment was not agreed to, and the item was adopted.

The secretary read item eight as follows:

8. On page 165, after the form for "Transfer of Preacher," that there be given a form for "Deaconess' Certificate," as follows:

This is to certify that ..... is an approved deaconess in the Church of the United Brethren in Christ.

Authorized by the .....quarterly conference Deaconess Board, ... 19....

.....Pres. Board.

..... Sec. Board.

REV. J. R. CHAMBERS. I move you that "quarterly" conference be inserted instead of "annual" conference.

Seconded.

REV. G. W. SHERRICK. I move we strike out "Deaconess Board."

It was agreed to, and the item was then adopted.

The secretary read item nine as follows:

9. Very convenient forms for a steward's and conference treas-

urer's books were presented to the committee, which we recommend be referred to the Publishing House Board.

It was adopted.

REV. S. L. TODD. I move we do now adjourn.

Seconded.

REV. C. T. STEARN. I move that the questions to applicants, on page 19, Chapter IV., Section II., subsections 1, 2, 3, and 4 be amended as follows:

That following the question, "(1) Do you believe the Bible to be the word of God, and that therein only is contained the knowledge of the way of salvation?" be added, "If so, answer, 'I do so believe.'"

That following the question, "(2) Have you experienced the pardon of your sins, and have you now peace with God?" be added, "If so, answer, 'I trust I have.'"

That following the question, "(3) Are you determined by the grace of God to follow Christ, renouncing the world and all ungodliness, seeking to lead a life of holiness and devotion to God and his cause?" be added, "If so, answer, 'I am, the grace of God helping me.'"

That following the question, "(4) Are you willing to be governed by our Church Discipline, and will you contribute to the support of the gospel as God prospers you?" be added, "If so, answer, 'Yes.'"

Seconded.

REV. W. E. SCHELL. I move that we adjourn to meet at eight o'clock instead of 8:30.

It was so agreed.

THE PRESIDING BISHOP. Do you agree to the changes suggested by Dr. Stearn?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. All right; mark them agreed.

MEMBERS ELECTED TO THE SABBATH-SCHOOL BOARD.

THE PRESIDING BISHOP. I will now announce the result of the election of members of the Sabbath-School Board. Ballots cast, 162; necessary to elect, 82.

W. A. Dickson	121	E. W. Bowers	55
W. Z. Roberts	120	E. R. Baber	52
C. J. Kephart	118	R. P. Burton	51
B. W. Bowman	115	F. A. Gilbert	52
W. Williamson	87		

You have elected W. A. Dickson, W. Z. Roberts, and W. Williamson to this board.

The motion to adjourn prevailed. Benediction by Dr. C. T. Stearn, of Pennsylvania Conference.

THE PRESIDING BISHOP. We will stand adjourned until Tuesday morning at eight o'clock.

TENTH DAY—MORNING SESSION.

TUESDAY, May 21, 101.

The Conference convened at 8:00 A. M., Bishop Kephart in the chair. Rev. U. A. Cook, of Minnesota Conference, led the devotions.

Secretary Snyder read the minutes of Saturday's proceedings, and, with slight corrections, they were approved.

REV. C. U. MCKEE. I wish to offer the following resolution:

Resolved, That we highly appreciate the untiring efforts of Dr. George Miller in securing favors from the railway companies for the members of this Conference, and hereby express to him our sincere thanks. Signed,

MATT. EDMONDS.
C. U. MCKEE.

It was adopted.

REV. W. R. FUNK. I would like to call the attention of Conference to one item in the minutes. It reads that, in case of a vacancy in the General Church Treasurership, the Board of Trustees of the Publishing House shall fill the vacancy. I would like to state that our Board of Trustees does not have any business with the General Church Treasurer. He does not receive on deposit any of the Publishing House funds. That officer is amenable to the Missionary and Church-Erection boards, and it seems to me that you ought, by general consent, to turn it over to the Missionary Board, which has control of that office.

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Will you do that by general consent?

VOICES. Consent, consent.

THE PRESIDING BISHOP. If there be no dissent, that will be done.

REV. S. C. COBLENTZ. I would offer the following:

That on page 93, Section IV., third line, the words, "the Executive Committee," be omitted, and the words "quarterly conference, or official board" be substituted; and that in line four the words "present to the school" be omitted, and the words "nominate by ballot" be substituted. The section will then read: "When a superintendent is to be chosen, if not elected by the quarterly conference, as provided for in Section III., paragraph 1, page 91, the quarterly conference or official board shall nominate by ballot the names of at least two suitable persons," etc.

Resolved, That on page 89, paragraph 7 be omitted.

It was adopted.

The special order of the day, as agreed upon, to consider the item on representation, the substitute of Rev. A. C. Wilmore, was taken up.

Rev. A. C. Wilmore. Now, Mr. Chairman, I wish to say, in addition to that which I stated yesterday as reasons for the adoption of this rule of representation, that there are other reasons equally as important. I might say, in reference to this rule, there is the fact that all of our people are represented, and that they are equally represented; that is an American principle; that is the principle upon which our fathers fought in the Revolution, and I believe it is right in the church. Then, the small conferences are not cut off; they have representation though their numbers be ever so small. Then, the number of delegates, upon the basis of membership, taking it between the large and small conferences, is the best we could select. If you were to select fifteen hundred, it would make too many delegates, and twenty-five hundred would not give the small conferences a right showing in this Conference. When you give representation according to the number of members, it creates in the annual conferences a greater zeal to build up the Church. If they are to have representation according to their membership, there is a stimulus to build up the Church. I think, brethren, this is fair; it is right, just, and equal, and I trust that it will be adopted.

Rev. W. I. Beatty. I wish to offer a substitute: Strike out item 2, Section VII., page 38, in our Discipline, and insert the following:

Conference Representation.

The annual conference shall be represented in the General Conference as follows: The ministerial delegates shall consist of one delegate for every two thousand members, provided that there shall not be less than one, nor more than six delegates from each annual

conference. The lay delegation shall consist of representation equal to that of the ministry. Each annual conference shall be entitled to as many lay delegates as ministerial delegates.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the paper read by Dr. Beatty be accepted as a substitute for the motion that is before the house.

REV. W. I. BEATTY. This paper recognizes the rights of the weaker conferences, and that is our plea, in the main. It has been stated clearly to us that the weaker conferences may, very many of them, occupy some of the richest and most hopeful territory that we have in the Church, and that the future of our Church lies largely in the territory occupied by many of the weaker conferences. These conferences ought to have the privilege of utilizing every possibility that they possess. This depends quite largely on the legislation of the Church. Another thought: It is almost impossible for men to get away from the sentiments engendered by their local environments. You have observed that, on this Conference floor,— you find it everywhere in the world,— men are largely influenced by their local environments. Now, with this thought in mind, it seems that it would be better to limit the representation to about 12,000. Six ministerial and six lay delegates would be representation enough for any conference of 12,000 or 20,000 members. You started with the provision that every conference, no matter how small in number, shall have at least one representative. Now, it does seem to me, brethren, that it would be perfectly fair to put a little on the other side. With it as it has been, some of the larger conferences would have more delegates in the General Conference than the States of Iowa and Kansas, as I understand it. I think that would hardly be fair to the Church, hardly fair to that section of territory. My one thought, brethren, is that we want to protect, while we do not wish to injure the larger conferences. Let us protect the interests of the weaker conferences. Then, there is the matter of expenses. I have noticed this: You clamored for equal representation. If you carry that, then we want the expenses of the General Conference officers to be divided according to the representation. That is only fair. If you demand representation from your conferences *pro rata,* then we want it *pro rata* when it comes to the expenses. It is but

proper and right. If you demand it on this plan, then we are willing to submit to the assessments as they have been made.

Rev. R. H. Turner. I have an amendment which I wish to offer as an amendment to the amendment or substitute:

Resolved, That all conferences having less than one thousand members shall be entitled to two delegates, one ministerial and one lay; one thousand and less than three thousand, two ministerial and two lay; three thousand and less than six thousand, three ministerial and three lay; six thousand and less than ten thousand, four ministerial and four lay; ten thousand and less than fifteen thousand, five ministerial and five lay; fifteen thousand and less than twenty thousand, six ministerial and six lay; and all over 20,000, seven ministerial, and seven lay. Signed,

R. H. Turner.
U. S. G. Prowell.
J. D. Droke.
J. N. Bricker.
D. J. Nelson.
D. M. Harvey.
I. J. Bear.
A. Rader.
S. C. Coblentz.
J. Lewis.
J. B. Deever.
J. R. Chambers.
N. L. Vezie.
Wm. M. Smith.
F. M. Gillett.
R. H. Bennett.
J. S. Rhoads.

The Presiding Bishop. You have heard this amendment that is offered to the substitute. It is really a substitute for the substitute. It is now before you.

Rev. J. S. Rhoads. How many members will that give in the General Conference?

Rev. R. H. Turner. It will make about two hundred delegates. To the paper that Brother Wilmore presented, I find this one objection: He gives one minister and one lay delegate to 3,999 members, while a conference with 18,000 would have sixteen delegates. I find that the weaker conferences would not get the representation that the large conferences would in proportion to the membership. This will give the smaller conferences about the same as they now have, and it will nearly double the representation of the larger conferences.

Rev. J. R. Chambers. I most heartly endorse the last paper read. I have not witnessed in this Conference, or anywhere in my journey in life, anything so surprising as the statement made by Brother Wilmore that this is so even and just. His paper provides that a little mission conference, lately organized in Louisiana, with perhaps 250 or

300 members, is to have the same representation that the Northeast Kansas Conference has, that now has 3,925 members. Do you call that *pro rata?* What ideas some men have about equality! Surely, brethren, you do not want to do that. And another point that was so well made by Dr. Beatty is as to territory. Many of the larger conferences occupy less territory than some of our smaller Western conferences. In the nature of things, a smaller number of men can represent a larger number of members in a smaller territory than the same number in a large territory in Iowa and Kansas. And, furthermore, let this measure prevail, or let the one prevail offered by Dr. Turner of Michigan, then the conferences east of the Wabash River will have two or three times as many votes as in our Western conferences from the whole territory—from the east side of Illinois to the Pacific Ocean. Do you think we will outvote you and ride rough-shod over you when you can outvote us three to one? I appeal to your sense of Christian manhood in regard to your brethren's rights, that you do not thrust such a measure upon us. We have not great numbers, but we must have some means of advancing our interests. You must not take all the heart out of the people, and you must not let them see that you intend to ride over them without regard to equality, *pro rata,* or anything else. I heartily indorse the measure of Dr. Turner, of Michigan.

THE PRESIDING BISHOP. My attention has been called to the fact that you passed a rule that your speeches are to be limited to five minutes. Now, please hold yourselves to that.

REV. W. E. SCHELL. In the first place, the report on special representation was called for, and then the report of the general committee came in. Now, this brings all these reports up.

THE PRESIDING BISHOP. Yes, sir.

REV. W. E. SCHELL. Very well. We have five reports on representation before us.

THE PRESIDING BISHOP. Now, you must remember this, that the paper offered by Brother Wilmore is a substitute for what has preceded. The main question this morning is Brother Wilmore's paper, and then came the amendment or substitute for that, and then the amendment to the substitute, and now you have also an amendment to that substitute.

REV. W. E. SCHELL. Mr. Chairman, was not Brother Wilmore's

substitute brought in for a substitute for the report of the Special Committee on Representation appointed four years ago? He moved a substitute for that; so, after all, isn't that the main question before us?

THE PRESIDING BISHOP. I am not informed as to that. My impression is that it was a substitute offered for what was before the house at the time.

REV. W. E. SCHELL. That was what was before the house—the report of the Special Committee on Representation. I wish to say a few words, Mr. Chairman, and friends: The committee of four years ago had this in hand. As stated by some of the brethren, it is a very important matter to set figures side by side and exercise very great care in bringing in the report. Now, if you remember, on that committee the conferences differed widely on representation, the larger conferences and smaller conferences represented in that committee. And I remember another thought, that the committee absolutely agreed upon the report brought in, and when the report was completed each member of the committee agreed to it.

REV. J. I. L. RESLER. I rise to a point of order. As I understand the speaker, he is now referring to the report of the Quadrennial Committee. We have decided that there shall be equal representation, so the brother is not speaking to the amendment.

THE PRESIDING BISHOP. The brother will confine himself to the substitute offered by Dr. Beatty.

REV. W. E. SCHELL. I will come back to what I do not think is the main question. There are other ideas that ought to govern us in the matter of representation. There is the organic. In the United States Senate the State of Rhode Island has as many representatives as the State of Nebraska, although Nebraska is seventy times as large. And there is the territorial idea. You have large strips of territory in these weaker conferences, and yet they have not just representation from the point that they ought to be made to be, as well as by reason of what they ought to be. I think you will do well to accept the report of this committee that has toiled four years to bring you in a report.

REV. W. I. BEATTY. I like Brother Turner's paper much better than mine, and I would like to accept it as a substitute for my substitute.

VOICES. Good, good, good.

THE PRESIDING BISHOP. Then, by general consent, that is done, and remarks will be confined to the paper offered by Brother Turner, and it will be considered as a substitute for the paper offered by Brother Wilmore.

REV. J. R. PARKER. Let us hear it again.

The secretary again read the substitute offered by Rev. R. H. Turner.

REV. J. R. CHAMBERS. This paper provides for a Conference of 196, twelve less than Brother Wilmore's paper.

REV. A. C. WILMORE. Mr. Chairman, I believe in unity, and I am a United Brethren, and Brother Turner's paper has a system to it, and I will withdraw my motion and accept that. [Applause and clapping of hands.]

THE PRESIDING BISHOP. Are you, then, ready to vote on this paper?

VOICES. Question, question, question.

The substitute offered by Rev. R. H. Turner was adopted. [Great applause.]

THE PRESIDING BISHOP. We will now complete the last items of the report on Government of the Church. The secretary read as follows:

Strike out the following paragraphs: Page 38, 3, 4, and 5; page 39, 6, 7, 8, 9, and 10; page 40, 11 and 12.

It was adopted.

The secretary read the next item as follows:

Substitute for paragraph 14, page 41, the following: Each annual conference shall provide for the expense of its own delegates to the General Conference, the Publishing House providing for the members *ex officio*.

BISHOP CASTLE. I think that Brother Parker is mistaken, or else I am. I think he is facing the expenses of this General Conference instead of providing for the future General Conference.

REV. J. R. PARKER. The secretary's report of the minutes of Thursday morning will show that the Committee on the Expense of General Conference Delegates reported, and then gave a supplementary report, which, by special suspension of the rules, was passed upon and adopted, which covers this item.

REV. A. C. WILMORE. Have you acted on the matter of electing delegates to the General Conference?

MR. A. H. LAUGHBAUM. I move that the item be stricken out.

Seconded.

REV. C. T. STEARN. Before we vote, I would like to know what we have done. I would like to know what we really did do.

THE PRESIDING BISHOP. Brother Parker, can you make a statement?

REV. J. R. PARKER. The idea comprehended by the committee was that an assessment be made of the probable expense, and that one-fourth of that expense be collected each year, and that each year, when collected, the money be deposited with the conference treasurer, and when it was collected in full it be forwarded to the General Church Treasurer at Dayton, Ohio; and that in case any conference did not meet this assessment in full, and should come up to the General Conference without the general assessment in full, the delegates from that conference should only receive in proportion to the amount of money they had raised.

THE PRESIDING BISHOP. You passed such an act as that. Are you satisfied with it?

VOICES. Question, question.

The item was stricken out.

REV. J. A. F. KING. It seems to me we have removed all the machinery necessary for the election of delegates. I believe we voted yesterday that the election shall take place as formerly, and now we have just stricken out the articles that guide us in this election.

REV. J. R. PARKER. I do not understand that this striking out affects the matter with regard to the elections. If it does, I should like to have an opportunity to present a substitute for articles 6, 7, and 8, page 39, of the Discipline.

THE PRESIDING BISHOP. If you want to present your substitute, now is your time. You have the floor.

REV. J. R. PARKER. I wish to offer the following:

6. Remain unchanged.

7. The class-leaders and stewards of each local church shall constitute a board of elections, who shall, by the pastor, be furnished a copy of the list of persons nominated; and the election shall be held on the second Sunday of November next preceding the sitting of the General Conference.

8. It shall be the duty of the board of election of each local church publicly to announce, at least two weeks before the election, that on

the second Sunday of November said election will be held at the usual place of worship, at which time and place the members will be expected to be present and cast their ballots for delegates to represent them in the General Conference.

THE PRESIDING BISHOP. Is there a motion to adopt?

REV. S. L. TODD. I made the motion, and it is agreed that the matter of electing delegates remain as it is in the Discipline.

THE PRESIDING BISHOP. In order to do that you will have to have a reconsideration of that item.

REV. M. B. SPAYD. I voted in the affirmative, and I would move to reconsider.

VOICES. No, no, no.

The motion was seconded.

The action was not reconsidered.

REV. W. D. STRATTON. I move a reconsideration of these articles that have been stricken out on pages 38 and 39 of the Discipline.

Seconded.

THE PRESIDING BISHOP. You passed it, and the better way will be to reconsider, and there will be no question about it.

It was reconsidered.

The secretary read the item, as follows:

Strike out the following paragraphs: Page 38, 3, 4, and 5; page 39, 6, 7, 8, 9, and 10; page 40, 11 and 12.

MR. A. H. LAUGHBAUM. The paper reads that we strike out this item, and we voted against striking it out. Does not that leave the Discipline as it stands?

THE PRESIDING BISHOP. Yes, sir; if you vote it down, it will leave the Discipline as it is, but you voted a while ago that you would leave the method of electing your delegates as it is in the Discipline.

The secretary then read the action that had been taken, showing how the matter stood on record.

The vote was taken, and the Discipline remains as it is on that subject.

REV. G. M. MATHEWS. I wish to offer the following:

That Section VII., on pages 39 and 40, be so changed as to add a new sub-section, numbered 11, to read as follows:

"Pastors shall be required to see that forms for the election of delegates are properly filled out and the returns on his charge sent

in; he shall be held amenable to the annual conference for the discharge of the same." Signed,

G. M. MATHEWS.

It was seconded and adopted.

SECRETARY SNYDER. There is one more item in the report of the Committee on Government of the Church, as follows:

Substitute the following for paragraph 15, page 41:

The allowance for traveling expenses shall be by the most direct route to and from the seat of the General Conference, and shall include boarding and lodging during the sessions of the General Conference.

It was adopted.

REV. C. T. STEARN. I think the same rule we have in the Discipline as to ministers electioneering for themselves should apply to the laity.

VOICES. Agreed, agreed.

REV. A. R. AYRES. I move to amend that we strike that part out that refers to electioneering.

REV. C. T. STEARN. I move that Section VI., sub-section 7, be amended so as to read:

No preacher or layman shall be permitted to electioneer favorable to his own election to any office or delegation in the Church; and should any one be found so doing, he shall be held accountable to the next annual conference of which he is a member, to be dealt with according to the judgment of the said conference.

It was seconded and adopted.

REV. G. M. MATHEWS. In case a layman should electioneer, would you simply treat him as you would a ministerial delegate in annual conference? Nothing else? Why not make him amenable to the class to which he may belong?

THE PRESIDING BISHOP. There is not much danger of a man electioneering for himself, but the difficulty comes in electioneering for somebody else. You are overlooking the point, brethren, I think.

MR. A. H. LAUGHBAUM. I would like to ask a question: Is it right for a pastor to require his membership, when they cast their votes, when he is a candidate, to write their names on the back of the tickets?

THE PRESIDING BISHOP. No; he has no business to do that. A man would be ignorant who would want that, I think.

REPORT OF THE COMMITTEE ON OLD PEOPLE'S HOME.

THE PRESIDING BISHOP. Is the report of the Committee on Old People's Home, Orphanage, and Hospital ready?

REV. L. W. STAHL. Yes, sir.

REV. L. W. STAHL read the report of the Committee on Old People's Home, Orphanage, and Hospital, as follows:

We, your Committee on Old People's Home, Orphanage, and Hospital, beg leave to report as follows:

1. We believe that it is the duty of the Church to provide for the infirm, fatherless, and worthy poor in our midst. God's Word says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

2. That with the consent of the Board of Bishops, any conference or number of conferences may unite in founding an Old People's Home, Orphanage, or Hospital.

3. That the conference or conferences founding and supporting the said institution shall elect the board of trustees.

4. That the board of trustees shall be incorporated, and shall hold all property in trust for the Church of the United Brethren in Christ.

5. The board of trustees may adopt such plans and rules as may be necessary for the management of the said institution, provided such rules are in harmony with the Discipline of the Church.

6. That it shall be the duty of the Board of Bishops to present the above interests to each annual conference in the district, and give them all necessary encouragement.

Respectfully submitted,

L. W. STAHL.
G. A. WOLF.
G. A. LAMBERT.
W. H. MCCORMICK.
H. DOTY.

REV. C. E. FARNEY. I move that the rules be suspended and the report be adopted as a whole.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the rules be suspended and the bill be put on its passage.

The rules were suspended and the report was adopted.

REPORT OF COMMITTEE ON MINISTERIAL STUDY.

REV. W. H. WASHINGER. I will call for the report of the Committee on Ministerial Study.

By general consent the paper was considered item by item.

The secretary read the first item as follows:

That on page 66, the book entitled "Seven Laws of Teaching," by Gregory, be taken out of the second year and placed in the first year after "United Brethren Discipline."

That the "Life of J. Weaver," by Thompson, be added after the "Life of Edwards"—Davis, just before the word "examinations."

That on page 67, Section II., just after the word "belongs," line third of item 1, add the following, "and shall have the privilege of being examined after the completion of one or more studies during the interim of annual conference, and that the examinations on the studies be completed, if possible, before the sitting of the conference."

That on page 68, line first, "or essay" be stricken out, and shall then read, "Each licentiate shall also present a written sermon in connection with the examinations," and that just after the word "examination," "of each year" be added. Then following these words, "And if each licentiate fails to appear before his committee, he shall report the cause of his absence."

Rev. M. J. Mumma. I would move that we make it "if any" licentiate instead of "each" licentiate.

Voices. Agreed, agreed.

That the following be a substitute for the balance of page 68 and first part of page 69, up to the words "Books Recommended."

First Year.

Study of the Bible by Books, New Testament—Sell.
New Acts of Apostles—Pierson.
Art of Reading and Speaking—Fleming.
United Brethren Church History, Part I.—Berger.
Homiletics—The Preacher and His Sermon, Parts I. and II.—Etter.
Manual of Discipline—Kephart.
Theology, Ch. 1-22—J. Weaver.

Books to be Read—

With Christ in the School of Prayer—Murray.
Miracles of Missions—Pierson.
Life of Glossbrenner—Drury.

Second Year.

Theology—J. Weaver.
Study of the Bible by Books, Old Testament—Sell.
Homiletics—Parts III., IV.—Etter.
United Brethren Church History, Parts II., III., IV.—Berger.

Extemporaneous Preaching—Buckley.
Jevon's Logic—Hill.
Exegetical Studies—Galatians and Gospel of John.

Books to be Read—

New Era—Strong.
Abraham; or the Obedience of Faith—Meyer.
Autobiography of Finney.

Rev. J. L. Grimm. I would like to move an amendment to that: After "New Era" add "and Expansion."

Voices. Agreed, agreed.

Third Year.

Systematic Theology, Vol. I.—Miley.
Psychology—Hill.
Pastoral Theology—Shedd.
Exegetical Studies—Exodus, Hebrews.
Recent Researches in Bible Lands—Hilprecht.
Church History—Fisher.

Books to be Read—

Mosaic Authorship of the Pentateuch—MacDill.
Social Aspects of Christianity—Ely.
The Spiritual Life—Murray.

Fourth Year.

Systematic Theology, Vol. II.—Miley.
Butler's Analogy—Malcolm.
Ethics—McKenzie.
New Testament Theology—Stevens.
Manual of Christian Evidences—Fisher.

Books to be Read—

Life of Muller—A. T. Pierson.
Apologetics—Kephart.
Life of A. J. Gordon—by his son.

Rev. L. L. Schoonover. I move that item be stricken out.

Seconded.

Bishop Mills. I wish to suggest that Bishop Kephart has a book on "The Evidences of Christianity" in press, and I would like your consent that we put that among the books required, and put Fisher among the books to be read.

The Presiding Bishop. Can you agree?

Voices. It is agreed.

That on page 71, Section IV., item first, that "four" be substituted for "three."

That in item 2, the following words be stricken out, "He may be referred to his quarterly conference," and the following words substituted, "Unless providentially hindered, he shall forfeit his license, except when such licentiate is in school."

Rev. J. E. Shannon. I move to strike out the words "unless providentially hindered."

Seconded.

Rev. N. L. Vezie. I move to strike out the entire item and leave the Discipline as it is.

Rev. J. E. Shannon. I accept it.

Rev. G. M. Mathews. I do not know whether the brethren have considered it, but some of the brethren have. The words "providentially hindered" are to take the place of "those who are thus hindered." I think that this is much better.

Rev. J. E. Shannon. I do not see how Providence would prevent a man from finishing his course of reading.

Rev. George Miller. I am very sure it would not be in the heart of any of our conferences to deal with any brother who has been unfortunate, and could not complete the study, but we ought not to enforce it.

Bishop Kephart. Yes; you know you have kept some men who are lazy; no providence in that.

Rev. J. S. Rhoads. I think I certainly appreciate some of the statements made by our brethren. I do not like this measure that classifies a man that is not in school and one that is in school.

Rev. S. L. Todd. I move to substitute the word "shall" for the word "may," and then that will give the annual conference power to discriminate as to who should and who should not. Those who have been there for twenty years, and have not completed the course, ought to be referred back.

Rev. George Miller. The Discipline as it is, is "may."

Rev. N. L. Vezie. I wanted to make it a little stronger. If you will leave the Discipline as it is, I am satisfied. In our smaller conferences we have lots of poor men who have small salaries, and to compel them to get all these books is a hardship.

Rev. D. R. Seneff. Now will it be in order to consider the quarterly conference course?

The Presiding Bishop. You can make your motion if you want to,

because that exhausts your paper here.

Rev. D. R. Seneff. I would offer the following:

Resolved, That the book entitled "The Verbalist" (Ayres) be stricken from the second year's quarterly conference course or reading.

Signed,

D. R. Seneff.
L. H. Cooley.

It was stricken out.

REPORT OF COMMITTEE ON MINISTRY OF THE CHURCH.

By general consent the report of the Committee on Ministry of the Church was taken up and considered item by item.

The secretary read the first item as follows:

To the Bishops and Delegates of the Twenty-Third General Conference, in Session Assembled:

We, your Committee on Ministry of the Church, to whom was referred Chapter VI. of Discipline, except Section VIII. and Chapter VIII., have met frequently and considered carefully the parts of the Discipline referred, and the memorials that have come before us. We have taken into account that the ministry has much to do with setting pace for the entire denomination. We believe the ministry should be composed of persons with clean habits, as our report will indicate. Our thought is that the office of presiding elder should be vitalized and made more efficient. Thinking the office and work of deaconess should be given greater prominence, we present at length methods of operation. We, therefore, most respectively recommend the following disciplinary changes:

Chapter VI., Section II., page 43, item 1, in fourth line from the top of the page, after the word "shall," strike out all in the sentence, and insert the following, "be licensed who cannot give satisfactory evidence of his call, Christian experience, soundness of doctrine, and determination to make thorough preparation for the work of the ministry." The item would then read: "Any person wishing to obtain license to preach must obtain from the class of which he is a member, by a two-thirds vote of the members at a meeting called for that purpose, a recommendation in writing, signed by the leader or preacher, to the quarterly conference of the circuit, station, or mission to which he belongs, provided, however, that none shall be licensed who cannot give satisfactory evidence of his call, Christian experience, soundness of doctrine, and determination to make thorough preparation for the work of the ministry. The person making application shall be examined by the quarterly conference, and the following questions shall be asked the chairman:"

REV. W. M. BELL. Because this is a step backward, because it leaves us without any heart for literary attainment on the part of the ministry, I move to strike it out and leave the Discipline as it is.

Seconded.

The item was stricken out.

REV. W. M. BELL. I move to amend as follows:

No person shall be granted license to preach the gospel, by either quarterly or annual conference, who uses tobacco in any form; and any minister in quarterly or annual conference relation, who has promised to abstain from its use, and shall afterward, by satisfactory evidence, be found guilty of indulging in the use of tobacco, shall have his license revoked by the quarterly conference. Signed,

W. M. BELL.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded to amend as the brother has suggested.

REV. GEORGE P. HOTT. I move to strike out the item from the report.

Seconded.

THE PRESIDING BISHOP. I do not understand whether the brother's motion was to strike out part or the whole section.

REV. GEORGE P. HOTT. Strike out all from the Discipline.

VOICES. No, no.

REV. GEORGE P. HOTT. Why should we elevate this practice or habit to this prominency? Why not include a man's drink or any other sin, for that matter? I am perfectly clean as to the use of tobacco, and as strongly opposed to it as any man, but I do not believe we should have a regulation like this. Four years ago, after this action was taken, I was at a quarterly conference, and a teacher came who was well qualified, to request quarterly conference license. We asked this question. He hesitated; he would not receive a license, although he had been granted a license from the quarterly conference; not because he need keep from the use of tobacco, but because he refused to be dictated to.

REV. S. S. HOUGH. I never had any difficulty in this matter of being tempted to indulge in the use of tobacco in any way. I believe we ought to be consistent, and I believe the best way to make progress is to eliminate. I am satisfied while we have it in our Discipine there may be some violation of it among the ministers,

presiding elders, and even among the Bishops themselves. I am confident of this, that the more we legislate in such matters, the weaker we are going to be about it. We ought to be above it. I believe a man who is anxious to do God's will and consecrate himself to the service of Jesus Christ, will not be tempted along that line. We ought to eliminate the whole matter.

Rev. H. R. Hess. I live in West Virginia, and I am very glad that there has been legislation on the very subject that is now in the Discipline. [Voices, Praise the Lord.] Our legislatures now coincide with the churches. They levy a fine on any one who spits tobacco juice on the floor. I am often ashamed of my brethren; I mean those who persist in this practice. For a number of years I have been acting as presiding elder, doing the best I knew how, and sometimes I get pretty rigid. When I meet young men at the church door, if they cannot promise the Church to give up their tobacco, they are not suitable to come into the ministry of Jesus Christ; and I rightly demand that when they come to the door of this Church, if they have their tobacco in their mouths, that they spit it out. A number of them have promised me to do that very thing, and they seemed to have been very religious over it at the time, but I have found them not sticking to it. I have discovered, in fact, after days and years, that they are slipping the tobacco into their pockets and mouths, after promising the Church and promising God to refrain from it. How, under heaven, does any minister propose to succeed after violating this promise made to the Church of Jesus Christ? Now, I used tobacco before I was converted to Jesus Christ over thirty years ago, and I have not used it since.

Rev. J. Hill. I hope it will prevail not to strike it out. We want the Discipline as it is, only stronger. This paper of Dr. Bell's makes it a little stronger. I have had as much experience as any man in this Church, having spent thirty-two years in the presiding eldership. The action of four years ago helped me to keep an unfit man out of our ministry. We do legislate against drink; we do not propose to keep a man in the ministry that continues to drink, or that is a drunkard. As I came down the street, I saw little boys smoking cigarettes. We repeatedly see that in our own cities and towns. I am in favor of cleaning the ministry of this entirely on this line, and I am glad this paper has that in. A man that comes promising, and then goes back, ought to lose his license. I say we do it.

Rev. J. R. Chambers. I want to say a few words, as I come from Kansas, the prohibition State. I say keep this in the Discipline. If the prohibition law is good to keep whisky out of Kansas, the tobacco rule in our Discipline is good to keep tobacco out of a man's mouth. A brother who desired license to preach came to me six months ago and said, "Can I chew tobacco, or must I stop using it?" I said: "You will have to put yourself on good behavior for a year. You cannot say you intend to quit, but you will have to stay quit for one year."

Rev. G. M. Mathews. Now, there is a greater question, or a question that reaches deeper along the line. It is the use of cigarettes.

The Presiding Bishop. That is all included in the category of tobacco. That is the greatest curse,—the use of cigarettes by the boys in our Sunday schools and by the boys in our community. The law-making bodies of our States are aroused to this evil, and enactments are being made to eliminate that great crime and that great evil, for it debauches the body, it dethrones the mind, it degrades the morals. The way to correct that great evil is to make our leaders clean and keep them clean in their bodies, their minds, and their souls for the sake of the young boyhood and the young manhood of this country. For God's sake, for humanity's sake, let us strike at the ministry of the Church and take an advance movement in this direction. Clean in every particular.

Voices. Question, question.

Rev. D. J. Nelson. This is the second time I have been on the floor. I am from Tennessee, as you all very well know. Four years ago, when this law was enacted, I felt that it was wise legislation. Ever since that time, as an administrator of the law of the Church, I have been confirmed in my opinion. I now know it is a good thing, and, if as proposed, this should be eliminated from the Discipline, I am sure it would be regarded as taking a backward step. The Apostle Peter said to the ministers that they should be ensamples unto the flock, and I believe that a minister ought to be a man of clean lips as well as clean heart and clean hands; and when we ask our preachers to see that they have clean lips, I do not think we are making an unreasonable demand or requirement. I believe if a man thinks more of the privilege of using the weed known as tobacco than he does of the privilege of preaching the word of God in this church,

that he ought to be granted the privilege of using his tobacco and refused the license to preach a gospel which demands cleanliness in all things. A few times in my experience as presiding elder I have known of a few persons who came and asked for a quarterly license to preach. They got along very well until we got to that question, and then some of them would hesitate, and I would say, "Brethren, this is one of the conditions on which you would be given license to preach," and after consultation, in most cases, they would say, "I feel called to preach and am willing to meet the requirements." We only lost one man by this disciplinary rule, and we were glad afterward that we lost him. I am very sure we do not want to take this out of the Discipline. We want to let it remain, and keep our standard where it is.

Rev. J. McMillen. I certainly would not be in favor of striking this out of the Discipline. I am certainly in favor of making it as strong as possible. A point of explanation relative to young ministers who come to us from other churches upon recommendation from other churches: If they should use tobacco when coming to the Church, will they be met at the door, as young men who come up for license, or will they be received on the letter of recommendation? I want to know if we are going to be consistent in this.

The Presiding Bishop. Certainly, brother, they would be required to observe the same rule.

The item was not stricken out.

The item presented by Dr. Bell was adopted.

Bishop Kephart. Now, I wish to say this: It will soothe you. I was in the presence of a man of great wealth and great influence in this city, and his wife, who were contrasting our body in relation to this very subject, this tobacco question, with like bodies of other denominations. They said it was a surprise to them that they had not seen a member of this body using tobacco in any form.

Voices. Praise the Lord. Good! Good!

The Presiding Bishop. That is the way you stand, brethren, in the eyes of the community.

The secretary read the next item as follows:

Chapter VI., Section II., page 44, item 8, strike out all after the word "taken," in fourth line of item, and insert the following, "he shall be excused from further examination, and shall hold his license

subject to the discretion of the quarterly conference." The item will then read: "The license of a quarterly conference preacher is subject to renewal annually, at the discretion of the quarterly conference, provided, however, that when the course of study required has been taken, he shall be excused from further examination, and shall hold his license subject to the discretion of the quarterly conference."

It was adopted.

BISHOP MILLS. There are a few words that will make clear the next item, and will help out of the difficulties I have met in the administration of that item. They are at the end of the ninth item, page 44, of the Discipline. At the close of the item add, "The recommendation shall be signed by the secretary of the quarterly conference, or by the presiding elder," if all agree to it without a motion.

VOICES. Agreed, agreed.

The secretary read the next item as follows:

Chapter VI., Section III., page 46, item 6, add, "and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the annual conference." The item will then read: "No person shall be granted license to preach the gospel who uses tobacco in any form, and any minister licensed hereafter who uses tobacco, upon proper evidence, his license shall be revoked by the annual conference."

REV. S. L. TODD. Dr. Bell's amendment covers that. I would move to strike out this item.

THE PRESIDING BISHOP. If you strike this all out, Dr. Bell's amendment will cover the whole ground.

REV. J. R. PARKER. We ought not to get mixed up on this. The matter in question occurs in two places in the Discipline, quarterly conference preachers and annual conference preachers. The motion already adopted, with what has been passed in Brother Bell's motion, would make the Discipline harmonize of itself. It would be entirely proper to strike out this.

It was stricken out.

The secretary read the next item as follows:

Chapter VI., Section III., page 46, item 9, after the words "general Church work," insert, "and students in our institutions of learning." The item will then read: "A preacher or elder who shall labor in the bounds of an annual conference other than the one to which he belongs for two years, shall be required to obtain a transfer from the conference to which he belongs, and to unite with the conference in

whose bounds he labors or to return to his own conference for work, provided, that presidents and professors of schools and colleges and others in general Church work and students in our institutions of learning shall be exempt from this requirement.

It was adopted, and the secretary read the next item.

Chapter VI., Section V., page 38, item 7, strike out the item and substitute the following item: "No preacher shall be authorized as an evangelist who does not actively engage in evangelistic work under the direction of the Mission Board or annual conference to which he belongs. He shall report his work annually to the conference or Mission Board."

It was adopted, and the secretary read the next item.

Chapter VI., Section VII., page 50, item 1, after the word "ballot," in the second line of the item, add "for a term of three years." The item will then read: "Presiding elders shall be elected by ballot for a term of three years. A majority of the whole number of votes shall be necessary to a choice."

Rev. A. C. Wilmore. I move to amend by saying "two years."

Seconded.

Rev. J. W. Howe. I wish to amend the amendment by striking out the whole item.

Seconded.

Rev. J. A. Groves. I want to ask a question: Can an annual conference do that kind of work?

The Presiding Bishop. If it is authorized it can.

The motion to strike out prevailed.

Rev. J. E. Shannon. If you have stricken out what is in the paper, have you not stricken out the part in the Discipline?

The Presiding Bishop. No, sir; it leaves the Discipline as it is.

The secretary read the next item as follows:

Chapter VI., Section VII., page 50, item 3, following the word "stationed," in the last line on the page, insert "for a term of three years." The item will then read: "Presiding elders shall be stationed for a term of three years by the Bishop, and two elders or preachers elected by ballot from each presiding elder district."

Rev. W. E. Schell. I move that this item be stricken out.

It was stricken out.

The secretary read the next item as follows:

Chapter VI., Section VII., page 51, item 4, add the following, "and give special attention in promoting the interests of home missions, church erection, and educational interests, and shall aim to have all assessments paid in full on his district, annually."

It was adopted.

Rev. T. J. Bauder. Where a quarterly conference has licensed or granted a license by vote to any person, and the presiding elder is assured in his own mind that this should not be done, and he cannot conscientiously sign this license, is he compelled to append his signature to that license?

The Presiding Bishop. I suppose he could enter a protest. As an officer he is bound to obey the behests of the Church. If you would set up that standard, the presiding elder would be the whole quarterly conference. He should sign it, but he ought to read his protest against it.

The item was agreed to.

The secretary read the next item as follows:

Chapter VI., Section VII., page 61, item 5, following the word "them," in the second line of the item, insert the words "when practicable"; also strike out the last nine words in the item. It will then read. "He shall appoint the quarterly and camp-meetings, and attend them when practicable. He shall hold quarterly conferences and administer the ordinances of God's house. He shall inquire whether the preachers do their duty, and exhort them to maintain discipline and order, love and seriousness, in the Church. He shall look after the organization of Young People's societies on his district, and make inquiry in the quarterly conferences as to the work of the societies, and keep a record of the number of members and the names of corresponding secretaries and their addresses, and report them to the corresponding secretary of the Branch Union. He may call extra sessions of the quarterly conference."

Rev. M. B. Spayd. Is this item to be construed that a presiding elder appoints all the communion occasions, or has the pastor the privilege of appointing and holding communion; that is, to administer this supper?

The Presiding Bishop. I believe that he would have.

Rev. G. W. Sherrick. I move to amend the item by inserting the word "conferences" after the word "quarterly." He shall appoint the quarterly conferences, etc., so it won't embrace the communion service of quarterly conference proper.

Mr. R. H. Bennett. I would move that the word "reverence" be inserted in place of "seriousness."

It was agreed, and the item was adopted.

Rev. J. A. Groves. I would like to ask a question, since we have adopted that: It says, "He shall hold quarterly conferences and administer the ordinances of God's house." Then it becomes his duty at all his quarterly conferences to hold what we term communion service?

The Presiding Bishop. Not necessarily. You will always have to consider the question of whether it is expedient or not. Sometimes it would be absolutely impossible.

The secretary read the next item as follows:

Chapter VIII, page 65, strike out the entire chapter and substitute the following:

Deaconesses in Local Churches.

1. When any sister suitable of age, health, ability, culture, and piety, wishes to become a deaconess, she shall receive a recommendation to the quarterly conference from the class where she holds her membership. If, after examination by the presiding elder, or a committee appointed by him, she is approved by the quarterly conference, she shall receive license to perform the duties of a deaconess in the local church, said license subject to annual renewal.

2. Her duties shall be to teach in the Sunday school, the kindergarten, the Y. P. C. U., and in the houses of the people such religious and other useful knowledge as may be needed, visiting from house to house, reading, singing, teaching, exhorting, or comforting the people, as the case may require. She may also nurse, or otherwise minister to the sick and needy, soliciting funds or supplies, and distributing the same, all under the direction of the pastor, to whom she shall report as often as he may desire.

3. A uniform costume shall be selected by a committee appointed by the Bishops, to distinguish and protect her.

4. The deaconess work is not designed to furnish a place for any one to make money; it is a high and holy calling for sacrificial service. Each local church must provide for any necessary expense attending this work, always, however, encouraging those who enter upon this service to do so for the love of Christ and humanity.

5. No one shall be required to make a perpetual vow in this work, but any one may retire from this office at pleasure, after giving the pastor the proper notice.

6. The deaconess shall be a member of the quarterly conference where she serves, and shall be responsible to it for her moral and official character.

7. If the deaconess is deficient in any of the common school studies, she must pass examination in these, along with the following course of study. The presiding elder and pastor shall conduct the examination in writing annually, or on part of the course quarterly, as the candidate may desire.

Rev. M. B. Syayd. There are several changes I could suggest: "Of suitable age" instead of "suitable of age." If the deaconess is deficient in any of the common school branches, she shall pass, etc. How shall she be able to take it if she is deficient? Had it not better be "the applicant for the office," instead of "the deaconess"? If she is a deaconess already, that is ambiguous.

Bishop Mills. It simply refers to the fact that if she is regarded as not sufficiently qualified to enter upon this course of study, she shall also be required to pass an examination in the common school studies. It is to remove that lack of knowledge before she enters upon this course of study. And in regard to the other item, it does not mean that she is of age, but of suitable age. It would not be suitable if she were seventy or if she were ten.

Rev. M. B. Spayd. It says suitable of age. I cannot see how an examination would help her to become proficient.

Rev. S. C. Enck. I move to strike out paragraph three as follows: "A uniform costume shall be selected by a committee appointed by the Bishops, to distinguish and protect her."

Seconded.

Bishop Mills. Now, this item has been gone over very carefully by a number of persons. It is the design of her costume to distinguish a person on the street as a member of a religious order. She can go about without insult by any person on the street. That costume identifies her; and again, if there is a person sick and needing the aid of such person, that costume points her out to such person, and he can approach her and get aid for the sick. There are a dozen arguments on this costume. One is economy; they will be dressed alike and in simple style, and will be more economically dressed in that way than in the ordinary dress of ladies; so I hope you will not strike out a single word of all these items. They have been most carefully considered.

Mr. F. B. Arford. I move that this whole matter be stricken out, and that the Discipline remain as it is.

Voices. No, no, no.

THE PRESIDING BISHOP. I could not entertain the two motions.

REV. A. C. WILMORE. I am in favor of the item that comes from the committee, with the corrections as to language that will be made. We might as well have the War Department of the United States do away with the uniform of the army as to do away with a costume for the lady who engages in this work.

REV. H. DOTY. I only want to ask a question: I am not clear as to qualifications. I understand that there shall be an examination, but I would like to have it a little more definitely stated in regard to the course of study and examination. I did not hear that point.

MRS. ELLA NISWONGER. I just wanted to ask: In sub-section four, it reads, "The deaconess work is not designed to furnish a place for any one to make money." Does that mean that the deaconess is not to be supported, or not to receive anything for her work?

THE PRESIDING BISHOP. No; that is not to be so construed.

REV. J. R. PARKER. I have a little knowledge of this, and I think we ought to look at this question a little more closely. The committee took it as it was handed to them, because we all felt, we conscientiously felt, that it was a new feature, and I hope that there will not be any spirit that wants to tear up something; that seems to be characteristic of so much of our work. This is not a new and untried thing in other religious bodies. It is not a new and untried work in the social conditions of our people.

THE PRESIDING BISHOP. I think you are ready to vote. All in favor of striking out, lift the hand. All opposed, like sign.

It was not stricken out, and the item was adopted.

The secretary read the next item as follows:

COURSE OF STUDY.

First Year.

The English Bible.
Synthetic Bible Studies—Gray.
With Christ in the School of Prayer—Murray.
Life of Christ—Stalker.
United Brethren Hand-Book—Shuey.
United Brethren Discipline.
Deaconesses—Wheeler.

Books to be Read—

Primer of Psychology—Ladd.

History of the United Brethren Church—Berger.
Revivals—Torrey.
Seven Laws of Teaching—Gregory.

Second Year.

The English Bible.
Outline Bible Studies—Dunning.
Revised Normal Lessons—Hurlbut.
Christian Character—Kirkpatrick.
Theology—Weaver.
Life of St. Paul—Stalker.
Social Law of Service—Eby.

Books to be Read—

The Tongue of Fire—Arthur.
The Christian Secret of a Happy Life—Smith.
Bible Geography—Hurlbut.
Manual of Nursing—Weeks.

The deaconess desirous to become a nurse should take the course of training for that purpose in a school connected with a good hospital.

It was adopted.

Rev. S. C. Coblentz. I think, for my part, that there is much in what Mrs. Niswonger says, and might we not by general consent have it read. "The deaconess work is a high and holy calling for sacrificial service," because many women will interpret that she is to receive no pay. My question is whether, by general consent, the house will allow the words cut out, "is not designed to furnish a place for any one to make money." It will then read, "The deaconess work is a high and holy calling for sacrificial service."

Voices. Agreed, agreed.

The Presiding Bishop. I guess you would all agree to that.

Bishop Mills. Allow me to make a suggestion: Now it is evident we have not been examining the deaconess work. A large number of deaconesses in the Methodist Church are serving without salary, and a large number in the Lutheran Church are serving without salary. They give a part of their time, an hour or two each day, in connection with the local church, engaged in Bible work, or in singing or praying, and it is understood in ninety-nine out of one hundred of the Protestant churches that are engaging deaconesses that it is a high and holy work, and not an office for salary. It is understood that way in ninety-nine one-hundredths of the Protestant churches.

Sometimes wealthy ladies want to give their lives, and they must go off and become members of a nunnery in order to do so, in the Catholic Church. The Protestant church can give them that opportunity if they want to do so.

Rev. J. A. F. King. Isn't it a fact that those in the deaconess homes receive no compensation?

The Presiding Bishop. Yes; we are not considering that. We are only considering that kind of deaconesses in the last item in the paper, not deaconesses serving in homes. Do I understand you to accept the suggestion of Brother Coblentz?

Rev. J. A. F. King. No, no.

The secretary read the next item as follows:

8. On the completion of the course of study, and two years' practical work under the direction of a pastor, or an equivalent course in an approved training school, or literary school providing such course, the deaconess shall be consecrated by a Bishop or presiding elder to this service, and receive a permanent license.

Consecration of Deaconess.

Singing. "Must Jesus bear the cross alone?"
Scripture reading. Matt., Chap. 25.
Singing. "It may not be on the mountain height."
Invocation.
Address.
Prayer of consecration.
Singing. "Take my life and let it be."

SECTION II.

Deaconess Homes.

When a majority of the pastors of our Church in a city wish to establish a deaconess home, they must first submit their plans to the Board of Bishops, at one of their annual meetings; and if the matter is approved by this board, it shall prepare rules and regulations according to which a deaconess home shall be founded and managed.

Rev. L. W. Stahl. I want to just make a suggestion here by way of amendment. There is no provision in this paper in case a conference should want to found a home in any of our cities in the eastern part of our State. The Methodist Church has a home, and they send out deaconesses on their mission fields, and I would like to have a provision made for founding a home, and I would like to have it so amended.

Bishop Mills. You can insert that following this, "When a majority of the pastors of our Church in a city, or a conference."

Rev. L. W. Stahl. I move that amendment.

It was agreed, and the item as amended is adopted.

Rev. J. L. Grimm. I would like to ask a question on church government: I ask the pardon of the committee for not referring it to them. Is a licentiate authorized, and, if so, by whom, to administer the ordinances of the Church before he is ordained?

The Presiding Bishop. He certainly is not authorized to do so, and no one in the Church has authority to authorize him. If you do that you make your ordination of no value at all at once.

Rev. J. A. F. King. What constitues the administration of the Lord's Supper? Is it to pass around the bread and wine, or is it introducing it?

The Presiding Bishop. It is introducing and passing it around,—the whole service.

COMMITTEE OF LADIES ON DEACONESS COSTUME.

The Presiding Bishop. The Board of Bishops, in accordance with your instructions in the paper just passed, have appointed the following committee of ladies relative to costume: Mrs. L. R. Harford, Mrs. Benjamin Marot, Mrs. G. A. Funkhouser, Mrs. L. O. Miller, and Mrs. H. U. Roop.

REPORT OF COMMITTEE ON ITINERANCY.

The Presiding Bishop. It was decided to consider the report of the Committee on Itinerancy item by item.

The secretary read the first item as follows:

Page 59, Chapter VII., Section I., item 3, after the words in the third line, "in writing," insert, "and has satisfied him that all his obligations to the charge are satisfactorily adjusted." The item will then read: "3. Should a pastor desire to leave the work assigned him, he must inform the presiding elder of his intention, in writing, and satisfy him that all his obligations to the charge have been satisfactorily adjusted; and should any one leave or neglect his charge, except it be through sickness or other unavoidable circumstances, he shall be accountable to the next annual conference."

It was adopted, and the secretary read the next item.

Page 64, Section III., strike out the wording in item 3, and insert, in its stead, the wording in item 4, thus eliminating one item.

It was adopted, and the secretary read the next item.

ANNUAL CONFERENCE PREACHERS' AID SOCIETY.

Constitution.

1. The object of this society shall be to provide for the aged and physically disabled itinerant ministers and their families.

2. The society shall be entirely under the control and direction of the annual conference, and shall be incorporated, and bear the name of the same.

2. It shall be the duty of the Bishop presiding to see that each annual conference has such a society, and make inquiry into its efficacy and usefulness, and encourage the raising of funds to meet the demands of the society.

4. The officers shall consist of a president, secretary, and treasurer. These shall be elected annually by the annual conference, by ballot, a majority of all the votes cast shall be necessary to a choice.

5. There shall be a board of directors, consisting of seven members—five preachers and two laymen. These shall be elected by the annual conference in such a way as it may determine. Provided, that two preachers and one layman shall serve two years, and three preachers and one layman shall serve three years.

6. The officers and board of directors shall hold meetings at each annual conference, and oftener if necessary, to transact the business of the society. A report of all the business done shall be reported to, and submitted for ratification or rejection to the conference before its final adjournment each year.

7. No regular minister in the United Brethren Church, who has served as an itinerant for ten years, consecutively, shall be retired by the Stationing committee on account of the infirmities of old age, or other physical disability, until the Bishop presiding and the Preacher's Aid Society are satisfied that the conference to which he belongs has done its duty in trying to provide for him an adequate support.

8. All bequests, collections, gifts, and revenues of whatever kind, and from whatever source they may come, intended for the purpose of the Preachers' Aid Society, shall go into the hands of the treasurer of the society, and be held by him, subject to the recommendation of the society and the action of the annual conference.

9. An anniversary of the society shall be held at each session of the conference, at which a statement of the financial condition of the society shall be rendered, and its aims and demands discussed. A collection for the society may also be taken.

10. The allowance the society shall make for the support of legitimate claimants shall, if *possible*, be as follows: (1) Such as have served ten years or more, consecutively, in the regular ministry, when disabled, on account of physical infirmity, and also such as are disabled on account of old age, shall be allowed at least ten dollars for

every year they have served in the regular ministry of the Church. (2) Such ministers who have served in the regular ministry for less than ten years, and have become disabled while in the work, also the widows of deceased ministers and their minor children, are claimants on the funds of the society, and they shall be provided for as the society may recommend and the conference direct. The society shall, in all cases, decide who are and who are not legitimate claimants.

Suggested By-Laws.

1. The president shall preside at the meetings of the society and perform such other duties as are usually connected with the office.
2. The secretary shall have charge of the records and papers of the society, and he shall faithfully record the proceedings of the society in a book provided for that purpose.
3. The treasurer shall have charge of all the moneys received for the society; he shall also disburse them as recommended by the society, and ordered by the conference.
4. Should any of the officers be absent from any of the meetings, the members of the society shall fill the vacancy by electing some one else to serve.
5. Such other by-laws as may be thought necessary may be enacted by the annual conference from time to time.

Rev. F. P. Rosselot. Believing that our annual conferences can do this and provide their own constitutions better than we can, and knowing that many of our conferences have their own, and because of the resemblance of this to an insurance society, I move you to strike out this item that is now before the house and all up to the recommendations of the report.

Seconded.

Rev. C. T. Stearn. I have this to say, that there are in our Church, in the conferences of the Church, eight societies that have been running for a good while, that have no constitutions. All of them have expressed a desire to have something of this kind, to have something that will be uniform in the conferences, and this is merely intended as a guide for the conferences in the organization of Preachers' Aid Societies, and I think this constitution has some merit, and I do not think, with Brother Rosselot, that it has any resemblance of an insurance society at all. I think it is merely chimerical, and I think that is a thing we are all interested in, providing for those who have spent their lives in the ministry, and who, on account of physical infirmities and old age, need help, and we ought, in some system-

atic, orderly way provide for them. Personally, I am not so very much interested in the matter, but I believe it would be a good thing.

THE PRESIDING BISHOP. I am sure of this, brethren, that it is the privilege of any society, in any of our conferences, to have a constitution if they want one, and I am quite sure there are very few but that have a constitution already.

REV. GEORGE MILLER. I wish to offer a paper as a substitute for the whole item.

DR. MILLER read his paper, which consisted of a constitution for a Preachers' Aid Society.

THE PRESIDING BISHOP. Your motion is to strike out, and, of course if you do not strike out, this is offered as a substitute.

REV. H. DOTY. I move the tabling of the whole business.

Seconded.

The item was stricken out.

REV. C. T. STEARN. We were on the consideration of this constitution, and the secretary had read the first item, and that was all that was read. Brother Rosselot's motion was to strike out this first item.

THE PRESIDING BISHOP. The motion was to strike out all he read.

REV. F. P. ROSSELOT. My motion was to strike out everything that pertains to the constitution and by-laws, closing with the recommendations. I move the Discipline remain as it is.

It was seconded and adopted.

SECRETARY SNYDER. I wish to ask you to help me out in this matter. You voted to adopt item one, and then item two. Your recommendation here is to strike out. You adopted that.

REV. G. W. SHERRICK. I move that be reconsidered.

Seconded.

THE PRESIDING BISHOP. Just wait. By the motion you have just passed, the motion to strike out, was intended to strike out the item relative to this constitution and leave the Discipline as it is, and some thought that that had not been done, and then by another motion it was made that the Discipline on this question be left as it is. Now, then, that is before us.

MR. R. H. BENNETT. I have a point of order. Having passed on that order previously, and having stricken it out, the only way to get it before us is to have the paper reconsidered. Therefore, the motion to have the Discipline remain as it is, was out of order.

THE PRESIDING BISHOP. The trouble is, you did not raise your point of order in time.

MR. R. H. BENNETT. It was raised, and so it amounted to nothing.

THE PRESIDING BISHOP. You must get yours in now.

MR. R. H. BENNETT. I move that we reconsider the action on page 64, Section III., of the Discipline.

It was reconsidered.

MR. R. H. BENNETT. I move that the Discipline remain as it is.

Adopted.

THE PRESIDING BISHOP. Now you have it straight.

REV. A. C. WILMORE. I wish to offer this amendment on page 64, item 4, that it be changed to item 5, and that between these two items we add a new item, to be numbered item 4, and to read as follows: "Each annual conference shall provide annuities for its superannuated preachers on the following basis:"

REV. F. P. ROSSELOT. Is not that out of order?

THE PRESIDING BISHOP. It is a new item and a new thing. You will have to move that the rules be suspended and acted upon, but you had better wait with that until we finish up the report with the item that you have, and then if you want to introduce something that will require a suspension of the rules, do so.

REV. GEORGE MILLER. I should like to know what has become of my substitute?

THE PRESIDING BISHOP. It was not before the house.

REV. GEORGE MILLER. I beg your pardon, but it was seconded.

THE PRESIDING BISHOP. It is not before the house unless it is recognized by the presiding officer and put to the house, and your substitute was offered when it could not be entertained. The motion was to strike out, and you cannot offer,—that was an item, and your item related to the subject that was to be stricken out. It is now stricken out. If you want to introduce it as a separate item, then you can introduce it as a separate item of the paper.

REV. GEORGE MILLER. I certainly should like to have the Conference consider it. I am not so particular about every item of it. It seems to me that the time has come when we should take steps toward retiring the ministry of our Church in an honorable way.

THE PRESIDING BISHOP. Suppose you pass on your report as it comes, and then if you have any supplementary items to introduce

that will necessitate any change in the Discipline, you know that requires a two-thirds vote to suspend the rules, and you can hold them in that way.

THE SECRETARY. I understand you have stricken all out down to "recommendation."

THE PRESIDING BISHOP. Yes, sir.

The secretary read as follows:

We, your Committee, No. 15, on Itinerancy," would recommend that the rule of Discipline, Chapter XX., Section I., item 14, on page 117, be faithfully observed, and that the sacred funds that should go to the annual conferences for the benefit of the "worn-out itinerant preachers and their widows and orphans" be not diverted from their legitimate purpose.

It was adopted.

REV. J. A. F. KING. I move that we do now adjourn.

Seconded.

The motion to adjourn prevailed. Rev. J. Hill, of Erie Conference, pronounced the benediction.

TENTH DAY—AFTERNOON SESSION.

TUESDAY, May 21, 1901.

The Conference convened at 2:00 P. M., with Bishop Castle in the chair. Rev. J. B. Deever, of Kansas Conference, conducted the devotions.

SUPPLEMENTARY REPORT OF THE COMMITTEE ON SALARIES.

THE PRESIDING BISHOP. There are two salaried offices of which the salaries have not been fixed—the Sabbath-School General Secretary and the Seminary Manager. The Committee on Salaries will be heard in reference to these offices.

REV. E. W. CURTIS, of Des Moines Conference, read the supplemental report:

We, your Committee on Salaries of General Officers of the Church, submit the following additional report:

For General Sunday-School Secretary, $1,000.

Manager of Union Biblical Seminary, $1,400.

ISAAC B. HAAK, *Chairman.*
E. W. CURTIS, *Secretary.*

On motion of Mr. R. H. Bennett it was adopted.

Mr. R. H. Bennett. I have a matter which I wish to present:

Resolved, That if the boards of trustees of any of our Church institutions shall, on account of removals, or otherwise, at any time not have the number of members required by the charter of such institutions to be selected from a particular State, that said board be authorized to supply said deficiency by the selection of additional trustees.

R. H. Bennett.
F. M. Gillett.
N. L. Vezie.

Rev. R. J. White. Does this have reference to our educational institutions? If it has reference to colleges and academies, it seems to me the resolution is out of place.

Mr. R. H. Bennett. Where charters provide that so many trustees must be residents of a particular State, if so many of them remove, it might happen that the law would have to be violated.

The Presiding Bishop. This will provide for an emergency or an exigency.

Rev. R. J. White. It is beyond our province to legislate for Otterbein University or Lane University.

The resolution prevailed.

Col. Robert Cowden. I confess that I cannot quite understand why the salary of the Secretary of the Sunday-School Board has been reduced to $1,000. I recall now that twenty-four years ago, when I was first elected, that was the first salary paid me. The work has grown immensely. I trust that it has not been for anything that I have done. When times are so much better, and living so much higher, I cannot see why, at this time, the salary should be reduced to $1,000. I cannot understand it.

The Presiding Bishop. The tendencies have been, of course, in this Conference, for advanced salaries over the previous quadrennium.

Rev. W. S. Sage. May I ask what it was during the last quadrennium?

Col. Robert Cowden. Fourteen hundred dollars.

Mr. A. H. Laughbaum. I move to amend that report and make it $1,400.

The Presiding Bishop. Did you vote for it?

Rev. M. B. Spayd. I move that it be reconsidered.

It was reconsidered.

Mr. A. H. Laughbaum. I move to amend by making it $1,400 instead of $1,000.

Seconded.

Rev. H. R. Hess. The committee sought to do the right thing, and I do not believe in rushing through without knowing just what we are doing.

Rev. S. L. Todd. Was it the committee's thought that it was all to be paid out of the Sunday-School Fund instead of half out of the Publishing House? Is that the reason they wish to reduce the salary?

Rev. Elias Counseller. It is true that there is a great deal of labor connected with the office of Sabbath-School Secretary, and I believe it is a step in the right direction to send him out in the field here and there. When I think of the salaries of others, it seems to me that we ought to divide up, yet it is proper and right that we retrench as far as we can. I therefore move to amend the amendment that we give the brother $1,200.

Seconded.

Rev. F. P. Rosselot. I would like to inquire if this man is expected to do as much as he did last quadrennium? If it was then $1,400, and you have the same work this quadrennium, I am in favor of paying the same as the last or not employing him at all.

The amendment to the amendment did not prevail.

The amendment making the salary $1,400 prevailed.

Rev. S. C. Enck. I have a resolution I would like to offer in addition to the recommendation to the paper read this morning on itinerancy:

Resolved, That no regular minister in the United Brethren Church, who has served as an itinerant ten years consecutively, shall be retired by the stationing board on account of infirmities of old age, or for physical disability, until the Bishop, presiding elder, and the Preachers' Aid Society are satisfied that the conference to which he belongs has done its duty in trying to provide for him adequate support.

Signed,

S. C. Enck.

M. J. Mumma.

Rev. F. P. Rosselot. We had that very identical matter before this Conference, and it was voted down.

Rev. M. J. Mumma. It was voted down before with the entire

paper. There are some features in this paper which may be desirable, and this is one of the features.

Rev. G. W. Sherrick. I move that this resolution be laid on the table.

The motion prevailed.

EDITING OF THE CONFERENCE MINUTES.

Rev. S. S. Hough. I have a motion in reference to editing the Conference minutes. I move that Dr. W. R. Funk and Mr. J. L. Senseny be a committee to edit the General Conference minutes.

The motion prevailed.

Rev. W. R. Funk. I would like to know what this General Conference would like to have included in these minutes. If I am a guesser at all in reference to the transcript, I think you will have a book of about one thousand pages. The last General Conference minutes contained 680, and we cut out about 250 pages of manuscript then. I am sure this is larger. Now, I would like to know what you want. What is the sense of the Conference as to just what this record should contain? I would much prefer that the Conference would speak upon this matter.

Rev. J. I. L. Resler. I move that it be left to their judgment, to Dr. Funk and Mr. J. L. Senseny, to abridge wherever it can be done, and yet give to the Church an authentic record.

Rev. S. L. Todd. Did not the General Conference decide that the minutes of the stenographer are to be the records?

Rev. W. R. Funk. The stenographer will get out the complete minutes in typewritten form. That will be preserved in its entirety in the vault of the Publishing House as a matter of reference.

The motion prevailed.

Rev. A. A. Chapman. I would offer the following:

Resolved, That the watchword of the United Brethren Church for the quadrennium shall be, "One hundred thousand souls for Christ."

Signed,

A. A. Chapman.
J. W. Willis.
George Geiger.

The resolution was adopted.

Rev. D. R. Seneff. Unless it is intended to grant ordination to the licentiates before they complete their course, a change of Disci-

pline is necessary on pages 49 and 50. I therefore move that in Section VI., Chapter VI., of the Discipline, pages 49 and 50, the words "four years" be substituted for the words "three years" wherever they occur.

It was agreed to.

Rev. B. W. Bowman. Amid the multiplicity of resolutions, I have the following to offer.

Resolved, That each annual conference be instructed to assess upon its fields of labor respectively, the full amount of three cents per member of the Church within its bounds at the time of its last annual session, or the apportionment that may be made by the Sabbath-School Board, and make such an order as will insure vigorous effort to secure the full amount apportioned. Signed,

W. Z. Roberts.
B. W. Bowman.

Rev. B. W. Bowman. We simply want the authority of the General Conference and the annual conference to have this assessment already made. A greater amount of money will now be needed by the Sabbath-School Board; therefore, we want to make effective, in so far as possible this collection.

The resolution was adopted.

Rev. G. M. Mathews. The Committee on Church Hymnal is ready to report.

Rev. C. J. Burkert. I would like to make this statement: The Publishing House Board has had two meetings. There came before it at the noon session a number of memorials, containing quite a number of names, including all of the names of the general officers of the Church, requesting that Dr. H. A. Thompson should be elected or selected as assistant editor of our Sunday-school literature; and the action of the board was favorable, and he has been so selected. Also, there are a few words we would like Dr. Funk to state in regard to the publishing interests.

Rev. W. R. Funk. I do not want to take the time of this General Conference, and yet I confess to you that my heart has been just real full in the last day or two in reference to the future of our publishing interests. I believe that every one of you will bear with this statement as coming from me, that I have not tried to influence your legislation, that I have tried to be free from all entanglements, and

I am here to say to-day that I am without a pledge to any individual. I want to further say, in connection with the publishing interests, that you have passed some legislation that means a great deal to the Publishing House in the next four years. It has been said on this Conference floor that so much has been paid of the debt, and again so much on improvements during the past quadrennium, and that is true; but you must remember that it means a great deal, and is quite a different thing, to take $50,000 in four years out of the business of a firm in clean, cold cash. It means even more than that to take out $24,000 in addition to the $50,000 demanded as dividends, making $74,000 that has been ordered out of the business of the Publishing House during the next quadrennium. I know that every one of you is honest in reference to the Publishing House and its purpose in the Church. I want you to notice this fact, that every year there must be deducted from the machinery of that institution from $9,000 to $10,000 for wear and tear, under the rules of the board, and you will thus see that $40,000 more must come out of the business of the Publishing House during the four years. If you were to stop for a moment and think a little further, you would find that, in the management of that institution, new machinery must be purchased from time to time, if the increased volume of our literature is to be issued on time, and issued in such manner as will sustain it in the denomination in which it circulates. Brethren, these are cold facts that the management of the institution must face. It is not a theory, but it is, as has been said, "a condition." On the other hand, and here is the special point, we will try to do our best on these items that I have referred to in the management of the institution, and I promise you that the very best will be done to meet the requirements that you have placed upon us. But there is another side to it. In order that this may be accomplished, the Church must understand that we cannot give all the profits of the institution to the different periodicals of the Church. In other words, you say that the *Telescope* is not to make any money, you say the *Watchword* is not to make any money, you say that the money made on the Sunday-school literature ought to go out into missionary operations. You say this and you say that in reference to these things. I want to know how you are going to balance these two conceptions and have them both accomplished. It is an impossibility, and if it is a demand, brethren, and I stand here

as a free man this afternoon, if it be demanded that both be accomplished, I am ready now to say that it cannot be done and have you elect a man that says it can. I have the courage of my convictions. I am not a pauper on the Church; I can live somewhere else if I cannot live where I do now. I will go back into the pastorate with a clear, glad heart, and I am satisfied this afternoon that I have measured fully these statements that have been made in this conference—the full measure of the extent of this condition. I do not believe that you mean to hamper or hedge the way of progress in our literature; I do not think you need to do that; but, brethren, if it is to succeed you must not magnify one side or the other, but you must take a clear course forward for the accomplishment of both ends, if it possibly can be done, by striking a golden mean in reference to these two conceptions. There must not be extreme measures as to one or the other, or else you fail. It has been asked, and you know I want to meet the conditions. Now, if the majority of this General Conference want old-style periodicals on poor paper, or something of that nature, I would sooner you would say so. If you want a paper that is up to the times, so that your Church will stand abreast with other denominations of the land, I would like to have you say so, and if these conditions are what you want, then, as the representative of the management of the institution, I promise you we will try to fulfill them to the best of our ability. I have wondered whether or not you are ready and willing to stand firmly with the institution that is the very heart of this denomination.

Voices. Yes.

Rev. W. R. Funk. I just wondered whether you were. You have seemed so read to attack it from the one side, and then go over to the other side and attack it from the other side. What does it mean, brethren? I beg to know of you, what does it mean? Is there no certain ground on which the institution can stand? I plead earnestly to-day for the forward movement along the line of our Church periodicals, and the raising of the standard of these periodicals, a better mechanical execution, if possible, in every case, and for the grand onward movement that will make our literature second to none in this land, both in our Church periodicals and in our Sunday-school literature. What does it mean? Let me cite you to one case, and I close: We have to-day in the United Brethren Publishing

House one press that cost $16,000, and, remember, I am not given to pass criticism of the past; you know I am not; I do not deal much in past history, nor do I intend to deal much in past history now. I have served you as best I could as Publishing Agent of this Church. You will hear no reference to it, I promise you. It is a thing of the past, and if the future has nothing better, for my part I will not live in the past; but I want to cite you to the case of that press, which is almost obsolete to-day. Why? Because we cannot do the kind of printing on it which is necessary in our printing establishment at the present time. I am willing to use it as long as we can; I want to use it as long as we can; but the actual fact is that a machine costing $20,000 has been discarded by the great Methodist publishing house, of Cincinnati, that last year made $160,000 profit to that church. A similar machine at Chicago has been discarded and set aside and a new machine put in. Why is this done? It is in order that they can give to their people the very best. Now, brethren, what is the policy to be? I ask of you,—you have set the pace here in the matter of declaring dividends, etc., and the management hardly knows what is before it in connection with these things,—and I beg of you to put yourselves in my place a little while and think what it means. Some men who are here to-day on this Conference floor know just what the last four years meant to your humble servant, and I plead, brethren, for a little sympathy along this line in order that this institution may accomplish God's purposes and God's will in the denomination.

Rev. J. S. Rhoads. I would just like to say one word in regard to one class of God's humble servants. I have had the honor to spend part of my life among the itinerants of this Church. As an explanation to Dr. Funk why some of us have felt and acted in this General Conference respecting the funds of the Publishing House as we have done, I would like to add that there are in this Church some very true and good men who began their ministry in early life, and they have spent their entire life in the ministry on the smallest pittance of a salary. I can call to mind some men who have labored in the conference that I have the honor of representing, who have never received more than $300 per year form their Church. Some of them have not received that much. They have done good work, they have labored under disadvantages. Some of these men are

gray-haired, and now bowed down by the infirmities of years. I remember one of them. We ministers of the conference, for some years before his death, went down into our own pockets to support him and his dear companion to keep them from want. We have in our conference some men who will soon leave our ranks as men. They have not accumulated one dollar, because they have spent their years in the mission field that has given them no reward; and I will say that for these men we have looked anxiously for the day when the Publishing House would give a dividend for our widows' and orphans' support when they take us to the cemetery. I think that it is time that this Church should consider that the Publishing House is what it is by virtue of the sacrifice and toil and self-denial of the men who have waded through the forest and frontiers, I believe, of the Church, from one end of her coast to another to contribute toward its success now attained. I would like to see it prosper. I would like to see it accumulate vast sums of money. I would like to see all of that; but when I go back to my conference and face those stern men who have stood by my side for more than a quarter of a century, who are now coming to the time of need with nothing accumulated, I would like to say to them, "Your brethren and mine have considered your wants, and the Publishing House will have some means if God calls you away from your family, that your widows and orphans can have something to rely upon." Of course, I understand that this is a tender point, and I am not speaking in my own behalf. I want you to understand that, brethren. I say these claims are pressing on us, and I want this whole Church to understand why. I think it is well to look at that side as well as the other.

Rev. L. W. Stahl. I want to say that the brethren seem to think the management and the trustees do not feel for these worthy men. God knows we do, God knows we have this matter before us. I want to say this: We have declared a dividend that will be paid to the conferences this fall of $5,000 for the past six months.

Rev. C. T. Stearn. May I ask a question? I would like to know how this Conference shows that it has any sympathy for the worn-out ministry when twice to-day it voted down the most feasible proposition to take care of them? Another question to Brother Stahl: If the Conference has this sympathy for the old ministers, why does it set aside $6,000 a year to look at?

REPORT OF THE COMMITTEE ON CHRISTIAN STEWARDSHIP.

REV. S. L. TODD. I move we take up the committee's report on stewardship.

REV. W. I. BEATTY. There are some reasons why we should take up the matter of stewardship now.

SECRETARY HALL read the report. (See page 281.)

It was moved and seconded to adopt the report as a whole.

REV. S. S. HOUGH. I move to make the following amendment as a substitute for the recommendations of the committee:

We therefore recommend that the General Conference authorize the following to be inserted in our book of Discipline:

Christian Stewardship Commission.

1. There shall be a Christian Stewardship Commission consisting of the secretaries of the Young People's Christian Union, the Home, Frontier, and Foreign Missionary Societies, of the Church-Erection Society, of the Sabbath-School Board, and of the Woman's Missionary Society.

2. The duties of this commission shall be to study the subject of the stewardship of money, with a view to awakening and fostering a lively interest in the same by means of the columns of our Church papers, tracts, and the advocacy of the subject at public meetings.

Signed, S. S. HOUGH.

The substitute was adopted.

The report as amended was adopted.

THE PRESIDING BISHOP. Now, shall we commence above and see how far we are done down along the line?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Has the Committee on Correspondence anything to report?

VOICE. No report.

REV. W. R. FUNK. What is to be done with the item of expense of $50.34 in the report of the Centennial Pilgrimage Committee? Is that to go in the General Conference expense fund?

REV. F. P. ROSSELOT. My recollection is that the trustees of the Church have some $2 or $3 on hand. Am I correct?

REV. G. A. DAVIS. What is the nature of that expense? From what source?

REV. W. R. FUNK. It is in reference to the pilgrimage. The Gen-

eral Conference has acknowledged this claim. Out of what will you pay it?

Rev. A. P. Fukhouser. I move that this item be considered as a part of the general expenses of this Conference and be paid out of that fund.

The motion prevailed.

REPORT OF COMMITTEE ON JUDICIARY.

The report of the Committee on Judiciary was then taken up, and it was agreed to consider the report item by item.

Secretary Hall read the first item as follows:

Your Committee on Judiciary desires to report as follows:

That in the matter of the Lineberger bequest, referred to us by your honorable body, we have carefully considered the statements of the Board of Trustees of the Church, and the representatives of Wisconsin Conference, together with the documentary evidence submitted, and find that there still remains in the treasury of said Board the sum of $150 derived from said bequest, and that said sum properly belongs in said treasury.

We therefore recommend that said sum be retained by said Board of Trustees.

Rev. J. H. Richards. I move to substitute: "And, inasmuch as the probable intent of the legator was that this money be used in Wisconsin, we therefore recommend that the $150 now in the treasury be returned to the Wisconsin Conference."

Seconded.

Mr. J. C. Myers. As a member of this committee, that was my own desire in the matter, yet it seems, according to the law of the case and the evidence, we cannot do anything with this money but leave it in the hands of the Church Trustees. This committee examined the will, looked at a copy of the will from Wisconsin, and some letters which were written to Dr. D. R. Miller and the Trustees by the presiding elder. I wish Dr. Miller might be called on to read these letters. In these letters he admits that they had no case. The man died that left that will providing that $500, I believe it says, was to go to the Methodist Conference and $500, I think, to the Presbyterian or some other conference, and $500 to the United Brethren Church. It does not say conference or any particular part of the Church, but to the United Brethren Church. These brethren here

claim that he knew nothing about any other part of the Church, but the local society, and therefore that he could mean nothing else than the Church in that territory, although they claim that he meant the conference. As the committee saw it, it was this way: If he meant any particular locality, he must have meant the local society, and not the conference; but these brethren here claim it for the conference, and it looks to us as though when he said the Church and not the conference; he must have meant the whole Church. The court decided in that case that the money could not be taken by the conference; and the elders of that neighborhood wrote the Trustees that they could not do anything themselves; and that unless the Church Trustees themselves took it up, it must fall through. The money would not be secured at all for the Church unless the Church Trustees took it up and fought the case, which the Trustees did, paid the costs as far as they were liable for them, and the money was turned over to the Church Trustees. Now, I do not care for myself so much about placing the money in the hands of the conference up there if it were not for the dangerous precedent that it would establish. It seems to me that if this precedent be established that the Church as a church can never receive any bequests where a will provides that the money shall go to the United Brethren Church. I can hardly see how else a legator could make a will to the Church in general, because that is our name, that is the name of the Church, and I am told that there are some other cases, almost exactly the same, pending now, involving large amounts of money, thousands of dollars, which will be decided, or the decision of this case will govern them to a large extent; that is, by the Church. The courts, of course, will follow the regular modes of law in giving money to the proper party, but this Church will be bound by this decision. This is the whole case as I understand it as one member of the committee, and I would request that Dr. Miller be asked to say a word about what he knows about the letters.

Voices. Question, question, question.

Rev. Wm. Smith. This question resolves itself, first, to this fact: Does the Board of Trustees exist for the protection of the various conferences of the Church, or do the conferences exist for the sole purpose of placing money in the hands of the Board of Trustees? We are a part of this Church, the Wisconsin Conference, we always

supposed. Now, Mr. Chairman, and brethren of this Conference, the facts are these: This man was a German to start with, a member of no church whatever, a man who had probably not been inside of a church in thirty years; never went to church. He was not what you would call a wicked man either, but he was not a man to attend church. He helped each of the churches about him when they were building churches. Before he died, he bequeathed to the Southern Wisconsin Conference of the Methodist Episcopal Church $500, the Evangelical Church Conference $500, and to the United Brethren Church $500. That is the wording of the will. Just a few days before this man died, he made this statement to an Evangelical preacher, who visited him in the hospital at Freeport, as was testified to by the Evangelical preacher in the Probate Court: "I have remembered the churches in Wisconsin in my will. I have given the Methodist $500, to your conference [referring to the Evangelical Conference, for he was talking to an Evangelical preacher], to your conference $500, and to the United Brethren in Wisconsin $500." That is the statement made by the man just a few days before he died. When this will was probated, our conference was not incorporated. According to the law of our State we could not receive bequests because we were not incorporated, unless we would send and get a copy of the incorporation of the General Church, which we did. Nobody authorized Brother Hood to get the power of attorney from the Board of Trustees, or anything else. He did that upon his own responsibility, without counseling anybody. All we asked for as a conference, or as to the man who was pushing this case to get the money, was a copy of the incorporation of the Church, and that copy of the incorporation came to us. It came with these instructions—to forward the money at once to the Board of Trustees. We believe that that man intended to give us that money. That was his intent—that it should go to Wisconsin. He was a man who knew nothing about the Church anywhere else, a man who had lived right there for fifty years, a man who did not take our Church periodicals, a man who never went to church, but who was anxious to help the churches all about him. Now, those are the facts of the case in a nut-shell, Mr. Chairman, and we think the money is ours. There is one statement more that,—I want to refresh my memory,—it came from the laity of Wisconsin, if I am permitted to make the statement.

Rev. A. P. Funkhouser. I hardly know how to get at this amendment. I think that if this money was retained by the Church Trustees, and held by them for the benefit of the Church in Wisconsin, it would about meet the desires of the Conference,—at least it would meet my feelings. It is clear to my mind that this old gentleman, the donor, intended the Church in Wisconsin to have the benefit of it. It is clear to my mind that the Church in Wisconsin could not get that without invoking the Church council and charter. In doing that, of course, the Church in Wisconsin yielded all its rights in the matter. Now, the money belonging to the Church is in the hands of the Church Trustees. The intention of the donor was that it should go to Wisconsin. Now, I move as a substitute for it all, unless it does not make sense with the paper, that the money be held by the Church Trustees and be used for the benefit of the Church in Wisconsin.

Seconded.

Rev. W. M. Smith. Is that money to be paid at our order in Wisconsin, where we order it paid?

The Presiding Bishop. Well, that might be a question that would arise. It would be left subject to the board, I suppose.

Rev. Wm. Smith. The statement that I wanted to make, brethren, about this in regard to this money,—it has not been touched at all. On behalf of Wisconsin Conference, I want to say this, that we want the Board of Trustees to pay out of that money that they have in their hands the expenses that may have come to them. We do not want them to give us one cent of that, but we simply want what is our own.

Mr. N. W. Bright. As a member of the Committee on Judiciary, I desire to explain our action. We had the will before us, and we looked at the matter in this way, that this testator gave $500 to a certain conference of the Methodist Church, $500 to a certain conference of the Evangelical Church, and $500 to the United Brethren Church, thus indicating that it was not intended for any particular conference of the United Brethren Church, but for the Church at large. Now, we have a statement of the brethren from Wisconsin, but no evidence that could be regarded by us as anything but hearsay, nothing further, and we thought that the difference, what they may have considered to be the intention of the testator, that he certainly

had, by his will, given the money to the Trustees of the entire Church, or the United Brethren Church. Now, this statement was made to us at the time that a number of bequests had been made at different times to the United Brethren Church, and in every instance in the last twelve years as a conference in which the persons who gave money resided came before this Board of Trustees and applied for it, it has been given up in every instance. Now, this board has never, in this twelve years, received a dollar of this money. Now, is this to be continued? Are we always to give it back when it is given to the entire Church, and thus disregard the wishes of the person who makes the will? And, further than that, Wisconsin Conference was not incorporated. They could not go into court and retain this money. They asked the aid of our General Board of Trustees, who were authorized to go into court and file pleadings and employ an attorney. They did so, and the money was awarded by that court to the Trustees of the general Church. They paid the costs, and besides that they have given the remainder, about $350, of the $500 back to the Wisconsin Conference, not because they considered they were entitled to it, but simply because they insisted on it, and gave it as a donation, and only retained $150 of the amount. Now, I would not object to the money going back to the Wisconsin Conference. I believe that the donor really intended to give it to the local church, the one at his home, but are we never to establish a precedent, and never allow this Board of Trustees to retain money?

Rev. G. W. Sherrick. I move to amend Dr. Funkhouser's substitute that the board shall return the amount of the proceeds, and that they shall hear certain evidence which is documentary, as the evidence of this man is unknown, and discover his intention and so dispose of the money.

Seconded.

The substitute did not prevail.

The motion of Dr. Funkhouser was adopted.

The item as amended was adopted.

The Presiding Bishop. You have agreed to take up a collection at three o'clock this afternoon for the pages and janitor.

The collection was taken up.

Secretary Hall read the second item as follows:

We recommend the following changes in Chapters X. and XI. of the Discipline:

1. That on page 72, Chapter X., Section II., first line, the words, "Any exhorter or preacher dissatisfied with the decision of a quarterly conference," be stricken out, and the words, "Any member of a quarterly conference dissatisfied with the decision thereof," be substituted therefor, making the Section read: "Any member of a quarterly conference dissatisfied with the decision thereof, may appeal to the ensuing annual conference, within thirty days after the quarterly conference, by giving notice to the secretary, in writing, of his intention to appeal, together with his reasons for so doing; and it shall be the duty of the secretary to furnish a certified copy of the proceedings, the notification, and reasons assigned, to the annual conference."

It was adopted, and the secretary read the next item.

2. That on page 73, Chapter X., Section III., sub-section 3, fourth line, the word "nine" be stricken out and the word "seven" be substituted therefor.

It was adopted, and the secretary read the next item.

3. That on page 73, Chapter X., Section III., sub-section 6, first line, the word "seven" be stricken out and the word "five" be substituted, and on second line the word "five" be stricken out and the word "four" substituted, and that all following the second line be stricken out and the following be added: "The court may affirm or reverse the finding and decision of the annual conference, or affirm in part and reverse in part; but it shall not reverse the same, nor remand the case for a new trial on account of errors plainly not affecting the result," making the sub-section read: "Five of these members shall be necessary to constitute a quorum, and four must agree on a verdict. The court may affirm or reverse the finding and decision of the annual conference, or affirm in part and reverse in part; but it shall not reverse the same, nor remand the case for a new trial on account of errors plainly not affecting the result."

It was adopted, and the secretary read the next item.

4. That on page 73, Chapter X., Section III., sub-section 8, third line after the word "conference," insert the words, "within thirty days after the adjournment thereof," making the sub-section read: "In case of an appeal from the decision of an annual conference, the appellant must give written notice to the secretary of said conference within thirty days after the adjournment thereof, setting forth both his intention to appeal and the reasons for so doing."

It was adopted, and the secretary read the next item.

5. That sub-section 10, Section III., Chapter X., page 74, be amended to read as follows: "The necessary expenses incurred in the assembling of said court shall be paid by the appellant, if the appeal

is not sustained; if the appeal is sustained, the annual conference in which the appeal is made shall pay the expenses, and the appellant shall, in all cases, at the time the notice of appeal is given, deposit with the secretary of said annual conference security for the payment of said expenses, in an amount fixed by said secretary."

It was adopted, and the secretary read the next item.

6. That on page 75, Chapter XI., paragraph 1, third line, the words, "or connect himself with the minority body which seceded from the General Conference at York, Pa., May 13, 1889, and formed a new organization," be stricken out, making the paragraph read: "In case a presiding elder shall be suspended or expelled, or shall withdraw from the Church by joining another denomination, it shall be the duty of the presiding Bishop of the district to appoint a successor to said presiding elder, and require him to take charge of the district forthwith."

Mr. N. W. Bright. There is an error in this section in the second line. It should be the word "minority" instead of "university."

This correction was made and the item was adopted.

The secretary read the seventh item as follows:

7. That on page 75, Chapter XI., paragraph 4, first line, the word "thus" be inserted before the word "irregularly," and that the words "by joining the said seceding organization," be stricken out, making the paragraph read: "If the offender be a private member who has thus irregularly withdrawn from the Church, it shall be the duty of the pastor to report the fact to the congregation and correct the roll of Church membership."

It was adopted, and the secretary read the next item.

8. That paragraph 5, Chapter XI., page 75, be entirely stricken out, and that paragraph 6 be numbered 5.

It was adopted, and the secretary read the next item.

9. That the remaining portions of Chapters X. and XI. be unchanged.

It was adopted.

Rev. J. W. Kilbourn. I have an item which bears on the same subject which I would like to present to the Conference:

Chapter IV., Section III., sub-section 8, page 27, "and the 'Manual of Discipline' be authorized by the General Conference as an authority governing all Church trials."

Signed,
J. W. Kilbourn.
C. J. Burkert.

Rev. J. W. Kilbourn. As a matter of fact, we have nothing to govern Church trials. We have a manual of Discipline, which, as you all know, is an excellent manual. It is filled with the very best of rules governing Church trials, and I have consulted with one of the Bishops in this matter, and secured the form suggested, and I believe it will be a very helpful thing to use in any Church litigation we may have.

It was adopted.

Rev. J. R. Parker. I have an item I would like to present:

Under sub-section 5, Section III., page 27, "members of the Church or congregation who are present at a class trial, but take no part in said trial, are not disqualified because of said presence from sitting on the case, if an appeal is taken from the decision reached by said church."

Rev. J. R. Parker. I move you, Mr. Chairman, that this be added to sub-section 5, on page 27.

It was agreed to by common consent.

Rev. J. R. Meredith. I have a matter which interests East Pennsylvania Conference which I would like to have information on. I would like to have it settled one way or the other. In arranging the boundaries for the next four years a number of fields of labor, five or six, were taken from Eastern Conference and given to the other conference. We received one charge in return. A little later a resolution was offered saying the action of the General Conference as to the Eastern Conference and the East Pennsylvania Conference does not go into effect until the 1st of October. Does it apply to this?

Rev. G. W. Sherrick. So far as I have knowledge, it applies. I remember that special action was taken instructing that such pastors should hold their positions during the time of their appointment and until the management passed to the other conference.

The Presiding Bishop. All right.

Rev. A. P. Funkhouser. I would like to offer this resolution:

Resolved, That we are pleased to learn that the Board of Trustees of the Publishing House have elected Dr. H. A. Thompson to assist in the editorial work in our Sunday-school literature, and we recommend that his services be secured for the quadrennium, particularly on the exegetical work of the Sunday-school lessons.

Rev. J. W. Kilbourn. I do not like to speak on this question, but

I very seriously question the propriety of this motion. You have elected an editor of that literature, and now you tie up his hands, and take the management practically away after you have made him editor-in-chief. This is a thing that I do not think is wise for this Conference to do, and I do hope that this motion will not be carried.

Rev. A. P. Funkhouser. Brother Kilbourn does not understand the spirit of the resolution. In the election of the editor of the Sunday-school literature, the Board of Trustees of the Publishing House was charged with the duty of providing him an assistant. It requires an assistant, Mr. Chairman. Never since we have been publishing the Sunday-school lessons has the whole work, so far as I know, been on one man's shoulders. We have certainly more work to do in the future, if I judge rightly, by the action of this Conference, than we have had to do in the past. The promising young brother whom we have elected to this place has never written any Sunday-school lessons, nor had any experience in the work to which you have elected him. His only work has been in editing a periodical, or rather, serving as managing editor for eight numbers of the *Quarterly Review*. Now he is charged with the duty of expounding, for the benefit of this whole denomination, the Scriptures in the Sunday-school lessons. It is a burden which no one man can bear without assistance. The Board of Trustees, in deciding the duty given it by this body, selected Dr. H. A. Thompson, who for eight years has served the Church in this capacity. This resolution expresses the approval of the work done, and I, for one, will say that in the department of exegesis, in the facts of the Sunday-school lesson, in working out the meaning of the Scriptures for the hundreds of thousands of our scholars, no church in this country has exceeded us, and no one man in this Conference has done better work than has Dr. Thompson. After years in the educational work, after years in the editorial work, he stands the peer of any man in this country in this special line of work, and I take it to-day, while there was evidently a desire on the part of the members of this body for some change in the Sunday-school editorial work, possibly supplying the needs of the younger element in the denomination in the work on the *Lessons for the Little Ones*, and in the work on the *Children's Friend*, I know that while that may be the case, there is not a man in the Church who can challenge, with any degree of propriety, the magnificent work done on our

Sunday-school literature in the treatment of lessons the last eight years. I have gone over this Church from one part to another, from the East to the West, and I am glad to say that its immense circulation, exceeding by thousands of copies the number of Sunday-school scholars in our own Church, is but a faint tribute of praise to the work done, and I support this resolution, and when you understand what it means to us that we heartily endorse the work that the board has done, every one of us will support it.

Rev. D. R. Seneff. The feature that we do not like is the passing of a vote of no confidence in the editor and then to adopt this report.

Rev. M. B. Spayd. I move to amend by striking out that part of the resolution.

The Presiding Bishop. There is a motion to strike out the latter part. Indicate what part.

Rev. M. B. Spayd. The part referring to the part of the work to be done by this assistant, the exegetical work.

The secretary again read Dr. Funkhouser's paper.

Rev. F. P. Rosselot. In the first place this body has not learned that this assistant is to do a certain kind of work. Some members may know, but we do not know. I move that the whole matter be laid on the table.

Seconded.

Rev. A. P. Funkhouser. Permit me to say that I was absent when this announcement of the action of the board was made, but since I have come into the house the chairman of the committee of Trustees announced that fact, and the chairman says it is correct.

Rev. J. W. Kilbourn. I do not want to make a speech, but I think it is due me to explain. I opened this discussion, and I want to say that I did not do that with the slightest reflection on Dr. Thompson. So far as that speech of Dr. Funkhouser's, I had no intention of reflecting on his ability, but only a matter of taking it out of the hands of the editor-in-chief; and more, if you look at the resolution, it does not give the board power to elect an assistant, but only to furnish such help as may be required from time to time.

The Presiding Bishop. The motion is to lay on the table. All favoring it indicate by uplifted hands. Contrary, like sign. The Chair cannot decide. All wishing to table it, please stand until you are counted. Those opposed to tabling it, stand until you are counted. It is laid on the table.

REV. M. B. SPAYD. The report of the Committee on the State of the Church was called for and yielded to the judiciary report. Will you hear this report now?

VOICES. Hear, hear.

REPORT OF COMMITTEE ON STATE OF THE CHURCH.

REV. M. B. SPAYD read the report of the Committee on State of the Church as follows:

From this mount of vision we have been looking backward, and in a very special sense have our minds been directed to the early history of our Church. We have considered the day of old, the years of ancient times. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance. He found them in a desert land, and in the waste howling wilderness; he led them about; he instructed them; he kept them as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them, and there was no strange God with them.

In the New Testament symbolism the church is called a "habitation of God," and with similar significance it is spoken of as the body of Christ. The church, therefore, is the organ of divine manifestation; hence, the efficiency of the church depends on certain conditions which must exist in order that it may succeed in the conquest of the world.

1. It must possess the truth, the mighty weapon of the Spirit, the gospel, the word of life.
2. It must have a strong and skillful arm to wield that weapon.
3. It must have the Spirit of Christ abiding within, acting in divine power through the church, which is his body. As the body without the spirit is dead, so the church without the indwelling Christ is a helpless and fallen giant, devoid of power and shorn of her glory.

In viewing the state of the church, we will measure her condition by these standards, namely:

1. The soundness of her doctrine.
2. The piety of her membership.
3. The unction of her services.
4. Her success in winning souls.

The only criterion by which we can pass adequate judgment on the doctrine is by the statements in our confession of faith and the general tenor of the doctrines promulgated by our press and our ministry. Our confession of faith certainly is without a parallel in the

clear statement of the great doctrines of the Bible, and never in our history was there greater unanimity and faithfulness in the presentation of these great doctrines, both by our various periodicals and by our preachers.

As to the piety of our membership, we may find it somewhat difficult to arrive at any definite conclusion; but if increased fidelity in the various departments of church work, larger liberality toward, and increased activity in, all of our general interests, together with the great emphasis placed upon Bible study, especially in regard to the office and work of the Holy Spirit,—if these indicate anything, it is that our people are partaking more and more of the mind of Christ and are being led by his Spirit. As the unction of her services and her success in soul-winning are so closely related, we may well consider them together.

Judging from our numerical increase during the last quadrennium, our Church has not been as fruitful as could be desired. During the former quadrennium our annual increase was about nine thousand, while that of the past four years was only about twelve hundred and fifty, or less than one-seventh of that of the former term. We may well pause to inquire, "Why this retard in our growth?" The Master said, "herein is my father glorified in that ye bear much fruit."

This falling off in fruitage, however, has not been peculiar to us as a Church, but has been common to most all denominations, and as to the causes and possible remedy, there is wide disagreement. Some reasons, however, have been suggested, a few of which commend themselves to us for our consideration.

1. Slackened zeal in the work of winning men to Christ, superinduced by extraordinary attention to the financial interests of our various institutions. Very commendable progress has been made along financial lines. Debts have been paid, funds in the various treasuries increased, and many church-houses built, but while doing so nicely in this, we should not have left the other undone.

2. Obsolete and inefficient methods of evangelism. Every visible activity in nature and in human society is the embodiment of some form of life, working according to its own laws. Material bodies and organizations do not make life, but life makes these, and fills and warms and thrills them. When in the animal body this process is interfered with it produces disease, and in the social organization it produces conflict, brings about morbid conditions, and retards growth and progress.

We raise the question, Are the life forces in our Church free? Does there enter into the state of the Church any artificial or human element repugnant to the highest volitional activity, the freedom of the Holy Ghost in the human spirit working toward the great aims and purposes of the gospel?

Wonderful have been the changes of the last half century, and

withal the thoughts of men have changed. They see things differently. The sanctified will surrenders to many things that were repugnant to the fathers, and holds as wrong many things that they thought were all right. Our times not only have their own peculiar ethics, but their peculiar common sense or sense of the fitness of things as well. Our theory of personal rights and freedom of thought and conscience, and our unrestricted freedom of choice as to the forms of worship, unite with the spirit of the times in which we live to beget an individualism which may go too far, but which, nevertheless, refuses to be prescribed too closely. Life will not produce organisms out of harmony with its laws; and the life of the church, and the spirit of the times, taken in good sense, will refuse to tarry in forms that are obsolete. Our methods of soul-winning must be adjusted to the lines of least resistance in life and thought and devotional feeling of the church. We believe there is, as belonging to the state of the church, a demand for new methods of evangelical effort. There is a spirit of life of broad outlook, an imperial conception of the church's mission which would leap up into and vitalize a denominational evangelistic organization looking to the opening of many more of the great cities of the land to our Church. On the broad basis of surrender to God in Christ, the Church would surely respond in prayer and money; and wherever a penitent soul would kneel at the foot of the cross and cry for mercy, that would be the altar of prayer of the broader evangelism.

3. A loss of the heroic element from our testimony. Jesus Christ banked his success on his cross. "If I be lifted up," said he, "I will draw all men unto me." The martyr testimony has always been prolific of good. The blood of the martyr has been the seed of the church. John says, "They overcame by the blood of the Lamb and the word of their testimony, because they loved not their lives unto the death."

A self-seeking ministry can never utter a victorious testimony, but a self-sacrificing people, willing to sacrifice ease, reputation, money, and life itself for the love of men, will see the travail of its soul and be satisfied.

The department of missions must ever be regarded as the greatest of all our undertakings, and if we would be faithful to the spirit of our Church and to our Lord and Master, Jesus Christ, we must be faithful to the great commission, "Go ye into all the world and preach the gospel to the whole creation."

In the sad calamity which befell our missions in Africa, in the massacre of our beloved missionaries, our Church has received her baptism of blood. The shock was terrible; but it is already evident that the result will be glorious. It has prepared the Church for the great forward movement of the twentieth century, and she is echoing back the watch-cry of the student volunteers. "The evangelism of the world in this generation." And we confidently believe that He

who has opened wide the doors of heathendom to the gospel, and who has filled the churches with volunteers anxious to go, will, in the very near future, open the hearts of the very rich to give gifts of millions for the evangelization of the non-Christian world, as they have already given to libraries, schools, and public charities at home.

Then, these hosts of consecrated evangelists shall carry the gospel to the very ends of the earth, baptizing believers in the name of the Father and of the Son and of the Holy Ghost.

F. FISHER.
M. B. SPAYD.
A. F. MCCLOE.
G. W. SHERRICK.
J. T. DOUGHERTY.

REV. W. E. SCHELL. I move that the report of the committee be adopted as a whole.

It was seconded and adopted.

REV. L. W. STAHL. I would offer the following:

Resolved, That there be created a commission on each of the subjects named below, to consist of one layman and one minister from each Bishop's district to gather and to disseminate over our Church information, and make report to the next General Conference on the following subjects:

1. The Christian family.
2. Christian Stewardship.
3. Christian unity.
4. Temperance.

Signed,
S. S. HOUGH.
C. E. FARNEY.
L. W. STAHL.

The resolution was approved.

REPORT OF COMMITTEE ON NEW HYMNAL.

REV. C. T. STEARN. The report of the Committee on New Hymnal is ready. Dr. Mathews will read the report.

DR. MATHEWS read the report as follows:

We recognize the sentiment expressed by our people in many portions of the Church for a new hymnal suited to the present needs and demands of our denomination.

We recommend that the issuing of such Church hymnal, together with the securing of editorial help and other necessary assistance in its preparation, be committed to the Local Committee and Agent of

the Publishing House, who, if their best judgment approves its publication, shall issue the book during this quadrennium.

We also recommend that, in the preparation of a new hymnal for the Church, the present hymnal, known as the "Hymns for the Sanctuary," shall be revised, and the best standard hymns in use shall be placed in it. Also, that responsive exercises, the Lord's Prayer, Apostolic Creed, and other features helpful to our people in public worship shall be inserted in the new hymnal whenever published.

Signed,

C. T. Stearn. W. Z. Roberts.
S. C. Coblentz. R. P. Burton.
S. S. Hough. G. M. Mathews.
N. L. Vezie.

Rev. L. W. Stahl. I move that the report be adopted.

Rev. Wm. M. Bell. I would move to amend that the words "church worship" be the words "public worship."

Rev. G. M. Mathews. We will accept that.

The report was adopted.

REPORT OF THE COMMITTEE ON MORAL REFORM.

The report of the Committee on Moral Reform was then taken up for consideration, and it was agreed to consider it item by item.

Secretary Hall read the preamble, or first item, as follows:

We, your Committee No. 5 on Moral Reform, to which was referred Chapter XII. of Discipline, page 77, report as follows:

Whereas, the forces of evil are ever on the alert, thoroughly organized and united in the accomplishment of their nefarious and unholy purposes, dictating political platforms, influencing legislation, bribing courts and intimidating representatives and executives of law, until from one end of this vast Commonwealth to another, mob violence obtains, licentiousness, debauchery, and sins of the most numerous and shameful character are knowingly tolerated without rebuke, therefore,

Rev. N. L. Vezie. I move you that this be stricken out.

Seconded.

Rev. N. L. Vezie. I move to amend by striking out the words "bribing courts." I think that is a very serious thing for us to say.

Seconded.

Mr. R. H. Bennett. I am entirely favorable to that. I do not believe that the courts of this country have become corrupt.

The amendment was adopted.

MR. R. H. BENNETT. What I want, also, to say is this: This says "mob violence obtains." It is only occasionally. The idea of a great denomination going on record and setting up a scare-crow of this kind. It seems unnecessary. I am in favor of striking out this whole preamble, because it sets up a condition of things that we have not been describing at all in this General Conference.

REV. GEORGE MILLER. I do not want to detain the Conference. If the brethren will have done wrong that have read the daily papers,—it is not an uncommon thing there,—to see through the daily papers statements of this kind. It is clearly alarming to us that such statements are made, and it is time that the voice of the Church should be heard. It is not intended that that shall go in the Discipline; it is stating facts which are going on and which obtain. The time has come when the Church should cry aloud. I hope that this Conference has got more nerve than to strike it out.

REV. N. L. VEZIE. These things are only occasional, as Brother Bennett says. We have papers which gather only such rot as that. We have been in this town two weeks, and we have not seen any great manifestations of these things. What are we preachers living for?

REV. W. E. SCHELL. I move as a substitute that we simply strike out that portion of the preamble following the word "purposes," in the third line.

THE PRESIDING BISHOP. I think the brother will accept that.

MR. R. H. BENNETT. I will accept that.

REV. W. E. SCHELL. If we strike out the preamble, we strike out the whole report.

VOICES. Question, question, question.

THE PRESIDING BISHOP. The motion is on striking out the part referred to by Dr. Schell. All favoring, indicate by uplifted hands. Contrary, like sign.

You have stricken it out.

The item as amended was adopted.

Secretary Hall read the next item as follows:

Resolved, 1. That we, in General Conference assembled, declare most positively against these dominating evils, and demand the better enforcement of law, and such increasing legislation as will protect our Sabbath and our families from their blighting effects.

It was adopted, and the secretary read the next item.

2. We also urge the adjustment of difficulties between labor and capital by the Bible plan of arbitration, whenever possible, without the intervention of courts of justice or lawless mobs.

Rev. G. M. Mathews. I move that this be amended by adding after "arbitration" the words "according to the Golden Rule."

Rev. F. P. Rosselot. I do not want that placed in there; it means something in there that we do not want. The Golden Rule is in the Bible. What do we want a recapitulation for?

The motion did not prevail.

The item was adopted.

The secretary read the next item as follows:

3. There is no evil which is more destructive to the best interests of man, physically, socially, intellectually, or morally, than the use of, or traffic in, strong drink. It is a constant and powerful hindrance to the dissemination of truth among the masses of our people.

It was adopted, and the secretary read the next item.

Between it and the church there should be a perpetual war until the former is overthrown. To this end we should preach against it from pulpit, platform, and through the press, and in this way influence our people not to support any man or party who directly or indirectly connives at, or seeks to apologize for, this evil; but, on the contrary, by voice, by pen, and by vote, we should assert ourselves with unabating zeal and fidelity to these principles, until the absolute legal prohibition of the liquor traffic obtains from shore to shore.

The church of the twentieth century should wash its hands of all complicity with this unholy traffic.

It was adopted, and the secretary read the next item.

We recommend the following changes in Discipline: Page 77, Section I., sub-section 1, in second line from the word "beverage," strike out "Are forbidden throughout our Church as are also," and in the fourth line, following the word "drinks," strike out "as is"; on the seventh line, following the word "drinks," insert, "are strictly prohibited"; in eighth line, strike out, "or preachers"; in tenth line, eliminate "provided, however, that," and in same line, following the words "this rule," shall be supplied the word "however."

It was adopted, and the secretary read the next item.

Article II., that "October" be substituted for "November."

It was adopted, and the secretary read the next item.

Section II. We recommend to amend by substituting for first four words of first line "The Sabbath day being."

It was adopted, and the secretary read the next item.

On page 78, that last word in third line, "to," be expunged, and the following be inserted, "As seen in the open saloon, the beer-garden, the base-ball games, the social dance, and excursion trains. The increasingly prevalent apathy of the masses to an attendance upon public service of the church."

Rev. F. P. Rosselot. I move you to strike that out and leave the Discipline remain as it is on that particular point.

Seconded.

Rev. F. P. Rosselot. My reasons are these: It seems to me that we have learned a few lessons in the past about legislating against these particular evils. We are all agreed. I hope there will be nothing said in this discussion, and I am certain that there will be nothing said by myself to question the position the ministry takes on this question. We are agreed as to the moral position we occupy, but the difference is in our position as to matters of legislation. When you come to specialize this throughout any denomination, you cannot control such things by legislation, and they simply have a club to break over our own heads when we singularize and specialize them. We make the mistake of our lives. Think of when we specialized against secret orders. We ought not to select a special sin, and legislate against that alone; there are others that are just as evil as these. When you undertake to specialize these you prejudice your case. The man that is outside of the church, and the man that is inside of the Church are two different characters, and they ought to be. The one is a regenerated man; the other is not. This law is to apply to regenerated man. It is not intended for those outside. A man who has come to the church, and is born of the Spirit of God, is supposed to be a new man. It is not necessary to legislate for him. When we do that we discount the work of the Holy Spirit; we say that the men are not to be born of God, and we legislate on this as we would for men who had never been touched by God's Spirit. We are all agreed, yet I do not think we should legislate on that.

Rev. Elias Counseller. I am surprised how some men apologize for some men who are brought into the Church. I do not see how you are going to prohibit that legislation. Where there is no law there can be no transgression. It is possible that some of these men have seen more than I have; but I know that they are indifferent in their churches, and in our own Church people that we really thought had come in touch with the Holy Spirit, who had been made new

men and new women, are practicing these popular evils,—and are members of the Church,—such as the social dance, such as going on excursions on the Sabbath day, and I might mention many more evils. They have their little social games. They are but little better than some of the games that they have in these places that are kept for gambling, and I have noticed in the news of the day where men have been converted that were gamblers that say that they did not learn this in these dens of iniquity, but in respectable homes. These men do not go in these places of resort and gambling to learn these things; they practice them with our church-members. I am not throwing it at other churches, but members of our own Church, members of our own bodies in these popular homes will have their games, and will take their boys and girls in there and teach them to play these games, and when they think they are experts, they will go into these resorts of iniquity and put up their money. We have no power against that except to legislate against it, and I am not here to apologize for these evils. I do not see that the masses of our people do that, and I know that I paid particular attention to that when one of the great bodies of this nation, that you have alluded to time and again in our legislation that they have done so and so,—I know that, in pleading for these popular amusements, that body only lacked three votes in casting out the rule against them; and I hope this Church will never live to see the day when she will open the door and lower the standard to let them come into the Church. I pray God that I may never see the day when she shall lay down the bars. Be men, be women, and stand by the Church.

Mr. R. H. Bennett. This is giving instances of violation of the Sabbath as I read it. Now is the saloon any better to-day than it used to be on the Sabbath day? If we see the beer-garden open, if we see more base-ball games, excursion trains,—I am against all of these things just as hard as anybody; but the great and growing desecration. Why don't we begin with the whizzing street-cars, the loaded excursion trains that run out into the country, so that the pastors cannot get a congregation? Why don't you go after these people? You are not going to do very much good with the saloon-keeper in a thing of this kind. If the great business man knows that the church is going to oppose his opening his business place in the city on Sunday, he is going to quit it. He is not the man I want to get after.

Rev. G. A. Davis. If these business men do run their excursions trains on the Sababth day, that is no reason why we as Christian men and women should patronize them. Therefore, I am in favor of this as it stands.

Mr. N. W. Bright. I think that every man on this floor is opposed to every one of these evils. We should not enumerate the evils. It will not do to insert in our Discipline a catalogue of crimes. Why particularize it?

Rev. G. W. Sherrick. This is not to go in, is it?

The Presiding Bishop. Yes, it is to go in.

Rev. G. W. Sherrick. I move the previous question on the item.

Rev. G. M. Mathews. If that is stricken out, it will not make good reading.

The item was not stricken out.

The item was adopted.

The secretary read the next item as follows:

Section IV., page 78, that we substitute for entire Section the following: "Any member found in fellowship with any secret league or confederation, holding principles and governed by laws not in harmony with God's law, and infringing upon the natural, social, political, or religious rights of those not of their fraternity, shall be considered as unworthy of Church membership, and shall be dealt with as in other cases of immorality."

Rev. J. W. Howe. As an old ex-Radical, I have become tired of these everlasting iron-clad laws. I am sick and tired of them. If I had it in my power I would not have an iron-clad law in our Discipline. I do not know exactly what this last item means. I cannot tell what it means. It may be that some of these brethren can explain it. We worked along that line; the Church decided it. I voted for it to the end, and I helped to keep on until it split the Church. I turned around after voting my sentiments to the end. I have done my part as a loyal brother of the Church to reconstruct; and now a whole pile of iron-clad laws you are putting in, lumbering up the Discipline, that may result some time in the same trouble that you went through a few years ago. I hope you will vote it down.

Rev. J. W. Lower. Is it not absolutely necessary that there be a law against secret societies in Africa, a law such as we do not need in America?

Rev. A. C. Wilmore. I move you that we strike this item out and leave the Discipline as it is.

It was stricken out.

The secretary read the next item as follows:

Section V., page 78. We recommend that the mode of qualifying be substituted for "Oaths."

That in same Section, second line, we strike out the words, "When required so to do in a legal form."

Rev. F. P. Rosselot. I move to strike that out and leave the Discipline as it is.

It was stricken out.

The secretary read the next item as follows:

Marriage Relation.

Section VII., that in lines 5 and 6, "Nor should it be by a decree of a civil tribunal," be stricken out.

Rev. F. P. Rosselot. I move that it be stricken out. I do not think that it belongs to an ecclesiastical body to pass such a diametrically opposite statute.

It was stricken out.

The secretary read the next item as follows:

Sub-section 5, "No" be substituted for "Any," first word in first line, and the word "who" following "Church" be stricken out.

It was adopted, and the secretary read the next item.

Section V., line 3, that the word "have" be substituted for the word "has."

All that following "justifiable cause" in last two lines be eliminated.

Rev. J. R. Chambers. I move that the Discipline be left as it is.

The motion was agreed to.

The item as amended was adopted.

REPORT OF COMMITTEE ON CHURCH MEMBERSHIP.

The report of the Committee on Church Membership was taken up for consideration, and it was agreed to adopt it item by item.

The secretary read the first item as follows:

Your committee, to which was referred Chapter IV. of the Discipline, would report as follows: On page 23, Section II., Article XI., change so as to read: "Any member refusing to pay to the sup-

port of the pastor the required amount, unless providentially hindered, shall be reported by the steward to the class or official board, and if refusal is persisted in, shall be suspended from the Church by the class, or official board, until such time as they make payment in full. But in no case can the official board expel a member without the consent of the class."

Rev. C. E. Farney. I move that this be stricken out of the report.

Rev. S. S. Hough. I move to amend by making it read just as it is in the Discipline, with the exception that it be amended by inserting after "class," in the third line, and after "class," in the last line, the words "or official board."

It was seconded and agreed to.

Rev. J. W. Boggess. I want to know, if a man refuses to pay a preacher, and yet pays to the church, if this will have any bearing on this man.

Rev. W. M. Bell. It will remain for the official board to decide.

The Presiding Bishop. I suppose the local church would have to consider these matters. We could not settle that matter.

The item as amended was adopted.

Secretary Hall read the next item as follows:

On page 26, Section III., Article III., fourth line from the bottom, after the word "committee," add the words "chosen by the parties concerned."

It was adopted, and the secretary read the next item.

On page 28, Section IV., change to read: "If any of our members desire to leave the Church, and their Christian life has been good, and they have settled all of their subscriptions and assessments, if able to do so, shall be entitled to an honorable dismissal from the class by a vote of the class, or official board, signed by the pastor or leader." The remaining portion of the chapter to remain as it is.

Rev. T. J. Bauder. I move to substitute the word "has" for "have," the second word in the third line.

Mr. R. H. Bennett. I would suggest that all members desiring to leave the church, whose Christian life has been good, and who have settled all their subscriptions and assessments, as provided for in the Discipline, shall be entitled to a letter.

The Presiding Bishop. Will you all agree to that change of language?

It was agreed to.

Rev. J. W. Lower. I move to strike out the words "or leader."

Seconded.

Rev. N. L. Vezie. Suppose the church would be without a pastor for months or years, could they still retain an organized church to do business?

The Presiding Bishop. Yes; you can vote down this if you don't like it.

The motion to strike out did not prevail, and the item was adopted.

Rev. W. E. Schell. Referring to item 2 [reads from the Discipline]. Now, I wish to ask: Will this party who is accused choose the committee, or do the parties who accuse.

The Presiding Bishop. The parties are both the accused and the accuser. The accused chooses one and the accuser another, and the two a third.

Rev. L. W. Stahl. Suppose the man refuses, and the quarterly conference has to choose. Then, it seems to me, the phraseology is wrong. We have cases where the man refuses to select. On page 27 we find that the quarterly conference has something to do with it, and I think the Discipline, as we have it, is what we need.

The Presiding Bishop. It says if the preacher shall refuse, then the quarterly conference shall appoint some one to carry out the rule.

Rev. L. W. Stahl. That provides how the committee shall be chosen. It says that the committee shall be chosen by the parties concerned. Shall we understand that to mean the quarterly conference? I think the Discipline as it is, is right.

Rev. S. S. Hough. I move to leave it as it is.

Rev. L. W. Stahl. I move we reconsider the middle item.

Seconded.

The Presiding Bishop. You have agreed to reconsider.

Rev. L. W. Stahl. I move to strike out the middle item.

Seconded.

It was stricken out and the Discipline left as it was.

Rev. L. O. Burtner. I move to reconsider the financial report of the Centennial Pilgrimage Association Committee.

The motion to reconsider was agreed to.

Rev. L. O. Burtner. I move to amend the report of the treasurer of the Centennial Pilgrimage Association Committee by substituting $67.69 for $50.34.

Rev. H. R. Hess. This report came up and was referred back to the committee to bring it in correctly as to the financial part, and they finally did, and Brother Grimm submitted it to this Conference. Now it has taken this form, and $17.35 of a deficit is reported. The former deficit was order paid out of the Conference expenses. If they did not have this in at that time I move it be left out. I think it ought not to come in now. I feel that it is an imposition on this Conference to bring that in after we had two weeks to hear from the committee in full.

Rev. L. O. Burtner. The matter had been reported. It was an omission, as I have said, and he has failed to give it to the treasurer of the Centennial Committee. It should have been reported with the $50.34 which was ordered by this body to be paid out of the expense fund of the General Conference. The $200 provided by the city was not sufficient to cover this item. If it is right to pay the $50.34, it is right to pay this additional $17.35.

Seconded.

The Presiding Bishop. All favoring making this addition to the amount of money in the previous report, indicate same by uplifted hand. Contrary.

It was agreed to.

The report was approved.

RESOLUTIONS OF THANKS FOR FAVORS EXTENDED.

Rev. A. M. Evers, of Maryland, read the following:

Resolved, That we extend our hearty thanks to the mayor and entire municipal authorities of Frederick City for the use of this commodious hall in which to hold our General Conference; also to the Business Men's Association for the substantial help given the Centennial Committee, and the pastor, Rev. C. W. Stinespring, in arranging for the entertainment of our Conference. Signed,

A. M. Evers.
A. B. Statton.
Alonzo Myer.
A. C. Wilmore.
L. O. Burtner.

Rev. F. P. Rosselot. I have a similar resolution on other matters that I would like to add to that:

Inasmuch as we are about to depart each to our respective homes,

and, realizing that those who have not been able to meet with us have been furnished with excellent reports, therefore, we would vote the thanks of this Conference to Revs. J. P. Miller, J. L. Grimm, W. A. Dickson, W. Williamson, H. A. Thompson, E. S. Bowman, I. L. Kephart, and H. F. Shupe for the full reports sent to their respective papers; and that we also express our heartiest thanks for the courteous treatment and excellent work done by our secretaries, Rev. J. H. Snyder and Mr. Charles J. Hall, and to the *Frederick News,* through its representative, Mr. Earl B. Wood, who so faithfully reported the daily proceedings of this body.

REV. A. M. EVERS. I will accept that as a part of the report.

The resolution was agreed to.

REV. W. M. BELL. I have a little item I would like to offer:

Resolved, That we hereby express to the Passenger Association of our country our high appreciation of the favors extended to the delegates of this General Conference, and especially to the officials of the Baltimore & Ohio and the Pennsylvania railways for courtesies extended while we have sojourned in the territory covered by their lines. Also, that our special gratitude be expressed to Mr. O. P. McCarty, G. P. A. of the B. & O. S. W. Railway, and Mr. D. G. Edwards, P. T. M. of the C. H. & D. Railway, for their effectual aid in making available to residents in the Central Passenger Association the Centennial Pilgrimage rates on May 8.

Signed,
WM. M. BELL.
R. P. BURTON.

It was adopted.

REPORT OF THE COMMITTEE TO STATION THE BISHOPS.

REV. J. R. PARKER, of Oregon, read the report of the Committee to Station the Bishops as follows:

Rev. George Miller, elected chairman; Rev. J. R. Parker secretary. Upon motion, the Bishops were stationed as follows:

East District—J. S. Mills.
Ohio District—E. B. Kephart.
Central District—J. W. Hott.
West District—N. Castle.

Signed,
GEORGE MILLER, *Chairman.*
J. R. PARKER, *Secretary.*

THE PRESIDING BISHOP. I suppose it is not necessary to ask the support of the Conference on the approval.

A VOICE. I suppose we have to take our medicine.

BISHOP CASTLE. I don't want to say "ditto," but I raise this question, brethren: I believe it has been the custom, but also, I believe the General Conference has usually ordered it. There is no one to whom the duty has been assigned of making assessments to the conferences of this Bishops' fund, but the custom has been, and I think by the order of the General Conference, that the Bishops do that. What is your pleasure in this case?

REV. L. W. STAHL. I move you that the Bishops be the committee to assess the Bishops' funds in the various conferences.

It was seconded and agreed to.

REV. G. W. SHERRICK. I wish to present the final act of legislation as presented to me:

It is hereby declared that all laws and parts of laws in the United Brethren Discipline, which are not in harmony with the acts of this General Conference are hereby repealed. Signed,

G. W. SHERRICK.
J. D. DROKE.

REV. L. W. STAHL. This is already covered by a paper that I offered last week.

REV. S. L. TODD. Did this General Conference authorize the Publishing House Trustees to select an associate Sunday-school editor?

THE PRESIDING BISHOP. Yes, sir; it seems to be so understood.

REV. J. W. LOWER. Can the questions be answered before we adjourn relative to the divided conferences?

THE PRESIDING BISHOP. The Bishops have not had a meeting yet. It was referred to them; they have not been able to have a meeting.

REV. N. L. VEZIE. I would like to move a reconsideration of one item in Conference representation relative to delegates to the General Conference. I would like to move that same be so amended as to read that delegates thus chosen shall not be those holding annual or quarterly conference licenses. The point is that quarterly conference preachers cannot be conference delegates.

Seconded.

REV. F. P. ROSSELOT. I want to ask whether this is some of today's work, or yesterday's work, or whether it is a matter we passed on some three or four days ago? I think it was passed on three or four days ago.

THE PRESIDING BISHOP. I think you are mistaken. I was so informed by the secretary.

Rev. F. P. Rosselot. No, sir; this was provided this afternoon,—out of what fund it should be paid by accepting that amount.

The Presiding Bishop. If the report was up at all, it is subject to reconsideration and amendment.

Rev. F. P. Rosselot. It was not up; it was simply a question of what fund it should be paid from.

The Presiding Bishop. When was this item passed referred to by Brother Vezie?

Rev. N. L. Vezie. Yesterday.

The Presiding Bishop. All favoring reconsidering it, indicate same by uplifted hands. Contrary. I believe you do not reconsider.

A division was called for.

Rev. A. C. Wilmore. I move we take the resolution of Brother Enck, of Pennsylvania, on superannuated preachers from the table.

Mr. N. W. Bright. I rise to a point of order. A vote is being taken and a division is called for.

Rev. N. L. Vezie. My understanding was that quarterly conference preachers are eligible for delegates. We want to so amend it that quarterly conference preachers will not be eligible at all. Secretary Snyder says that Conference adopted an item that makes eligible exhorters and quarterly conference preachers as delegates to conference.

Rev. M. B. Spayd. If the Chair please, in the report on Government of the Church, about the middle of the fifth page, you will find what is referred to.

Secretary Snyder read the part referred to.

Rev. A. C. Wilmore. Now, I renew my motion to take up Brother Enck's paper on superannuated preachers.

It was not agreed to.

Rev. D. D. Lowery. I have a resolution that I would like to submit:

That it is the decision of this General Conference, that in the uniting of the East Pennsylvania and Eastern Conferences under the name of Eastern Pennsylvania Conference, no chartered rights have been effected, but that the conference as now united in its territorial extension is the territory indicated in the provisions of the charter or act of assembly of 1867.

Seconded.

Rev. D. D. Lowery. Now, I wish to state why I am pressing this

resolution. You said the other day that in 1867 this act of the Assembly was taken, and that in 1869 the General Conference held at Lebanon,—this part of the territory, which is now proposed to be covered, was taken from East Pennsylvania Conference,—so you see that actually brings us back in harmony with the provisions of the act of the Assembly, and if we ever were out of harmony, we got out of harmony thirty-one years ago.

VOICES. Question, question, question.

REV. H. S. GABEL. I just want to say we are in harmony now.

The resolution was agreed to.

REV. J. R. PARKER. May quarterly conference preachers now be elected to annual conference?

VOICES. Yes, sir; yes, sir; yes, sir.

THE PRESIDING BISHOP. The secretary says it is so worded that they may, if not candidates for membership in that body.

REV. S. L. TODD. May I say—have we repealed the parts stricken out?

REV. L. W. STAHL. I might answer that by saying the motion I offered a few days ago provides for that.

REV. A. J. WAGNER. I move the Board of Bishops be instructed to send fraternal delegates to such bodies as may come under our province to appoint.

It was seconded and agreed to.

THE PRESIDING BISHOP. Perhaps we ought to raise the question along that line whether this means for the Ecumenical Council that has asked for delegates from our body, and if so, who will pay the expenses.

THE PRESIDING BISHOP. Is there anything else which should come before us? Are we ready to hear the minutes of the day?

REV. A. R. AYRES. Will that be placed in our minutes, that we have been invited to send delegates to the Ecumenical Conference?

VOICES. Minutes, minutes.

REV. W. S. SAGE. I move to adopt the minutes without reading.

Seconded.

It was not agreed to.

SECRETARY SNYDER. I wish to say that I want to thank the General Conference for its confidence in me. This is the fifth time that I have served you as secretary. I have tried to do the best I can. It

is not an easy task, and I have tried to please you and keep the records accurately. If there are blunders, it is because the human hand has been trying to make a minute of what you are doing. Now, so far as the minutes of to-day are concerned, it has been my habit to take the evenings and mornings and go over the minutes and enlarge where I may have made a mere note. I sat up last night until twelve o'clock to have the minutes ready for to-day. It is a considerable manuscript, as you will see. I was up early this morning. It has been that way day after day. I hope to have a rest after a while.

The secretary read the minutes of the day's proceedings.

Rev. W. O. Siffert made announcement of rates for parties of ten desiring to go to Gettysburg battlefield.

Rev. S. L. Todd. I move that we adjourn *sine die.*

Rev. A. P. Funkhouser. I would like to know whether this resolution has been adopted:

Resolved, That we most heartily appreciate the excellent entertainment and many courtesies extended to the members of this Conference in the homes of the good people of Frederick, and that we may long retain the pleasant memories of the associations in this city.

Signed,

A. P. Funkhouser.
G. M. Mathews.

It was agreed to.

Mr. F. A. Z. Kumler. I move that we do now adjourn *sine die.*

Seconded by Rev. S. L. Todd.

The motion to adjourn *sine die* prevailed.

The Presiding Bishop. We will stand and sing "Praise God from whom all blessings flow," and Bishop Kephart will pronounce the benediction.

The Conference arose and joined in singing the Doxology.

Bishop Kephart offered the following closing prayer:

Blessed God, we thank thee that thou hast brought us to the close of this session. We thank thee for the spirit that has been manifested in all our meetings, and especially would we give thee praise for the visitations of divine grace in all our deliberations; and now unto him who has redeemed us and washed us in his own blood, to him be the glory, the power, and the dominion now and forever more. Amen.

The Presiding Bishop. We stand adjourned without day.

We hereby certify that the foregoing record of the acts done and passed by the General Conference of the Church of the United Brethren in Christ, held in Frederick, Maryland, from May 9 to May 21 inclusive, 1901, is correct.

J. H. Snyder, *Recording Secretary.*
Chas. J. Hall, *Stenographic Secretary.*

Dayton, Ohio, July 13, 1901.

APPENDIX.

Being an Account of the Opening Exercises and Centenary Program of the Twenty-Third General Conference of the United Brethren in Christ.

Frederick, Md., May 9, 1901.

The opening exercises of the "Centenary Program" of the General Conference were held on Thursday evening, May 9, 1901. Ex-Bishop John Dickson presided. Rev. W. H. McCormick, of Colorado, read the Forty-sixth Psalm, and Rev. J. W. Howe, of Virginia, offered prayer. The audience sang "Nearer, My God, to Thee."

Ex-Bishop Dickson's Address.

One hundred years ago nineteen men met at the home of Peter Kemp, but a short distance from where we are now assembled, to relate the dealings of God with them in the past, and to counsel and plan for larger activities in the future. Several such meetings had been held before, but as at this one a church name had been adopted, and Bishops and superintendents elected, it was thought therefore that our birth as a denomination should be dated from this gathering. With the exception of one, these men were, in what the world calls wisdom, unlearned and ignorant. Like the leaders chosen by the Saviour, they were men of sound judgment and fearless in the declaration of the truth, and God recognized his truth and crowned their labors wherever they went. Religion was with them more of the heart than of the head. Saved themselves, they had a Christlike desire for the salvation of others. The love of God constrained them, and they felt, "Woe is me if we preach not to save others."

The Church has for these hundred years made great advances in equipment for the work. Without losing sight of the great basic principles of our holy Christianity, she has been going on multiplying her implements of warfare, "mighty through God," to the overturning of the powers of darkness.

The following will show what has been done, mostly in the last half-century: Nothing to begin with one hundred years ago, but little, indeed,

fifty years ago. We now have a Church membership of 250,000; a Sunday-school enrollment of 260,000 scholars. Our first effort to provide denominational schools was in 1846. Now, including our theological Seminary, we have, I believe, twelve colleges and academies. We have our literature—*Religious Telescope*, Sunday school, Young People, Missionary Societies, etc. We have Church property estimated at about six and a half millions of dollars, and a Publishing House. Thus, while we have not grown so fast and so large as some of our sister churches, we have made commendable progress, and are well equipped for larger and better work in the future. And what of that future? What of the work for the hundred years to come? I make but a few suggestions here: We have the Word of God as ever, mighty in the breaking down, mighty in the building up. We have the promised inducement, the Holy Spirit. Without his presence and power nothing can be accomplished. We have the Church, which, like the individual Christian, is to be a light in the world, and by this light to attract others to the Saviour. But this Church must be a holy body. It must be a living Church; it must be a united Church. With these forces we may go out and, in the century now before us, bring the world into harmony with God, when he, the Christ, would be crowned "Lord of lords and King of kings."

MAYOR SMITH'S ADDRESS.

Mr. President, Ladies, and Gentlemen:

I have no address to make. I simply come before you as the mayor of Frederick to give to you a hearty welcome on the part of the people of Frederick, and hope that you will have a pleasant time, which will be enjoyable to you and pleasing to us. I hand over to you the keys of the city. Make yourself at home.

EX-BISHOP DICKSON. Rev. Luther Kuhlman, pastor of the Evangelical Lutheran Church, will address you on behalf of the Ministerial Association and the churches of the town.

REV. LUTHER KUHLMAN'S ADDRESS ON BEHALF OF THE MINISTERIAL ASSOCIATION OF FREDERICK.

Fathers and Brethren:

I know it is not regarded in good taste for a public speaker to offer an apology in the way of lack of preparation when he comes to the discharge of a public duty such as that which devolves upon me, and yet I feel, perhaps, that such an apology is due to myself. I have been busy night and day considering some of the general interests of the church to which I have the honor to belong, and I am sure that I am speaking the experience of numbers of you here who are charged with similar duties in your own denomination, and that you know what it means to travel by rail and to sit up nights and take a lunch wherever you can, and give your time and your thought to the worrying and perplexing and yet all important matters that are entrusted to us by our church. And so I come from such duties as these in order to discharge the duty which my brethren in this city have de-

volved upon me; and I cannot help but say to you further, that I wish that these brethren of mine, who have devolved this honor upon me, could each of them stand here in my place and give you their own personal word of welcome and of greeting to the city. I am sorry that the opportunity is not afforded them of doing this, because I feel that every one of them could do so much better than I shall be able to do. And then, furthermore, I want to say of them in representing them, that every one of them is a good straightforward Christian gentleman, a man and Christian minister. I think I can say in all honesty of them what possibly cannot be said of so many ministers in very many other towns and cities, and that is that there is not a crank in the lot. [Applause.] I want to say further of them that there is not a sensationalist among them; there is not one of them but what is a straightforward, conservative, and, I think, upright and godly Christian minister, against whom in any way or particular there is no breath of suspicion. Now, I say that of them that you need not be afraid to associate with them frankly and openly, and honestly, and candidly. They will treat you right; and it is in their name that I speak this word of welcome to you for them. They will be glad to see you. We ministers are always glad to meet with one another, and we are glad to meet with those who bear a different denominational name than our own. There is an *esprit de corps* that binds us together, and there is something exceedingly encouraging and helpful to come in contact with a large body of Christian ministers and laymen such as you are, and meet with them day after day as they recount over the dealings of God with them in their work and in their labor; and so we expect to be largely helped and benefited by you as you have come into our midst. We shall enter with deep and sympathetic interest in all the sessions of your Conference, and we shall have a deep interest in all the subjects that shall come before you, for we are familiar with them, at least in a general way. We understand that you will be largely engaged in considering what you may do for the development of the kingdom of our common Redeemer and Lord in this new century upon which we have entered, and in all this work of yours I can assure you we shall have a most hearty and sincere interest, and we shall take a deep and sympathetic interest with you, especially, as you stand upon this mount of privilege.

You have reached a point in your history where you look back and commemorate the doings and successes of one hundred years of church life and work, and as the memories come up to you, and as you dwell in the past, as you recount the labors of those that have gone before you, as you speak of their trials and of their difficulties, and as you recount their labors and their successes and acknowledge the blessings of our good God that have been upon you in your labors, let me assure you, brethren, that we shall rejoice with you in all that you find to be thankful for in this Centennial Conference of your Church, so that I am sure, in behalf of the ministers, I am right in wishing you a most cordial welcome.

And then, we are not altogether unselfish in this. We expect to get some help out of you, not only by way of our social intercourse with you, but

our pulpits are going to be open to you, and all of you have experience enough of that kind to know what a great relief it is to a busy pastor to have others come in once in a while and give him a little breathing spell; and so we are glad you have come. We shall open to you our pulpits and our churches on the next Sunday and the following Sunday, and if you think worth while to stay longer, why, if you preach right well, and we know you will, we can promise you that even the third Sunday we shall be willing to give way to you in order that we may sit at your feet and hear the gospel preached by you. And I am sure that what I have said in the name of these Christian pastors in this community, I can say likewise in the name of these Christian congregations that we represent. We represent, in the city itself, about eight different pastorates, and we have under our charge, each of us, anywhere from one hundred and fifty communicant members, and one hundred and fifty to two hundred Sunday-school scholars; I am counting them, actually, anywhere from six to seven hundred church members and as many more Sunday-school scholars, so, taking these seven or eight pastors and the congregations, we represent a goodly part, already, of the community in the midst of which you are; and so, in the name of these pastors, and in the name of these congregations, I again bid you an earnest and hearty welcome to the city in which you are.

Ex-Bishop Dickson. I now take pleasure in introducing the Hon. Milton G. Urner, Ex-Congressman.

HON. M. G. URNER'S ADDRESS.

Mr. President and Reverend Gentlemen and Members of the Conference:

I have had one very good example set me by our worthy mayor and Dr. Kuhlman, and that is on the line of brevity. Of course, I will follow the example of our mayor and Dr. Kuhlman. Our mayor has tendered to you the keys of the city and offered you its freedom. He has made a very short speech. He told me that he was not in the habit of making speeches. Probably I ought not to have told that, but I will tell you one thing, that he is in the habit of singing, and for these many years he has sung his way into the hearts of the people of Frederick, and the very first chance they got at him they made him mayor of the city, and so he has presented you with the keys.

Dr. Kuhlman has welcomed you in behalf of the Ministerial Association and the churches of the city. I am to speak, as I understand, for the citizens of the town. As I was sitting here I was thinking of two years ago, I think it was, when the people met in this hall for the purpose of extending a welcome to Admiral Schley. It was my privilege to be here to voice the welcome of the people of Frederick in a way. Nearly fifty years before that, a boy from this community started out here in the northwestern section of the county, not far from Frederick—"a youth to fortune and to fame unknown"—had gone out to the world, had enlisted under his country's flag, had gone into the navy, had circumnavigated the globe, had covered

himself with honor. He came back here as the hero of Santiago, and the people of Frederick gave him a glad welcome.

One hundred years ago, from almost the same locality in this county, in Mr. Kemp's home I think it was, a few brethren, a few Christian men then "to fortune and to fame unknown," met there for the purpose of organizing a church. They were very few in number. I am told they were very humble in their pretensions at that time, and they held their religious services in the barn. They had their conference in the dwelling-house, a very small and unpretentious house; but they there laid the foundations for a great Church. But a handful of people at that time, they went out into the world, and now they come back here to the place of their birth just like Admiral Schley did; they come back, not counting their numbers, their members, in small numbers as they did then, but now numbering them by the hundreds of thousands, and I think your president called them by millions, a quarter of a million. During that period, during this hundred years, you have gone out and you have done battle for your forefathers, and you are following in their footsteps. You have done valiant service, not especially under the flag of your country, although I have no doubt, and I am told, that this denomination was particularly known as a loyal Church during the century through which we have just passed; but you have fought under the banner of the Cross, you have won your victories, you have gained your trophies, and you come back to your old home, the place of your birth, after one hundred years of sojourning, bringing your sheaves with you. You come back here numbering, as I say, your membership by two hundred and fifty thousand, your ministerial membership at over two thousand, your churches at over three thousand, your Sunday schools, I suppose, to be numbered on the line of a million almost, and your educational institutions, colleges, seminaries, and universities, twelve or more in number; your publishing establishments, I don't know how many, but they are of the very first class.

I want to congratulate you upon what you have done in the century through which we have passed, and I want to say, in behalf of the citizens of Frederick, that we welcome you back, and we are proud of the fact that Frederick County was the birthplace of the Church of the United Brethren in Christ. We welcome you to our city; we welcome you to our community. We do not know that we have anything very special to offer you. We offer you the history of this county. The mayor has given you the keys of the city, its freedom is yours, and we trust that you will enjoy yourselves while you are here.

This county and this town have some historic associations. It was here that Washington and Franklin first met on that hill where the institution for the mutes is now situated; there were the old barracks where they met long before the Revolutionary War. It was through here that Braddock passed as he went on his memorable and disastrous campaign. It is here that the remains of Francis Scott Key are reposing, the man who composed the "Star-Spangled Banner," and you will go to his grave and look at the beautiful monument that has been erected to his memory. And it is

here that our dear old dame, Barbara Fritchie, lived and waved her flag.

And we think that we are a city of some importance. I would be pardoned, I think, in saying, with St. Paul, that I am a citizen of no mean city. We are a city of churches, and when you go on yonder mountain, as I know you will, and look down over this beautiful fertile valley of which we are so proud, you will see

> "The clustered spires of Frederick stand,
> Green-walled by the hills of Maryland."

But I want to follow in the line of my friend, Dr. Kuhlman, whom I admire so much, and I want to say that we are looking at you. We welcome you here, not simply from an unselfish standpoint, for there is a little selfishness in it. I want to tell you how I look at it now, not in the same line that Dr. Kuhlman does. I would not dare to say we welcome you here because you came to take the pulpits of our pastors, because we are very proud of our pastors; and I know I speak the sentiment of all the congregations of this town when I say that we are satisfied with our pastors. We will be very glad to hear you preach, however, but it is not on that account that I, as a citizen of the town, welcome you here. I am here to speak for the citizens of the town, I am here to speak as a citizen of the town, as a secular man, a worthy man, if you choose, and I say that we welcome you here because my observation teaches me, as a tax-payer and as a citizen, that while under the constitution of our country there can be no union of church and state, yet this state is dependent upon the church for the preservation of law and order, for the building up of morality, for the development of good citizenship, and I, as a citizen of Frederick, even if I had no sympathy with an ecclesiastical organization, I would say that we welcome you here because we recognize the fact that the church of God is the salt of the earth, and "if the salt hath lost its savor, wherewith shall it be salted?"

My friend, the mayor of this city, will have the burden and responsibility of conducting the administration of this city upon his shoulders for the next three years, and perhaps longer. It depends upon how he behaves himself during this administration.

Now, it is very important that the law and order and peace and quiet of the community shall be preserved. The church lightens the burden of the state. The church makes it easier for order to be preserved, for law to be observed. The church helps to make men honest and industrious and frugal, and citizens of enterprise and energy, and they will build up the community and increase our taxable basis. I say, in every sense, we are interested in the church.

If my Brother Stinespring was not here, I would say some things about him. He is a man of consecrated zeal; he is a man of personal magnetism, and everybody here knows him and everybody admires him and loves him. [Great applause.]

Now, I am not a member of his church. I want that to be distinctly un-

derstood. [Laughter.] Probably I would be very much better if I were; but I want to say that we all have sympathy with his church; we are all interested in his church; we want to see it grow, and we believe that your coming into this community will be an inspiration and an uplift to that church that will make it even more aggressive in the future than it has been in the past. I trust that your coming here will be a benediction to that church and this community, and therefore we welcome you.

I have been reading some articles in a paper about a church union, and I think there was a very distinguished assembly not long ago in which the question of how to get the churches all united,—how that could be accomplished,—and I want to say here to-night that I am not opposed to the church. "We are brethren," as your first Bishop said, and I believe that was the origin probably of the name of the Church. When Otterbein and Boehm embraced one another, having previously been members of different denominations, and said, "We be brethren," they were brethren in Christ, brethren in the Lord. We are all members and enlisted in the same army. I don't care whether we are Lutheran, Episcopal, Reformed, Methodist, Protestant, or Catholic, or what we are, if we have in view the salvation that God gives, the uplift of God's kingdom, the extension of its borders in the community, and I am willing to grasp any such man by the hand, whether he wears my badge or not. But I would say I am opposed to the organic union of these churches. We are different regiments in the same army. We must have friendly rivalry, and I want to see Brother Stinespring be as active and earnest and energetic in the building of his church, in polishing the armor of the members of his regiment, as he can possibly be. There is room enough for all. Why, Dr. Kuhlman gives us some figures, and I was trying to run them over in my mind, as I went along, that some churches had as high as one hundred and fifty and some eight hundred, and he said there were seven or eight churches. On that basis, if there are eight churches there would be about thirty-two hundred, and we have a population here of over ten thousand. Where are the others? [Applause.] There is room for all of these churches, and I can serve my God best by being true to my own church, standing by it, trying to live according to its discipline, trying to promote its interests, and with charity towards all others, with love and fraternal feeling towards all others, standing by my own church and doing the best I can; then I am serving God best as a Christian man. I have very little sympathy and respect for these ecclesiastical corks that are floating round first one place and then another. Now, I want to say to you to-night, my friends, that we welcome you here; we welcome you as citizens. We trust that your sojourn here will be a blessing to us and a blessing to you. We trust you will enjoy yourselves with the freedom of the city in carrying its keys as long as you remain; and that you will protract your session as long as possible. Speaking for the people of Frederick, I trust that the century which you have entered, the second century of your ecclesiastical life, will be more prosperous, more glorious, than the one you have closed; that you will go on from conquest unto conquest until all these regiments, these different divisions of the armies, of the Lutherans, Metho-

dists, Episcopalians, and what not, standing shoulder to shoulder, and by the time the twentieth century closes, I trust that the banner of our Lord will float upon all the islands of the sea and upon all the lands of this broad globe of ours.

Ex-Bishop Dickson. Rev. C. W. Stinespring will address you in behalf of his congregation.

REV. C. W. STINESPRING'S ADDRESS.

Members of this General Conference, Ladies and Gentlemen:

I feel very much constrained to say, as a good old German brother up in Pennsylvania, when, after a great deal of difficulty, he found his way to a camp-meeting; and when the morning experience meeting was held, he said, "My brethren, I am mighty glad to be mit you. This," he said, "is a day that I have long wished for, and now that I am mit you," he said, "I feel goot; I feel big." And, Mr. Chairman, now that the General Conference has reached Frederick, has had its opening session, and has passed off so far so pleasantly, the burden is being lifted from my shoulders, and I begin to see daylight. I say with our German brother, I feel goot; I begin to feel big. Four years ago when the General Conference was held in Toledo, Iowa, when the news came over the wires that the next General Conference was to be held in Frederick City, I happened to be the pastor here. Then, I did not think I would be here now. I thought somebody else would have that burden to bear. That was four years in the future. There was a comfort, and I thought by the time four years rolled around, the conference, in its wisdom, would send me somewhere else, and some other good brother would put his shoulder under the burden and bear the load. But in the providence of God and the wisdom of the conference they saw proper to keep me here; and as the time drew near the burden got heavier. There were a great many, as Bishop Kephart said, prophets of evil in the country, going around prophesying that Frederick could never entertain the General Conference; indeed, some of our good brethren from a distance took that view, had that impressed at least upon their minds, and thought of moving it away to some good sister city that wanted it right badly. But I said I would not take the responsibility of saying that Frederick could not entertain the General Conference, because I had felt to believe that whatever Frederick undertook to do she would do, and do it right. And then the thought came, as I remember our Bishop Kephart preaching one night said, you must have a new church before the meeting of the General Conference; and they had been talking about it a good while, and I undertook it. How well I have succeeded, you know. I have had some good brethren to stand by me. We have gone to work, and we have builded the Centennial Memorial Church as a monument to the growth of our denomination for the past one hundred years. I come to you to-night in the name and in behalf of the local congregation. We are not numerically strong. It is true that the early fathers resorted to the barns and houses, preaching the gospel of Christ and paying but little attention to organization, or to church

membership, and while for one hundred years our Church has had an existence in this county, our preachers have traveled this territory, and preached the gospel of Christ, it was not until the year 1875 that an organization was effected in this old historic city of Frederick. A member of this General Conference, a delegate from Pennsylvania, a presiding elder in the Pennsylvania Conference, Rev. J. L. Grimm, was the first pastor of the United Brethren Church in Frederick City. He came here when there was no organization, when there was no church-building, and rented a hall, and he preached the gospel. I followed him as pastor. I preached in a hall. I was followed by Rev. A. M. Evers, another delegate from Maryland Conference to this General Conference. He builded a chapel on East Third Street in 1885. There the gospel was preached by him and others. Seven years ago, in the wisdom of the conference, I was returned to this church, and I preached in the chapel on East Third Street. Feeling that it was not a suitable locality to succeed in, and feeling that we stood in need of a better church-house, we purchased our present location, and have succeeded in building the church that will be dedicated to the worship of God on next Sunday. The local congregation welcomes the General Conference to Frederick City. We want to do all that we can to make you feel at home. We welcome you perhaps from some selfish reasons, too, because, as well said by my honorable friend, Mr. Urner, your coming to Frederick will be an uplift to our local church, an inspiration to the United Brethren Church in this community, such as it has never had in the past. Therefore, again I say in behalf of the local congregation, I bid you welcome to Frederick City, trusting that your stay in our midst will be profitable to us, that it will be pleasant to you, and that when you go away from here, you will ever carry with you memories, pleasant recollections, of your stay in old Frederick City. I thank you.

EX-BISHOP DICKSON. We will now be favored with a piece of music by Professor Smith, mayor of the city, who, although not known as a speaker, has the reputation of having sung his way so far into the hearts of this people as to gain the highest gift they could bestow upon him.

Professor Smith then sang "Abide With Me." [Great applause.] Professor Smith then played the piano and sang "Nearer, My God, to Thee."

EX-BISHOP DICKSON. I will now call for three short responsive addresses from the brethren I shall name. Rev. J. R. Parker is the first on the list, a delegate to this General Conference from Oregon.

REV. J. R. PARKER'S ADDRESS.

Mr. Chairman, Ladies and Gentlemen:

Certainly they have selected a very long man with the thought of having a strictly short address. There are too many things that I should like to speak of, though I shall make my remarks short. Certainly each one of us is filled with the spirit and sense of appreciation that is experienced or expressed upon the part of those who greet us this evening, and I am afraid

that I shall not be able in any sense to adequately express what I feel ought to be expressed on this occasion. The mayor of the city has said that he has tendered to us the keys of the city, and the gentleman, in behalf of the citizens, has given us a most hearty welcome, as has also the gentleman in behalf of the ministers of the city; in fact, we had begun to feel, before these addresses had begun even, that the welcome was free except in one particular thing. Your citizens have given us a welcome; even the cats and dogs have wagged their tails in recognition; but there is one class of individuals which has not as yet accorded us anything of welcome, and this is the chickens. [Applause.] And if you do not give us the keys of the poultry yards, your hen-houses, we shall come to the conclusion that you have none, or that they are all hid away, but probably they are in the pots for the coming days of this Conference. In behalf of the section of the Church that I represent, I must say that this is truly gratifying on the part of those of us who came from the far West. I will never forget the impression that came to my heart when I first visited home after seven years of absence, and our feeling to-night is not unlike that feeling, because we have come such a distance, especially those of us from the Pacific Coast, from the south of California to the north of Washington, representing a section of country which has more variety as to population and as to resources than probably any other section in the United States. Fifty years ago it was supposed that we were on one side of the world, and so far away that a representative could not reach the United States Congress if statehood should ever be granted to that section of country. Little did the mighty Webster appreciate the fact that inside of a half century those continental railroads would traverse the great plains and tie the Pacific to the Atlantic, and yet that is true, and along that line of civilization the United Brethren Church has carried the gospel of Otterbein across to the Pacific; and so we are not so far away. A couple of years ago we came to realize the fact that we were in the center of the United States; and we have some advantages, although we have some disadvantages. This one difference, however: The brother, in behalf of the ministers, said that they had not a single crank among the ministers of the city. Probably you have found the place where you have no need of any cranks, but they are a useful thing. In our country we have need of a great many cranks, provided they are worth something; cranks are something we have to turn about things with. In this old country you have no need of what we call hustlers. We have to go out and hustle, and not only go out to create, but to bring together that which you have created. A lady said to me some months ago, "Do you people on the Pacific Coast know anything in that far-off land?" I said, "Yes, a few things." She inquired, "Have you any great daily newspapers on the Pacific Coast?" I replied, "Yes, we have a few." With this difference, with this illustration, this Centennial Conference celebration opened this evening at 7:30. At four o'clock and thirty-nine minutes the wires ticked in the cities of San Francisco, Portland, Sacramento, and Tacoma, and allowing one hour and fifty minutes for setting the type and getting the papers published, one

hour and a half before this convention opened, the newspapers had it on the streets of San Francisco, Portland, Sacramento, and Tacoma. So you see we are very near to the heart and center of the United States; and I say once again, we express our hearty response to this open-hearted welcome.

Ex-Bishop Dickson. The next is Professor J. D. Droke, principal of Edwards Academy.

REV. J. D. DROKE'S ADDRESS.

Ladies and Gentlemen:

In all the range of human speech there is no word of such sweet meaning as that of welcome. There is no virtue so highly prized as that of hospitality. We came together a little while ago as strangers. By your welcome and hospitality we have become friends and brethren. As you have heard the response from the far-away Pacific Coast, permit me to say a word of appreciation from my central Southland, from that section which but three decades ago lay prostrate in the wreckage of war's cruel desolation, but, revived by hope's animation, has come forward to form a link in the golden chain which binds us together one nation from the Atlantic to the Pacific. [Applause.] And, realizing in some measure her vast resources and possibilities, she is contributing somewhat to the great tide of industry and commercial enterprise which characterize and signalize our national prosperity. Permit me, therefore, from this Southland, to say to you what others might much more eloquently express, and what every one of us says in his heart of hearts, we thank you for these words of welcome, and we assure you that we esteem it a privilege to assemble here on this occasion in your historic city, so near to that place where one hundred years ago our fathers, guided by the sainted Otterbein, inspired by our Heavenly Father, so nobly laid the foundations of our brotherhood; and we realize that there are other influences which have been working which inspire us here in this historic city, for we are reminded here in your soil repose the ashes of our heroic national poet, whose war-song, battle-song, filled with the highest and noblest patriotism, every truly American heart, and whose closing words we may all adopt as our fondest hope and most earnest prayer:

"Oh, thus be it ever where freemen shall stand
Between their loved homes and the war's desolation;
Blest with victory and peace, may the heaven-rescued land
Praise the Power that has made and preserved us a nation!

"Then conquer we must, when our cause it is just,
And this be our motto, 'In God is our trust!'
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave."

Ex-Bishop Dickson. The next address will be by Rev. I. W. Groh, of Ontario, Canada.

REV. I. W. GROH'S ADDRESS.

Mr. Chairman and Friends:

It affords me exceeding pleasure to be so honored as to be chosen to represent a great country at so large a gathering, drawn from the intellectual classes of so enlightened and so progressive a country as the United States of America. I am proud, indeed, to represent a country so large, bathing the right foot in the great Pacific, the left in the roaring Atlantic; the left hand grasping the north pole, and extending the right to her sister in the South, admonishing her ever to rise higher and higher in the scale of national influence and religious piety; proud indeed of a country so large that it would serve as a blanket to cover all the European countries, leaving none exposed except her own motherland; proud of a country whose people observe the Sabbath as a day of rest [applause] and cessation from all business pursuits; proud of a country whose people have learned many a grand lesson from the noble Christian life of the world-beloved Queen Victoria. [Applause.] In many respects the two countries favor a resemblance, enjoy a resemblance, in area, and in the great water bodies, and in the rugged mountain ranges, and with delight would I hasten the day when this grand and noble country, the United States of America, will annex with the great Dominion of Canada. [Great applause.]

The benediction was pronounced by Rev. D. L. Doub, of Oklahoma.

CENTENNIAL EXERCISES—FIRST PART.

According to the program, the first part of the centennial exercises were held Friday evening, May 10. President C. M. Brooke presided, and Rev. T. J. Bauder, of California, read the Scriptures. Rev. H. F. Shupe, editor of the *Watchword*, offered prayer. The first speaker was Dr. A. W. Drury, whose paper was an outline of "Otterbein and His Colaborers." This was followed by an address by Bishop J. S. Mills on "The Mystic Element in the Origin of the Church." Rev. C. I. B. Brane reviewed the history of our Church in a paper entitled, "Historic Places and Epochs in Our Church Life." The benediction was pronounced by Rev. Elias Counseller, of West Mansfield, Ohio.

CENTENNIAL EXERCISES—SECOND PART.

The second part of the Centennial exercises was taken up by the General Conference at 2:00 P. M., Saturday, May 11. Dr. George Miller, of Des Moines Conference, presided, Rev. D. W. Stratton, of Michigan Conference, read the Scriptures, and Rev. W. H. Washinger, of Pennsylvania Conference, offered prayer.

Appropriate remarks were made by the presiding officer, and then Bishop

N.B.—The addresses delivered at these centennial exercises have been published in book form under the title of "A Century of United Brethren History and Achievement," and will be sent, postpaid, for 75 cents. The book is cloth bound, illustrated with views taken during the exercises, and contains over two hundred pages. Its value as a part of the history of our Church should give it a place in the literature of the Church.

Hott spoke eloquently on "The Heroism of the Founders of Our Denomination."

After a beautiful song by the Shenandoah Institute Quartet, led by Professor Ruebush, with Miss Noll, of Lebanon, Pa., at the piano, a paper was read by Rev. R. J. White, of Erie Conference, on "The Church as an Agency for the Spiritual Regeneration of Man." This was followed by singing one stanza of "All Hail the Power of Jesus' Name."

Rev. W. M. Weekley read a paper on "The Concentration of Church Forces." Dr. H. A. Thompson, editor of our Sunday-school literature, also read a paper on "The Next Step in Our Sunday-School Literature." The benediction was pronounced by Rev. R. C. Taylor, of West Africa.

CENTENNIAL EXERCISES—THIRD PART.

This service was held in the Opera House, Saturday evening, beginning at 7:30 o'clock, Dr. H. U. Roop, President of Lebanon Valley College, presiding. The Scripture lesson was read by Rev. J. H. Richards, of Wisconsin Conference, and Dr. S. D. Faust, of Union Biblical Seminary, offered prayer. The Shenandoah Institute Quartet rendered a touching song, entitled "When the Mists Have Cleared Away."

Bishop Kephart read a paper on "The History and Progress of the Educational Work of Our Church." "The Imperative Need of a Cultured Ministry," was read by Dr. G. A. Funkhouser, Senior Professor in Union Biblical Seminary.

Dr. T. J. Sanders, President of Otterbein University, also read a scholarly paper on "The Mission of the Denominational College." Dr. L. Bookwalter, of Western College, followed with the last paper of the evening on "The Future of Our Colleges."

Adjourned with benediction by President Roop.

CENTENNIAL EXERCISES—FOURTH PART.

The fourth part of the centennial services was held in the Opera House, Sunday evening. All available space was occupied, and President W. E. Schell, of York College, Nebraska, presided. Mr. Brightbill, of Annville, Pa., sang a solo, Rev. J. T. Roberts, of Upland, Ind., read the Scriptures, and Rev. F. P. Rosselot, of Toledo, Ohio, offered prayer. After appropriate remarks by the presiding officer, Dr. W. R. Funk, Publishing Agent, read a paper on "The Relation of Our Publishing Interests to the Life and Growth of Our Denomination."

The Shenandoah Institute Quartet sang a solo, after which Dr. W. M. Bell, Missionary Secretary, read a paper on "The Outlook of Missions After a Century."

Mrs. Roop, wife of President Roop, of Lebanon Valley College, then rendered a beautiful solo, Mrs. Brightbill, of Annville, Pa., playing the accompaniment. This was followed by a paper on "The Adaptation and Equipment of the Church for the Twentieth Century," read by Dr. I. L. Kephart, Editor of the *Religious Telescope*. Benediction by Rev. H. R. Hess, of West Virginia Conference.

PILGRIMAGE TO PETER KEMP HOME.

On May 13, at 4:00 P. M., the General Conference made a pilgrimage to the historic home of Rev. Peter Kemp, near Frederick City, where, in 1800, our Church was formally organized and Otterbein and Boehm were elected Bishops. The house, the barn, and the cemetery, nearby, and in which rests the dust of Rev. Peter Kemp and Rev. Andrew Lehman, were all visited.

In the room in which the Church was first organized, on the porch, and in the yard the crowd assembled, and a short service was held, conducted by Bishop Mills, as follows: Prayer by Dr. J. P. Miller, of Dayton, Ohio, singing of the hymn, "How Firm a Foundation," followed by a brief but very appropriate address by Dr. D. W. Sprinkle, of Beach City, Ohio.

REV. D. W. SPRINKLE'S ADDRESS.

While marching amid the pyramids of Egypt, Napoleon said unto his army, "Ye braves, forty centuries are now looking down upon us." And, as I entered this room so historic, I was somewhat overcome with a sweet, solemn awe, that which I did not realize on our journey here, and something sweet and sublime which I had not yet realized in our General Conference sessions so far; and while Napoleon may have called upon his troops to remember that forty centuries were looking down upon them, now, are not the spirits of our fathers, who used to gather here a hundred years ago, looking down upon us? The inspiration of their songs lingers with us, their memories are precious, and we are loyal sons and daughters of Otterbein, gathered here after a hundred years have come and gone; and I wonder whether we are enthused with the same sweet consecration. Is their God our God? Is their hope our hope?—the hope which Jesus Christ has given, the hope when days and years are past, we shall meet in heaven at last. And then I wondered, as I entered the room, Will we so live that after one hundred years have come and gone from this day, some will gather to the scene where we labored, where we prayed, where we preached, where we sang, and where even now we are planning for future work? Will we so live, I thought, that some may gather to our graves, to the place where we assembled and are assembling now in the city of Frederick? Will we have so lived that we shall be worthy of that recognition which we now give to the fathers of this Church?

Oh, I feel that I am on historic ground. It was here the carriage rolled with our beloved Otterbein, and near by Washington marshaled his forces. We are on historic ground, whether we speak of national life or church life.

But we are not here to worship our fathers; we are here to worship our fathers' God. We come to this sacred shrine not to worship Otterbein, nor Boehm, not Geeting nor the honored fathers of this Church, that planned wisely; and, it appears to me, that the structure they reared of a spiritual character is something like the houses that they built in this country—they still continue and will abide, from all appearances, for all time. But we shall tarry here just a little while, just a few minutes we shall sing, just a

few minutes we shall pray, just a few minutes we shall be together, and then we shall hasten to our work; but we shall never meet again as we have met here. What will the hundred years to come be in the history of our Church? Out of the one hundred years past came a sinner, a boy fifteen years old, to the foot of the Cross. That is part of the work of the past hundred years of the Church, and there are many more about here of like character who can say that the planning done here, maybe in this very sacred room, where we have now gathered, has been the means of bringing us into a knowledge of the Lord Jesus Christ, and gives us a witness by the Spirit to-day that we are born again; that we are no more strangers nor foreigners, but fellow-citizens with the saints and of the household of God. As one I greet the fathers who are here, I greet the young who are here, I greet the itinerants' wives who are here. O God, grant to each thy Holy Spirit! Now, "abide with us, like unto our fathers."

A song in the German language followed, after which the minutes of the conference held here September 25, 1800, as kept by Rev. G. A. Gueting, were read by Rev. A. P. Funkhouser. Rev. H. Barkemeyer, of Germany, offered prayer in the German language, and Rev. J. W. Howe, of Dayton, Va., pronounced the benediction.

CENTENNIAL EXERCISES—PART FIVE.

Jubilee Celebration at Otterbein Church, Baltimore, Maryland, May 14, 1901.

The culminating service of the centenary celebration was held in the Otterbein Church, Baltimore, Maryland, where Otterbein, the founder of the United Brethren Church, was pastor at the time of his death. On May 14, an excursion train left Frederick, Maryland, carrying between five and six hundred persons—Bishops, delegates to General Conference, members of the Woman's Board, and others, going on the pilgrimage to Baltimore. The morning was clear, the air cool and invigorating. A little before 10:00 A. M., the party landed in Baltimore, and was met by Rev. A. Schmidt, pastor of the old Otterbein Church, and others, and conducted to the church. As the pilgrims approached, the bell rang out a vigorous welcome, and the party filed into the large audience chamber, crowding every nook and corner, aisles and gallery, the great pipe organ discoursing inspiring music all the while. The church had been recently beautified, inside and out, and was richly decorated with flowers, and a large portrait of Otterbein, in oil, set in a wreath of evergreen decked with white and red roses, hung in the recess above the pulpit. Bishop N. Castle, D. D., the senior Bishop of the denomination, presided, and delivered the opening address.

THE OPENING ADDRESS BY BISHOP CASTLE.

When Paul took his stand on Mars Hill, amid the classic glory and boast of Grecian philosophy, and looked around on the famous mountains, valleys, and seas of Greece, he took occasion to utter some of the most sublime truths of our holy Christianity. He proclaimed the true God; his universal

supremacy in the world of mind and matter, his ubiquity, his creative and redeeming power, and his final adjudication of the affairs of his moral universe.

As Paul found occasion, in doubtless a more magnificent material outlook than we possibly have to-day, for the utterance of these great, fundamental principles, may we not hope to find themes and speech befitting this splendid and magnificent occasion, though solemn, that finds us in this old, historic church? How the voices of a vanished century come ringing down through its aisles and hallways, mingling with our voices within these sacred walls!

Brethren, we do not meet alone in this church to-day. Out from behind the seen stands the unseen, a very cloud of witnesses from all lands and from all time. We are to-day a center of a great company. May we be worthy of this presence and of this day in this holy place!

What an inheritance we have entered into! What a large fellowship of the past bids us onward! What a future of opportunities invite us forward! How much better our day than the day of our fathers! God meant that the days should grow better and better. It is said in the eleventh chapter of Hebrews, referring to the ancient worthies, that "God provided," or foresaw, "some better thing for us, that they without us should not be made perfect." What an overwhelming thought that we, in our day, and by our services, are perfecting the lives and the work of the fathers! No marvel that the twelfth of Hebrews presents that wonderful perspective, where gallery on gallery, and tier on tier are crowded with excited and expectant faces, watching the progress of the church through the centuries.

What a responsibility to sustain this work of the past! It cost too much to suffer decline and final failure. What if the sons of the Republic let liberty perish? Go back to old Independence Hall, in Philadelphia, and look at that table on which a memorable document awaited the signature of *men*. Around it stood a sober-looking company of heroes, with the question before them, "Shall we sign it, and, if need be, seal it with our blood?" The decision was made. They signed it, and the greatest republic and the greatest nation on the face of the earth was born. This was a crisis-hour, and God had the men for the hour. These brave men did more than they knew. To-day we stand at the head of nations. We are leading the world toward a newer and grander civilization. Our growth as a nation is phenomenal. In 1607 we numbered 102 souls. Now, in our home dominion, we number about seventy millions. What history we have made during a century of national life! What institutions we have builded! What principles we have developed! What a country we have, and still we are growing. The sun never goes down on our territory. He slips his cable, and the shimmering light of day fades on our Philippine possessions only to transform New England into a scene of glory.

We applaud earthly heroes who, when dying, bid men fight. We catch up the last words of Marmion, and, turning them into poetic form, shout, "Charge! Chester, charge! On! Stanley, on!" But when we have traced the moral heroes of the world, as they have fought the battles of faith,

or, as Paul phrases it, "the good fight of faith," all military glory pales and grows dim in the comparison. What has not faith conquered? In the beginning of time it conquered death, putting a man straight into heaven, it saved from the overthrow of the world, made a highway in the sea, crumbled mighty fortifications, conquered kingdoms, tamed wild beasts, rendered fire and sword harmless, scattered hostile armies, gave mothers their children from the dead, and endured, in a glorious triumph, all manner of torture and privations—mockings, scourgings, bonds, imprisonments, stonings, wandering in deserts and in mountains, and living in dens and caves of the earth, all that a better resurrection might be obtained.

This same power sustained and rendered valiant the fathers and the pioneers of our Church. No other power could have done this. It was seeing Him who is invisible that stayed them amid the desolation of their wilderness life. We are the successors of such illustrious heroes, and the heritors of such a glorious past. Will we sustain all its wealth of suffering, trial, and triumph? If we do not, then it must remain forever incomplete. They, without us, cannot be made perfect. We, as the children of Otterbein, are carrying his work forward to larger triumph and greater completion. I am sure we have something to prize, something to be thankful for, something to be loyal to, and something worthy of perpetuation.

How we ought to be encouraged by such a past! If the scene in the twelfth chapter of Hebrews represents the gathering of the past to witness and encourage the present, how we should zealously and loyally strive for its perpetuity and enlargement! We do not have to lay foundations, to begin things. We have only to carry things forward, to keep them moving, to complete the work so well begun. Paul said, "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon."

If Otterbein is permitted to look on this scene to-day, I am sure his fears are all and forever allayed as to whether the work will stand and endure the fiery test. With this gathering of his children from all sections of this great country, and from beyond the sea, in this centennial General Conference, he must find the strongest guarantee that his work is abiding, and that he did not live and labor in vain.

Who can tell the value of a man? What, the value of Columbus? America, is the answer. What, the value of Washington? The mightiest republic on earth, is the answer. What, the value of a Lincoln? The freedom of four millions of slaves, the answer. What, the value of a Wesley? A church numbering her converts by millions, the answer. What, the value of Otterbein? A church the most American and democratic in government, evangelical and catholic in spirit, and standing for equality of rights and reformatory in morals, the answer.

Influence is immortal. "The righteous shall be had in everlasting remembrance." However enduring monuments may be, they finally crumble. The dangerous and desolating years reduce granite and marble to dust. Here we stand and listen to the swash of waves on the beach of a sea stretching shoreless and unrimmed. How the billows break and boom over sunken forms of beauty and love! We tread upon the generations of sixty

centuries. Agencies of death sweep the generations away as with a flood. Where is there a table without an empty chair? A hearthstone without a vacant place? A wayside without a grave? Who of us that has not some one under the "green of the grass and the blue of the sky"?

Now, how may we best overcome this awful oblivion? How best forestall the forgetfulness of the future? Is there an unfailing way by which one may fix his name in the affectionate memory of the world around him? Certainly. Enthrone Christ where it is his supreme right and pleasure to reign, and death cannot obliterate such a life. That life survives the shock of the sepulcher.

Influences set in motion by holy men survive all time. Jesus said, "He that liveth and believeth in me shall never die." The influence of such lives builds what is greater than kingdoms and republics. A distinguished Southern orator, when, for the first time in the capital of the nation, said, as reported, "Here is the home of my nation." A few weeks after this he spent a night in an old-fashioned country home, where the Bible was read, and the children gathered around the family altar in common fellowship and prayer. On leaving this home, he said, "I was mistaken in Washington. That pile of marble, magnificent as it is, is not the home of my country, where are reared the men and women of my country." What a tribute to Christian influence!

Why are we in the church of Otterbein and at his grave? We wish to keep his memory green and his influence fresh and vigorous. We have poured forth a very exodus from our homes to this sacred spot, that we may freshen the cherished memories of earlier years. Here is youthful manhood, with those whose years are multiplying upon their heads, but in heart we all persistently refuse to grow old. We have all honored ourselves by coming to this sacred spot. These ancestral memories ought to be kept alive. We should remember the best deeds and the truest lives of the past. It is a great stimulus to keep in mind that we have ancestors whose names are in the annals of an honored past. In Otterbein and his coadjutors we have names worth remembering.

ADDRESS OF WELCOME BY REV. A. SCHMIDT.

In the name of the board of trustees of this church, and of the congregation, I greet the honored General Conference, our worthy Bishops, the ministers, the lay delegates, and all visitors and friends, most heartily, and bid them welcome to the centennial celebration in this church, the mother church of the United Brethren in Christ.

We stand upon memorable historic ground, upon the very spot where one of the greatest divines of America labored. The reverend Father Otterbein, the founder and first Bishop of our Church, preached the gospel here from 1774 until 1813, a period of thirty-nine years, in the power of the Holy Spirit. One hundred and fifteen years old is this church, but in spite of her old age she stands before us to-day grown young again. In her garments she appears an adorned bride, or, still more appropriately, as

an honored mother, who, especially on this festival day, rejoices over the thousands of daughters and the hundreds of thousands of children which have been born to her in the course of this century.

With youth renewed stands the house of God, but equally so the present congregation, which, in spite of its existence of one hundred and twenty-seven years, is as spiritual and as full of vitality as one hundred years ago, in the days ot Otterbein.

Although we have a goodly number of fathers and mothers in Israel, the congregation is made up for the most part of young persons and brothers and sisters in the prime of life, who consider it an honor to be members of this honorable old church. I, too, esteem it an honor and an especial privilege that for eight years I have been permitted to preach the gospel here, where Otterbein labored so many years with great blessing.

This church is considered the mother of the other United Brethren churches in Baltimore. Through her own spiritual power, and her financial help, seven churches have been established in this city. Five of these are growing. Upon these the mother looks with pride and interest. Unfortunately two have died, one in infancy, and one more mature.

But this old Otterbein Church is not only the mother of the United Brethren churches in Baltimore, but of the United Brethren churches everywhere. She is entitled to this honor as the first and oldest United Brethren church. Here Otterbein spent the greatest number of years of his ministerial life. From this city he undertook his evangelical tours to Pennsylvania, Maryland, and Virginia; from this point he organized and superintended churches; here it was that he appointed ministers, taught and instructed them, and in the parsonage of this church, the first United Brethren ministers were ordained. As his dust for eighty-eight years rests in front of this church, so his spirit rules in the church and makes itself felt in the assemblies and services which take place here.

When one hundred years ago the conference was held in Frederick, Maryland, there were only thirty-one ministers in the denomination, who chose Otterbein to be their Bishop; to-day the church has 1,900 itinerant preachers, 493 local preachers, four Bishops, a goodly number of colleges, and one theological Seminary, with excellent faculties, where young men, who wish to consecrate themselves to the ministry, can receive a good preparation. One hundred years ago the Church had found its way into three States—Pennsylvania, Maryland, and Virginia—and to-day it is spread over the majority of States in the Union, and has successful missions in Germany, Africa, China, Japan, and on the island of Porto Rico.

All the streams of blessing which in the course of the past century have, by means of the United Brethren Church, been poured out upon this land and other lands, find their source in this mother-church. Looking back upon this past century, we have abundant reason to thank God, and we must say, "The Lord has done great things for us; the Lord has done great things in us, and the Lord has done great things through us."

I close now with the prayer that the Spirit, which Otterbein possessed in so great a measure, may come upon us to-day, not only upon this as-

sembly, but also upon the whole United Brethren Church, and upon all the churches in the world, so that during the twentieth century the kingdom of Jesus Christ may be extended to the uttermost parts of the earth; that all scepters and all crowns of this world may be laid at his feet, and all nations may worship him as their Lord and God.

We consider it a great honor that this jubilee service should be held in this old mother-church of the United Brethren in Christ, which was erected by our Father Otterbein. And what I said in German I will say again, May God bless this congregation assembled in this his own church, and may the Holy Ghost, that Otterbein possessed in so large a quantity, come down from heaven upon this congregation, upon all the United Brethren churches, and upon all churches. May the twentieth century bring the greatest success which this Church ever had. May the gospel be preached to all nations. May our Lord Jesus Christ be the King of all kings and the Lord of all lords. May this congregation here, and all United Brethren churches be the holy temple in which the Holy Spirit can dwell and be himself in all his glory and power, is my wish, and again I express my hearty welcome to the General Conference in this old house of worship.

AT THE TOMB OF OTTERBEIN.

An immense gathering witnessed the beautiful and impressive consecration service conducted by the Bishops at the grave where sleeps the dust of the sainted Otterbein. To witness that scene was the privilege of a lifetime. Bishop Castle presided, and Bishop Kephart made the following address:

BISHOP KEPHART'S ADDRESS AT THE TOMB.

"At the grave of a great and good man is not the place for an individual, either in speech or in prayer, to attempt eloquence. We are not here as hero worshipers, not here to worship men, but to recognize the life lived by a great and a good man, and to recognize, also, in a special sense, the Christ whom he recognized and whose life in him made this great and good man what he was. We are not to hold him up as the model, but we are to recognize as our model the life of the faultless man, Jesus, whom our worthy ancestor sought to imitate, and whose life, in a sense, was simply the unfolding of the Christ life as it may be developed among men.

"As we stand by his tomb to-day, in the name of the Christ whom he adored, let us plight our faith anew to God, and then, in that good time, when the trump of God will pour forth its omnific blast into the trembling universe, and death's wide empire quakes from its pole center to its frigid circumference, and the dead will come forth, we, with him, in the presence of the King eternal, shall hear his voice, 'Come, ye blessed of my Father.'"

READING OF THE SCRIPTURES BY BISHOP MILLS.

"Rock of Ages" was then sung by the great multitude of voices in a grand, inspiring chorus, which thrilled all hearts, after which Bishop Mills read Psalms 122 and 123. Bishop Hott offered the following prayer:

PRAYER BY BISHOP J. W. HOTT.

"Almighty God, our Heavenly Father, thou holy God, we wait in this presence at the close of these services of celebration, and ask thine infinite and precious blessing to fall upon and abide with us; with the memories of the lives of those whom thou hast chosen gathered fresh into our thought. This day, by this hallowed grave, we invoke upon the church of thy love the spirit of consecration and holy covenant to the service of mankind, to the uplifting of our fallen race, to the extension of the kingdom of thy Son, our Saviour, to the carrying forward of the purposes of Jesus Christ.

"And now, Father, we pray that our mothers all through our broad land, and in the lands beyond the sea, in the years that are to come, may be enabled to give their sons and daughters to thy service, as she gave him by whose tomb we gather this holy hour. We pray that our sons in all the years that thou shalt give to this Church shall be inspired by the spirit of our loving Lord to give their services to the Man, to the Christ of Galilee, as he gave his life and services to that Christ, he by whose tomb we are assembled in dedication this day.

"And now, Father of our Lord Jesus Christ, we would gather up all the holy memories of our lives; we would gather up all the divine purposes of our hearts; we would gather up all the ransomed powers of our nation and of our own nature and of our Church, and we would offer them to thee in this loving and humble prayer.

"O God, our Father, God of the living, do thou accept the consecration that we would make this day, for ourselves and for our little ones, and may the kingdom of God the Father, and of God the Son, and God the Holy Spirit, come and abide with us until we shall be gathered into the kingdom of our God in the fullness of glory, where thou dost preside without sin and above the clouds of night and sorrow. We ask it in Jesus Christ, our infinite Redeemer, to whom be the glory and dominion and power, both now and forever. Amen."

After the singing of the doxology in a grand chorus which seemed to reach the very throne of God and bring heaven down to earth in a mighty Pentecost of blessing, Rev. G. Fritz, of the Ohio German Conference, pronounced the following benediction in German: "And now may the love of God the Father and the covenant of our Lord Jesus Christ, the communion and fellowship of the Holy Spirit abide with you all evermore. Amen."

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